

Death – The End or The Beginning

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Dr M.W. Lewis San Diego, 4-25-54

Subject this morning: "Death – The End or The Beginning."

Well death is the end of the part that we are playing in the Drama of Life. It is a, it is also the end of you, if we are attached to that drama. So remember that.

Death, as we know it, is the end of the part we are playing in the Drama of Life. It is also the end of us, if we are attached to that Drama of Life which passes away. It is the beginning of a Conscious, Eternal Existence, if, right here, in this life, we make that Conscious, Eternal Existence our own, through proper meditations and through God-contact. So you can see, this death is both; both the end and the beginning. Whatever we make it.

What is death? Death is the end of physical existence. But St. Paul said, St. Paul said, "I die daily.<sup>1</sup>" "I die daily," he said. And yet, he came about, and preached, and did God's work. And still he said, "I die daily." In 1st Corinthians, the 15th Chapter: "I protest by the rejoicing that we have in the Christ..."  
Consciousness, by the joy I feel I declare that, "I die daily." (Sic)

Now what does it mean? What does Paul mean when he said, "I die daily"? That's the important thing. St. Paul meant that he attained a state of full relaxation from worldly consciousness. In other words, he attained "conscious, sensory, motor, organic relaxation." Put in simple words, it simply means he relaxed from his body, the Life Force, into the spinal region, and the region of the brain, where God dwells within us. He relaxed that so completely, that he died to outward consciousness, he died to worldly consciousness, he perceived, or went through, so to speak, consummated the state of conscious death. That's all.

That's what St. Paul did. He died daily to outward consciousness. Therefore, he must have perceived the state of conscious death daily. Which is not as hard a state to obtain as it seemed, when I said it is "conscious, motor, sensory, organic, relaxation;" full relaxation from outward consciousness. Sensory

motor you know; “organic” means the deep processes within – the organic processes, which go on through the subconscious mind by the Power of God in us. He completely

relaxed that, those things, and obtained the state of conscious death. In other words, death was not new to St. Paul. And so, it can also be to us. Not a thing to be feared; a thing to be known, and, therefore, its power removed. That is very important what Paul said, “I die daily.”

So, if we can, if we can die daily, and put our entire vital processes at rest – which you can do in meditation, it’s not a mystical thing – then life and death comes under your control...come under your control. If you can sit in meditation, consciously withdraw the Life Force from the body – the body is inert, the mind is still, the functions have ceased, even to the extent that there’s very little heart beat and breath, and then, you are fully conscious of the Cosmic Sound of Om – then, you have overcome death. Because that’s just what you’re gonna pass through when you leave this vehicle behind. You’re gonna pass through that state.

The only thing, if you’re used to it; if you know it; then you feel the heart slowing down; you feel the breath slowing down; and you know that they’re gonna stay slowed down; but you’re used to that state and you feel the Presence of God as the Cosmic Vibration; hear the Sound and Feel His Great Love; there’ll be no fear of death. It is the most joyful state, because then the Soul is freed from this vehicle. But, if it is attached, it is not freed. That’s where the struggle comes.

So, remember, it behooves each one of us to know this state which St. Paul spoke of, the state of conscious death – conscious death. In other words, then you can just say to death: “You can’t bother me. I’m a child of God. I feel the Presence of God. I see His Infinite Light. I feel His Love. Into that I’m going to merge sometime, sooner or later. If it is now, let it come. I am a child, I fear nothing, God is with me.” That’s what the way we should be. We should be, and should act as sons and daughters of God, children of God. And you cannot do it unless you know God.

Yes, the Master came and gave a special dispensation where all who would, would follow, can know God, can know the Christ Consciousness within, can merge in it, and can consciously pass into it when this little part we are playing in the Drama of Life is finished. Isn’t that the honorable way to go? Isn’t that the right way as, as children of God to go? Why should we fear anything, even death, when we know God?

If you are able to do this, attain this state of conscious death, there are many things that happen. There are many advantages that come. First, the body is better preserved. You take a person who is restless, all over the place, is jumping here and there, and, and inside jumping like that, too. The body wears out, the nervous system wears out, with the resulting fatigue in the body; but worse than that is the mental fatigue, the mental unrest. If you know conscious death, you avoid that. The body, and we might say, the mental side of us, is better preserved. Secondly, we are saved from the terrible sufferings of death, and fear of death. Only, because we do not know where we're going. We're not familiar with where we are headed, so to speak, when death finally does come.

And so, if you know this conscious death St. Paul spoke of, you will not be afraid. There'll be no suffering, because when you know a thing, there's no suffering, and have no attachment to leaving it. That's the key. Then there's no trouble. Also, you will be prevented from enduring and passing through the second death<sup>2</sup> spoken of in the Bible. That's very important. Once knowing death, which you can know, once knowing it, the second death can never touch you. When you're born again in the world, you are not born in delusion – you are not born in delusion. You know, the Soul knows, when it has once more to leave the play, leave its part in the Drama of Life, it will do so willingly, knowingly, as God's child.

We have a reference to that in the scripture, in Revelation, the 2nd Chapter, 10th and 11th Verse: "Be thou faithful unto death, and I will give thee a crown of life."<sup>3</sup> In other words, be faithful; do not leave the sight of God, by regularly, with daily meditations and devotion to Him, passing through the state where you merge in His Presence; be faithful to that, to the end, when real death comes; then, you will have a crown of life. "...He that overcometh shall not be hurt of a (sic) second death." That's the point. That's the key. That's the thing that's so hard to make ourselves realize. That through simple meditation, every day, and devotion to God, we will overcome death, and will never again be touched by it, because once, once meditating – feeling the heart stop, the breath stop, but you fully conscious, feeling the body inert under your will, and you can say: "Now you can move body," you will feel that. Having that state, death will not touch you again.

So, you see how wonderful it is the teachings which the Master has brought, that we will not be touched by the second death once passing through that state. And it is not a fearful state. It's a state of perfect Peace and Joy, because we are one with God the Father, Master of the Universe. In fact, it is He who is in us. It is... our nature is Him. But how far from that are we at the present moment. We must regain that oneness with God, then, the second death will never touch us, as it should be, we being children of God.

Now, to elaborate just a little bit with a Bible reference or two. In St. John, the 8th Chapter, 5th, 51st Verse: "...If any (sic) man keep my saying, he shall never see death.<sup>4</sup>" St. Paul said, "I die daily." Jesus said the same thing. "...seek first the kingdom of heaven and all things shall be added unto you.<sup>5</sup>" (Sic) The kingdom of heaven is in this "state of conscious death:" conscious death, conscious, full conscious relaxation. If you're tied to the body – we know the body changes – if we are tied to that, when the body passes away, our consciousness is gonna pass away. But, if we supersede that, and be one with God the Father in us, as the Christ Consciousness, second death cannot touch us. So we must do that, we must do that, if we are at all sensible and reasonable. "...If any (sic) man keep my saying, he shall never see death."

Revelation, the 14th Chapter: Blessed are they, that... "...Blessed are the dead" blessed are they, the dead "...which die in the Lord from henceforth:..."<sup>6</sup>" (Sic) That is, if you die fully in the Lord, you are very blessed indeed.

Now let us discuss "die in the Lord." What does that mean, to die in the Lord? It simply means to be fully absorbed in Christ Consciousness with, within – to be dead, in Christ Consciousness. That is, the outward consciousness, worldly consciousness, is dead in the Higher, Great Consciousness of Christ Consciousness within. That's what it means to "die in the Lord." Now, if you do this, if you die in Christ Consciousness within – as St. Paul said, "I die daily" – then you can see that it is natural for you to abandon the idea of a separate existence. It's an existence in vain in this body, because you know the body passes away. It is not real.

And so, when you "die in the Lord" you abandon that idea of a separate existence. That's the whole delusion. But knowing the Reality is the Light of God, merging in that, knowing this is simply an idea, a ray of God's Great Spirit, which is producing your little ego and body; knowing that, you're not gonna hold that; you're gonna abandon it and live in the fuller life of Christ within. And so, we abandon the idea of a separate existence, as a, an unnecessary thing – a thing in vain – and we merge in the Holy Spirit within, knowing that to be Reality.

Now, that takes us into the realm of the Holy Ghost. The "Light beyond the atoms," you've heard the Master speak of, which is perceivable to those who will meditate. In that Holy Ghost is God the Father as Christ Consciousness. Now, you can see if you merge in that, if you are one with that Light, then you are one with God the Father. That's the important thing.

Now, Jesus said that very thing. He said, "I came forth from the Father, and am come into the world...7" in St. John, the 16th Chapter; "I came forth from the Father, and am come into the world: again I leave the world, and go to my (sic) Father." And so, you can see, that it naturally follows, that as the Christ Consciousness is in the Holy Vibration, the Holy Ghost, also, God the Father is there. And so, there is no difference, really no difference, between you, the Self within – not the ego – the Real Self within, and God the Father. It is God the Father.

And so, it naturally follows that you can realize that this whole universe, this whole universe is simply a, a play, an ideal play of your own nature – God the Father, which is you. That's why the saints can say, "I am He, I am He, blessed Spirit I am He." St. Paul said, "I die daily." Jesus said, "I and my Father are one.8" I came from Him into the world, and now I return to Him.9

And so, as you realize that, you will know that this whole universe – this is quite a statement, now, to make – the whole universe is simply an ideal play of your own nature, your own Self, which is God the Father. Now, the little self – the ego – is simply an idea, an idea from a Beam of Light of God's Great Consciousness. Now, knowing that, surely, you will abandon that, for the greater and fuller existence of Oneness with God. But the important point is this: that from this little idea, from the ego, we have developed a tremendous world – a world of delusion. Because, in our nature, as God the Father, as the Great Self within, we have the power to be as small as the atom in the universe – one atom – or as large as the universe itself. God the Father can do that, can He not? So can we. Now, from that attribute that we have, we have developed this little idea of ego; this vain thing is ego, to extend to multitudinous dimensions.

We read this – most wonderful – I want to read just a bit in Ezekiel, the 28th Chapter, Ezekiel, the 28th Chapter, 15th and 16th Verses, where it says this very thing: "Thou wast perfect in thy ways from the day that thou wast created, until (sic) iniquity," or we can say delusion, "was found in thee.10" (Sic)

Now, delusion is the idea of separate existence of that little Beam of God; just that idea, that we are separate from God. From that we have built up this tremendous world of delusion, for it says – now listen carefully – the 16th Verse: "By the multitude of thy merchandise...11" "By the multitude of thy merchandise," we have increased delusion upon delusion through ego consciousness built up this world which amounts to nothing. When death comes it is not there. And so it says: "By the multitude of thy merchandise..." merchandise of delusion, "they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God...12" out of God's Consciousness. You have lost it, because you've increased that merchandise of delusion. From that little ego consciousness – see what a wonderful world we have built up? We've completely forgotten our oneness with God.

Now, said in another way, another way, we can say this: that we have become one with the Dream of God. God dreamed this whole thing. He dreamed you – your body – from that one idea on that ray of Spiritual Light. We have become one with the Dream, just like, as if you are acting in a play you became one with the part, forgot what you were what you really were and became what on with the part you were acting. That's what we have done. That's what we must eradicate, and that's what we must delete from our consciousness, and once more know our true birthright.

That's why the saints say, what? "God alone!" "God alone!" Imagine it. When you go within you will find that the whole universe is created out of your own consciousness. You are made in the Image of God. "I say (sic), Ye are gods...13" therefore, your nature is, your Real Self within, is God the Father. That's what we must know. Then death is the beginning of a "conscious existence" with God.

And so, the great saints say "God alone." Have that State of God alone. Lord Shankara said, "I am He, I am He, blissful Spirit I am He." Jesus said, "I and my Father are one." How to attain this state? How to attain it? You know the way. Follow Self-Realization Yoga, which will baptize you, daily, in Christ within; in God the Father within. And then, it will not be long before this worldly consciousness will drop off, and the realization of your oneness with God – "Thou and I never apart. Thou and I never apart. Finally I am He, I am He, blessed Spirit I am He." That is what we must do. Then, you will find, within, the consciousness, only, of God the Father, or the consciousness of your own Self, as God the Father.

I'd like to close by reading a little bit of a letter from the Master, which shows his wonderful wisdom, and which we can apply to this talk this morning.

"Infinite are the ways in which the Sly Eluder wants to test me.<sup>14</sup> "But," he says, "anyway never mind, I will be game to the occasion, and I am constantly asking power from Him that He may keep me surcharged with His Power to come out successfully through this test."

God alone is doing it. The mistake we make is we identify ourselves with worldly consciousness, which must die. We must know God alone. Then he goes on to say: "Don't forget, He is your Father..." He is your Father, every one of you. My Father; same Father, impartial; He is with us. "...infinitely kind to you more than anybody else." Why shouldn't we know Him? Why shouldn't we put our faith in Him? Then there'll be no death. There'll be, surely, no second death, once knowing God the Father.

So, the Master says, "Don't forget, He is your Father" – as well as mine, he meant to say – "infinitely kind to you more than anybody else."

You put your faith in this worldly consciousness, you'll be deluded. You'll be disappointed. You put your faith in people, you'll be disappointed. That's the law, whether you like it or not. If you put your faith in God, you will not be disappointed, because it is God who is in you, who is doing the whole show. Know Him, then, there'll be no death. We must know Him.

So the Master says: "Don't forget He is your Father, infinitely kind to you more than anyone (sic) else." And finally, he says...he might have said, if you want to know death, and take away the sting of death, and all fears of death, he might have said, "Forsake all, and yet leave not His side." Isn't that wonderful? Beautiful words.

And he said, always remember, that was written back in '23. So, when I was swept away in delusion, as we all are at times, I'd remember the words, "Leave everything, but don't leave God." And so, I'd hustle, and get hold of God. Hang onto that, and then, there will be no death. Death will then be the beginning, the beginning of a "conscious, eternal, blissful, existence," which is God the Father in us.

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1 I Corinthians 15:31, "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily."

2 Revelation 2:11, "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."

3 Revelation 2:10, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

4 St. John 8:51, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

5 Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

6 Revelation 14:13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

7 St. John 16:28, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

8 St. John 10:30, "I and my Father are one."

9 Op. cit. St. John 16:28.

10 Ezekiel 28:15, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

11 Ezekiel 28:16, "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire."

12 Ibid.

13 Psalm 82:6, "I have said, Ye are gods; and all of you are children of the most High."

14 Treasures Against Time, by Brenda Lewis, Chapter 3, The Bancroft Hotel, Worcester, Massachusetts, November 8, 1923. "Infinite are the ways in which the Sly Eluder wants to test us. Anyway never mind I will be game to the occasion, and I am constantly asking Power from Him, that He might keep me surcharged with His Power to come out successfully thru this test. Don't forget He is your Father, infinitely kind to you more than anybody else. Forsake all, yet leave not His side."