

## The Bewildered Man's Guide to Death by M Tester

If you were to go into any medical library and ask the librarian to show you the books on gynaecology, you would find that they had a whole wall or two devoted to the subject of being born. Apart from medical books, there are a great number of volumes published for the layman (or rather the lay woman) on childbirth, as well as lectures, clinics, films, models, adult education and television programmes. It is fair to say that the business of being born has been remarkably well documented. Birth has its textbooks, its authorities, its orthodoxies and its cranks.

Once you are born you can find just as many written and visual aids to the science of living. In fact, the last few years has seen an abundance of books on this subject: "The Power of Positive Thinking," "How to Live 365 Days a Year, How to Stay Alive all Your Life, How to Stop Worrying and Start Living" and so on. It is indeed remarkable that this generation, which seems to be intent on either destroying the world or reducing it to a place of irresponsible hedonism, should have access to so much advice.

Books on philosophy have always existed. But they have been erudite tomes reserved for the theologian or the university educated. And books on how to live have been with us for some time. The Bible is, after all, mainly a book on how to live, and there was a time when the head of the family used it as such. The difference with today's publications is that they are written in modern and simple prose that can easily be understood by anybody. They are, in fact, written entirely for the mass market.

You can see, then, that you can turn up all the information you need on how to be born and how to live. But there aren't any books on how to die! Men have written on this subject, of course. But they have all been theologians who were trapped from the very beginning, first, by being purely theorists and, secondly, by having to reconcile what they said with the teachings of some orthodoxy. Most religions are founded on the old doctrine of reward and punishment. Be good and you will be rewarded; be bad and you will be punished. But since it is difficult to demonstrate this in practice, the rewards and punishments are promised after death. Be good and you will be rewarded *after you die* by being sent to heaven. Be bad and you inevitably go to hell.

This sort of claptrap distorted their thinking. They were unable to write about death except in its relationship to the heaven and hell, reward and punishment, complex.

I have always found that when I read a book by a man who knows his subject, it is written in simple words and very much to the point. It is easy to understand. But when I read one written by an ill-informed theorist, I find he uses long and incomprehensible words, he creates a vocabulary all his own,

so that even the words I do recognise have a different meaning. After reading what he has written, I am more confused than when I started.

The real reason why there are no authoritative books on how to die is that the people who have written them have never died themselves. Their information is either assumed or is merely the musings of an academic mind on the reflections of other theorists.

No wonder the average man is bewildered. As he gets older and his death becomes nearer, he begins a belated form of insurance. He goes to church, he gives money to charity, he starts to try and develop into a benign patriarch. This is all done in the hope that the first 60 years when he struggled and fought and elbowed his way up will be forgotten in the mellowing warmth of his last few, when he gave money away to the needy that anyway would have gone in death duties.

It is time the bewildered man had a guide to dying, a reference book written by an authority who has himself died a number of times before, a book uncluttered by any wild or outdated religious theories, a book that cuts through the intricate theorising of the moribund orthodox religionists.

Dying is just as important as living - and it is going to happen to YOU. You can read a guide to Iceland and never go there. You can read a treatise on space travel and never leave the ground. You can read a book on marriage and stay single all your life. But when you read a guide to death, then you know your money has not been wasted.

## **WHAT AM I?**

The first thing you must do is to put aside all the childish teachings that have been cluttering up your mind for so long. Try and drain your mind of everything you have been taught about death. Forget heaven and hell, cleanse your thoughts of the alternatives of the boredom of being waited on hand and foot by platonic houris while you idly twang your harp, or of being tormented and toasted and tortured by devils.

Forget the day of judgment, the big book in which every good and bad deed is written. Let's pretend that you have never even considered the subject of death before and let's start at the beginning, when you were a baby. Before that, when you were born. Before that, when you were conceived. Before that...

Let us start at the beginning. What are you? Is your body you? No, you know it is not. Your body is an interesting vehicle. It walks and talks and sings and drives a car. But it needs something within it to make it do all these things. That something is your mind. Is your mind you? No, it is not. Your mind controls your body. It is the control room. It sends messages to the muscles and to the blood and glands.

Your brain is part of your body. It is the most intricate part and the most important. But you can look at a brain in a glass jar. Brains are just another part of the body. Butchers sell them. People eat them.

**There is a third ingredient that has to be added to the mind and your body to make up you. That ingredient is your spirit. Your spirit is you. Your mind and your body clothe your spirit when it is on earth.**

Prove it, you say. Show me a spirit. You can see a man. Remove his clothing and you can see his body. Drill a hole in his head and you can see his brain. Show me his spirit.

Have you ever seen a dead body? You can remove the clothing and you can dissect the brain. But it is not a person. It is just a carcass, a mass of flesh, bone and tissue that will quickly rot and become putrescent and that has to be shovelled underground into a hole, or burnt like rubbish in an incinerator before it becomes too rotten.

Is this a person? A man or woman who loved, who lived, who composed music, who wrote great poetry, or invented, imagined, theorised, romanced? You know it is not. The one vital ingredient is missing. The spirit is no longer attached to the body, which has become a dead shell.

Be assured you are composed of three essential parts on this earth. Your body, merely a vehicle you occupy for your journey in this world; your mind, the control mechanism of your body; your spirit, which animates your mind and body and gives the whole life.

Only the mind and body die. The spirit is indestructible. You are not a body and a mind which has a spirit. You are a spirit being expressed through a temporal mind and body.

### **WHY AM I HERE?**

There is another world. It is the world of spirit. You have come from there. You will return to it. It is removed from this world, not in time or distance, but in its wavelength of vibration. The other world exists on another plane.

Suppose Rip Van Winkle were to awake today after being asleep for a hundred years and you said to him, "Around you now in the air all the time there is music, great symphonies, music for dancing, music of martial bands, people are singing and talking and acting plays." He would probably think you were mad. Yet if you took a transistor radio out of your coat pocket and switched it on, he would hear the sounds and music that had surrounded him, and of which he was, up to then, totally ignorant.

The spirit world is also with us, on a different plane, and at a different wavelength. We, too, need a receiving set to tune in to the programmes. That receiving set is a person called a sensitive, or by some people, a medium.

What I am writing is intended, as its title specifies, as a guide. It is not an authoritative textbook. It cannot cover all the permutations. It can only guide you along the right road. There are a number of textbooks on Spiritualism.

Spirits are going through a process of continual refinement. As they progress through stage after stage of evolution, so they need experience, education, awareness. It is in this world of ours that a spirit finds some of that experience. **Life here is simply an education, and a pretty primary education, at that.** Your life is chosen because it will give to your spirit the experience, the suffering, the challenge and the opportunity it needs at this point in its evolution.

All of us have spiritual helpers. They are kindred spirits who help us through our problems and troubles, who advise, comfort and aid us. In the other world you will have discussed with your helpers the type of experience and education you need to help your evolution. And you decide that a period on earth in a life of a certain type will supply the opportunity for education and improvement.

Your guides visit this world. They consider all the factors and they help you choose the life that will accord with your spiritual needs. They bid their adieu to you, perhaps sorrowfully, for they know your awareness of them will be minimal for many years. You go into a deep sleep, like death itself. In this world a man and a woman, who are to be your temporal parents, come together. The seed in the woman's womb is fertilised. At that moment you, as a spirit, enter into the life of an unborn child.

May I digress here a moment to clear up a point upon which there exists much woolly thinking and some controversy. The spirit enters the child at the moment of conception. There is, therefore, nothing wrong with contraception. The seed is not fertilised. Spiritual life has not begun. But once the seed has been fertilised, life is there.

The child spends nine months in the warmth and comfort of its mother's womb. Then it emerges into the air for the rest of its life. But it begins to exist as a living entity at the moment of conception. It is at that moment that the spirit leaves the other world and enters this one.

We rejoice when a child is born. We mourn when a person dies. In the spirit world it is the opposite. They are sorrowful when a child is born, because it means a passing from their world. They rejoice when a person dies and the spirit is reunited with those he loves.

The life you are to lead here is chosen by you because you need it for your spiritual education. You have help in making your choice. But the choice is yours and entirely your responsibility.

People who are in pain, or ill, or who have suffered a loss, sometimes say to me: "Why should this happen to me? I have always lived a good life; I have never hurt a soul. Why should I suffer?" **Your suffering is your education.**

**The sword being heated in the furnace might not like it, but it will be a much better sword once the steel is tempered.** And you will be a better person spiritually once you have suffered, and learned to rise above it.

As a contrast to this complaining, I have heard of the man who thanked God for the trials and tribulations he had to face. He felt honoured that his soul was being tempered in this way and that he had been chosen and seemed important enough for such special treatment.

Your life on earth is an education. **The extent to which you benefit from your treatment of life's problems is the measure of your spiritual evolution and your fitness for higher things.**

### **CAN I DO WHAT I LIKE?**

**AFTER** you are born you have free will within certain defined limitations. There is a lot of rubbish written about free will and predestination. On the one extreme is the Eastern mystic who mutters, "It is written," as he sits starving in the dirt and squalor. He believes his entire life in every detail is predestined, and therefore nothing he can do will make a scrap of difference. At the other end of the scale is the agnostic who believes nothing, who often puts himself and his own pleasure first, who elbows his way up and who values his progress only on a material basis. "I'm all right, Jack," is what he mutters.

They are both completely wrong. Let us look at predestination first. You were born a white European. This you cannot change. You might have been born a dark Negro, a yellow—skinned Chinese, but you are tall, thin and fair, and you have blue eyes. Your mother and father had certain characteristics, and some of these have been passed on to you.

You were born in Europe in the 20th century. If you had wanted to be born the first son of the Doge of Venice in the 16th century, you could not arrange it. You are born with these basic characteristics, in a certain point in temporal time. The span of your life is known. The general pattern it will take the type of problem, whether it be disease, an unfaithful wife, financial difficulties, loneliness, drug addiction, alcoholism, bigamy—all the infinite number of permutations of life's trials are known.

When you as a spirit enter your mother's womb and take possession of the fertilised seed that is there, your memory of your earlier spiritual life is almost completely erased. During your temporal life you will have some degree of personal revelation. This, too, is known.

Within this overall pattern you have free will, but subject to certain natural laws. The whole of the universe is subject to natural laws . . . of cause and effect. If you plant a daffodil bulb, come the spring and you have a tall yellow daffodil. You do not have a sunflower or a black tulip. Cut yourself and you bleed.

These are simple laws. Science, philosophy, life itself are all founded on the basic laws of cause and effect. These laws govern your life on earth. **Every major action you take has a reaction.** The acts you do, the attitudes you adopt, the things you say, they are each like a stone tossed into a pool. The ripples spread in ever—widening circles.

Although our spiritual memories are erased when we are born, some slight memory remains in our sub-consciousness. **Every man in the course of his life is given an opportunity of recognising some degree of personal spiritual revelation.** The degree of revelation varies from person to person, and depends on the extent his spirit has evolved.

For instance, you may be in pain and suffering, having a disease, such as osteo—arthritis, for which orthodox medicine has no cure. And perhaps after years of pain and discomfort, you are recommended to a spiritual healer. And you are healed. The pain and the stiffness disappear. You are straight and fit and well again.

Then know that the healing that has been given to you is your moment of spiritual revelation. If you then become sufficiently aware of what was done to you to ask questions, to learn more of the healing forces that have come to your aid, to investigate the wondrous knowledge and faith and happiness that spiritual awareness brings to mere mortals, then you have your revelation.

It may be a lesser moment, one when you are made aware of the right and the wrong road to take. You may be faced with a decision in business. Do one thing and you will be morally right but commercially the poorer; do another and you may gain worldly riches but condemn yourself to a major moral blunder that might never again let you regain the right road.

It may be even simpler. . . the alternatives, perhaps of an act of loving kindness and tolerance in place of stem, unyielding self-righteousness. The laws of cause and effect cannot be altered. They cannot be bent. They cannot be ignored. Recognise the natural laws, live according to your best interpretation of them, accept your problems as tests of your spiritual strength, recognise the opportunities of personal revelation, do what is morally right even if it might seem commercially wrong. Within the framework of place, time, hereditary characteristic, race, you have free will.

### **WILL I BE PUNISHED IF I DO WRONG?**

PUNISHMENT has a number of meanings. You can be punished by omission. If all the other boys have sweets and you are denied them, this is punishment. You can be punished by your own actions—if you bully little boys at school, and you are sent to Coventry. You can be punished by your own conscience. If you do a wrong act, you can worry yourself with remorse into a state of ill-health, both physical and mental.

If you as a thinking adult do a wrong act, then you will suffer. It is cause and effect. This act may colour your life, things will start going wrong for you, your

conscience may trouble you and you may not be at peace with yourself. You may find in your old age that you are embittered and disillusioned, the life you have led seeming empty and useless.

If you do a right act, then you feel at rest, you are relaxed, you feel warmly happy, everybody around you feels some reaction, things go right for you, and you reach the end of your earthly life contented that it has been a full and happy one.

I have talked about a right act or a wrong act. This is to apply to the whole of your life. You live a rightful life, and it is full and happy. You lead a wrongful life, and it seems dull and futile. For in spite of what the modern psychiatrists say, and the eternal excuses they find to justify human behaviour, there is a very clearly defined right and wrong. As we evolve spiritually, we become more aware of this code.

No person is infallible, but it is possible to know what is right in any set of circumstances. Vivisection, and the thousands of experiments carried out on animals every year, is wrong. If it is morally wrong, then it cannot be medically right. To cheat and lie and not to keep your word is wrong. It is wrong in your business life to act in any but the most honest and straightforward manner. If it is morally wrong, it cannot be commercially right.

**In your day-to-day dealings with people your code of behaviour can invariably be right.** If it is wrong, then your life becomes futile and empty, the power you seek corrupts you. To this extent the operation of cause and effect makes its own punishment.

But when I die, you ask, will I be sent to hell and tortured, will I face a day of judgment, hear all my sins read out and have my good deeds set off against them, and will a sentence be passed on the result? No. This does not happen. But what does happen is that you sit with your spiritual helpers and you consider your life. As it is enacted in front of you, so you comment on the mistakes you have made, on the right actions you took, on the wrong decisions and the results of them.

You discuss it all with your helpers, your guides, and then you decide if you are ready to pass on for a further stage in your evolution, or if another life on earth is needed to give you more experience. If you decide this is what you need, you have a long period of rest, meditation and readjustment.

Then, one day, you are ready for a new experience. You gather with your guides and a new life is chosen. Then, perhaps centuries after your first visit, you go to sleep again, your spiritual memory is temporarily erased and you enter into the fertilised seed in a woman's womb. You have started another term in the university of life.

## **WHAT ABOUT SUICIDES AND YOUNG CHILDREN WHO DIE?**

WHEN you choose a life, the span of it is pre-determined. If you end your life before the natural span, however short, has been reached, then you may have to come back to live out the balance.

**It does not take any courage to commit suicide. It is the coward's way. It takes courage to carry on, not to give up.** Suicide decides nothing. After death, the suicide is likely to be returned to earth in a body whose life-span is long enough to make up the years lost. This may be one of the reasons why a baby is sometimes stillborn, or a child dies.

**You must not regard death itself as a punishment. It is a step upwards. Your death certificate is your diploma in the university of life. In the same way as the undergraduate leaves college and goes into the world of commerce or industry, so you leave this school of experience and go into the fuller life of the next world.**

The student who must now graduate naturally feels the loss of the life he has led, the security of the routine, the protection of a cloistered existence. But he must go forward, as you must. And his regrets are soon forgotten in the excitement of a more expansive existence.

Some spirit entities need only a short time here, so that you must not imagine that all children who die young have been the return of suicides. Often the refined spirit who needs only a short visit will choose the life of a child. And then the sweetness, and the purity and the goodness shine through.

## **CAN I SPEAK TO MY GUIDES?**

**All of us have spirit guides.** They are evolved spirit entities who are chosen for their understanding and their experience in helping those going through life in this world. Your guides may include a relative, such as a grandfather, who was very fond of you and who has chosen to help you. Or they may be persons who passed over many centuries ago and who have specialised in your sort of existence. They were with you when you chose the life you are now leading. They are with you through it. And they will be the first ones to welcome you when it is over.

They often communicate with you, but they cannot normally do so by word of mouth. Their communication is limited. They will put an idea into your head, lead you to a man who will solve your problem, help you in many ways until you must eventually become aware of the assistance you are getting, although it may prove impossible to highlight any particular act or thing, that is, unless you are a sensitive.

Sensitives, sometimes called mediums, are people who are born with the latent ability to communicate with spirit entities. Some do this by going into a trance. They seem to go into a deep sleep, and the guide can then take over the medium's body for a short while and talk to you. **There is no such thing**

**as “calling up spirits.” It is they who voluntarily communicate with us.** All we can do is to make ourselves available by attending a séance and hoping that a message will be received.

There is, however, a more simple way to communicate with your guides. You can do it by a method of attunement. You should sit with your clothing loosened in a comfortable chair. The room should be quiet and you should secure yourself against being disturbed. Take off your tie and open your collar, take off your jacket, remove your shoes, sit comfortably and relax. Close your eyes and breathe slowly.

If your guides wish to communicate, this will give them the receptive conditions they need. Do not be disappointed if after, say 20 minutes, nothing happens, or if you drop off to sleep. It takes practice to become receptive. The one essential exercise you must learn is to stop thinking about your problems. Just relax and daydream. After a few attempts you will find a lightening of tension and ideas start popping into your head. Your problems either disappear or are seen in a proper perspective—you are getting help.

### **WHAT HAPPENS WHEN I DIE?**

When the span of your life is over and you are ready to die, you will find a lessening of tension. All your pain and discomfort disappear. You find yourself drifting away from your earthly body. You drift upwards like a captive balloon. You look down, and there you are stretched out on the bed.

**Connecting this outworn body to the real you is a thin line of silver that pulses with a living light. This is the silver cord. As you gradually drift higher, the cord lengthens and gets thinner. Then the light that glows from it starts to fade, until the glow is gone completely and the cord can no longer be seen. At this moment you die.**

You float there for a while looking down on the now empty body. You are relaxed and happy. You then find yourself drifting upwards through silver grey mist. Soon you are joined by your guides. They smile and welcome you and hold your hands. And together you drift through the mist until you find yourself in the other world.

Spirit entities have the appearance of the age in which they were at their best. It varies from person to person. Some men were in their prime in their forties. Some women reached their best in their twenties. After you die, there is a gradual change towards this age. The lines and appearance of old age disappear and you become more youthful until you reach the optimum condition for you. At this age and appearance you remain, although your face and your aura improve in beauty and light as your spiritual evolution progresses.

Children gradually grow up until they reach a natural age that suits them best. You are reunited with those you loved on earth. You meet old friends who have preceded you. And, as time passes, you yourself welcome newcomers

and help them to adjust to their new surroundings. After a period of adjustment, of assessment and self analysis, you pass on to the next stage of your evolution, or you return to this world for further experience and education in the life you have chosen to give you what your soul lacks.

### **WILL I STILL BE MARRIED IN THE NEXT WORLD?**

As in the next world there is no lust or sex or bodily love, whether you are married or not becomes less important. There are some marriages here on earth which are founded on love. I do not mean sexual satisfaction, although this may well form an important demonstration of an affinity.

If your marriage is one founded on true love for one another, then, and only then, will it survive. If one partner goes over before the other, then the period of parting will see the spiritual partner watching over the temporal one. The two of you will live in the next world in perfect harmony and understanding, and you will not again be parted.

But this applies only to those marriages founded on true love, for love, and only love, is the criterion. It matters not whether you are married in a church or a mosque or a registrar's office. If between the two of you there exists an affinity, if you are both part of the same one individual, if you have achieved in your marriage the union of two souls, then it will survive death.

If your marriage has not reached these heights, then you will be parted. And although you may be good friends you will live independent lives in the next world.

But what happens when a man who has been divorced is remarried to a widow. The answer is quite simply that the true affinity of love could only be attained once in a lifetime on this earth. If the man and the woman achieved this level, then they will be reunited with the partner with whom they achieved it.

### **HOW DO I PREPARE TO DIE?**

You do not prepare to die by hurriedly giving sums to charity, by starting to go regularly to church, by suddenly acting as though you were a saint. You do not prepare to die by any action that shows you are afraid of the consequences. If you do a good act as an insurance against eternal damnation, you are a fool. You cannot make bargains with God. You cannot insure against eternity. **There is only one preparation for death and that is life.**

Scattered throughout the world and throughout history there have been divinely inspired men who have tabulated a design for living. Whether you read the Sermon on the Mount, the Ten Commandments or the Koran, you will find therein the golden thread of divine truth. This golden thread runs through all great religions, through all divinely inspired philosophies. If you

make a study of comparative religions, you will inevitably be struck not by the differences but by the overwhelming number of similarities.

Find out by your reading, by your research and by your receptiveness to your guides what is the right life to lead. Then go and lead it.

Please do not point to a millionaire who is an agnostic and a hedonist and tell me how successful he is. Power corrupts, absolute power corrupts absolutely. Money is power. The millionaire to whom you enviously point can be a poor man, who will die from coronary thrombosis, who is childless and who chases pleasure in a vain search for happiness. Pity him. Perhaps on his next journey to this world he will have made a little progress.

Point rather to the man who lives a good and full life, who has a wife who loves him, who has happy children around him, who has friends and who is always going out of his way to help others, to do good, to comfort those in sorrow, to cheer those in need, a man who has an inner warmth, a man who has found spiritual awareness.

Dying is an exciting adventure. Such a man is equipped to undertake the journey. Are you?