An Extract from “The Unpublished Scripts”

A little while ago I recounted to you the circumstances of the man who had not thought at all upon the possible kind of world that might exist 'on the other side of the grave', other than to condemn or dismiss what he had heard concerning it. While he had many thoughts upon other matters, upon that he had none - and you saw the difficulty in which it had placed him when he came here to live! The moment a person steps into the spirit world his thoughts, as it were, take charge, unless he himself takes charge of his thoughts. That is what everyone has to learn to do as quickly as possible. It is a habit soon acquired, and once acquired is not lost. But without it one is very much like a ship that has lost its rudder, or to be more exact, like a ship whose rudder is behaving in an erratic or eccentric manner. Just when one imagines it would proceed in one direction, it makes off in another!

That is not to say that one must not think except upon very restricted lines, for fear other thoughts should escape and run amok, and cause damage or harm where most assuredly none was ever intended. That would make our lives here a very circumscribed affair. In the end we should be too frightened to think at all, lest by pure inadvertence we should think the wrong thing, and cause great offence or distress to our neighbours and friends.

Numerous are the factors which govern or influence the immediate after-dissolution state, but that which causes the most concern both to the person who is newly passed into spirit lands and ourselves, who have come to assist him, is the state of his mind, which I would describe in particular as thought domination. One could multiply cases almost to infinity so wide is the variety of conditions that may be existing at the time of transition, and as thought retains its position and possesses the force that it does, so when the transition lifts taken place, thought becomes uppermost and assumes charge of affairs.

Perhaps it will help you to see more clearly what I mean if I give you the details of an actual passing in which we played an active part. In this particular case the man 'died' suddenly from heart failure. He was a kind, good-living fellow who fully deserved the joys and bounties of these realms of light; therefore he was bound for these realms when his time came to leave the earth.

His passing was in this manner, or rather, these are the circumstances attendant on his passing. He was strolling slowly along a road through a quiet residential quarter not far from his home. In this instance he was able to walk uninterrupted by passers-by; that is to say, he proceeded straight upon his way without having so-to direct his steps as to avoid colliding with other folk. In this manner he walked along, his mind being free from thoughts of any traffic up on the road, for there was little or none, nor of other foot passengers. Whatever he was thinking at the time, it was most certainly not concerning the after-life. He was more in a 'brown study' of some sort. His destination was a park not too far away, where he intended to rest and take the air beneath the trees. Then suddenly his heart's action stopped, his physical body fell to the ground, and his earthly life was ended.

We need not linger to consider what took place on earth in regard to his physical body, but continue from the moment when he became an inhabitant of the spirit world, and of our arrival to help him.

His earthly end had come with such unexpectedness and with such rapidity, that he was completely unaware that any change had occurred at all. He therefore continued with his walking. His mind had been fully conscious of his surroundings of earth, for he was enjoying his walk and intent upon his brief journey without concentrating too deeply upon it. That mind, however, was upon earth and

nowhere else, and so the earth and his earthly life in this respect dominated his mind. Had his passing occurred in his own bed, with some degree of warning as to what was approaching, it would have been different. Such was not the case, and so he proceeded upon his way, not knowing that he had left his physical body behind him upon the footpath a little distance back. My colleagues and I knew precisely what transpired, of course, and what would transpire ultimately. We therefore allowed our friend to continue his walk uninterrupted until we reached the gardens for which he had been bound.

At length he found a pleasant spot in which to rest, and seated himself beneath the trees. There were children at play, the day was fine, and sunny, and he began to enjoy the pleasant scene.

Then something struck our new friend as being unusual. He could see and hear all that was going on round about, yet there seemed a peculiar lightness in the air, as it were. He himself felt appreciably lighter in his body, as he later explained to us, but was at a loss to account for it. He was an elderly man, and yet he felt as though some of the years had slipped from him in some inexplicable fashion. He was beginning to say to himself that he really did feel years younger, though how that should come about was highly mysterious. He was, in fact, talking quietly to himself when we broke in upon his reverie with a friendly greeting. Being a most genial and amiable man he readily entered into conversation with us - our small company consisted of Edwin, Ruth, and myself. Edwin and I were attired in the counterpart of our earthly clothes, from which, of course, our friend observed that we were both clergymen. Ruth was dressed in the customary earthly costume of the time, so that the three of us presented a commonplace, normal appearance to the newcomer's eye.

Our object, as you will naturally guess, was to 'break the news' to this good man of what had happened to him. His thoughts were his own, and his mind was dominated by the fact that he believed himself to be sitting in the customary place in the gardens of which he was very fond. It was our task to tell him that in reality the gardens were not there except in a very unsubstantial state, and that what he was actually viewing was his own thought simulacrum of them. A delicate task, you will say, especially as time was to some extent limited, for the moment might come when he would rise from his seat in order to make his way home. That we were anxious to prevent, for in such an eventuality he would perceive with too much abruptness what had occurred, since in the meantime his physical body had been conveyed to his house, and the whole household was in great distress and upheaval.

Experience had long ago taught us that so often did the troubled soul yearn to seek his sorrowing family, there to convey some small message of comfort in their distress. He would learn only by very bitter trial that though he might speak with all the power at his command, yet his voice would not be heard, thus increasing his agony a hundredfold. Such moments are lamentable, but what can one do when those who have been left behind are still spiritually unenlightened? Were the knowledge of spiritual truths to be universal on earth there would be no such sorrowful scenes as we so constantly have to witness. On many occasions they are unavoidable, for we can do nothing to prevent it once a soul has expressed his firm determination to return to his family in their grief. The latter, too, has its unfortunate influence in acting as a magnet to the person who has just passed here. He is irresistibly drawn towards the source of the attracting thoughts, and so an already bad case is made worse. We must do nothing to hinder such return beyond tendering our earnest advice not to do so, and by describing in literal terms how the situation will be thereby aggravated, and not improved. All this and a great deal more we may say, but we must impose no physical restraint whatever upon the person's movements. We must in every instance, without exception, respect his freedom of will and choice.

We can go with him, oT course, upon his melancholy pilgrimage, and there do all we can to relieve the situation with our personal ministrations. If these are of no avail, then there is nothing more we can do. So often our efforts are fruitless, and we can but wait for the paroxysm of grief to diminish or to expend itself. The soul becomes exhausted with its travail, and is glad to be taken hence where some solace is gained. Perhaps the soul will listen to wisdom, for we are there not to inflict torture, but to soothe and calm, and try to bring peace to a desolated mind.

In most cases these folk understand our motives, are deeply grateful, and will heed our advice. Thus will they bring themselves some happiness of mind when they see that their own interests and those of their family and friends can be best served by keeping away from the old earth haunts at least for the present, until the grief has subsided in some measure.

You will understand, then, that we made every endeavour on the present occasion to keep our friend away from the harrowing atmosphere of his family. He could do nothing to alleviate things there, and upon all counts it was best he should avoid them.

It was not long, however, before he suspected that all was not really well with him, for he began to receive the lachrymose thoughts of his family in such way as to have a strong impulse to return home. He was sure that something was amiss there, and what made it so compelling was that he had never had such a strange urgency come upon him in his life before. By the very unusualness, therefore, of his present feelings, he thought he should obey their urgency, and return to his home immediately. Each minute that passed served to increase the strength of this thought attraction, and we were most anxious to resist it on his behalf. We could not prevent the thoughts of sorrow from reaching him, and though he could not as yet interpret their true meaning, he instinctively knew that something was wrong at his house.

The moment had now come for us to acquaint him, as gently as possible, with what had occurred. We were still no more than strangers to him, save for a few words of genial conversation before his thoughts had begun to be troublesome. Perhaps you will think that, after all, the simplest and most direct way would have been the best - no 'beating about the bush'. Thus we might have said: My dear sir, don't you know what has happened? Then let us tell you. You are dead, as the earth judges these things. Your physical body ceased to have any life in it as you were walking along the road a moment or so ago. You dropped down suddenly with failure of the heart, and your earth life is over. If you do not believe us, step back to your home and prove it for yourself.

That would be direct beyond any question, but it would also be brutal, unkind, and callous, and most certainly not according to the wise ways of the spirit world. It would save us an infinity of trouble and some tine and energy, no doubt, but all these are of little account when the right way of doing things is the first consideration. The organisation of these lands is thorough in all details, and it overlooks nothing that might conduce to any person's happiness and well-being. We are never pressed for time, since we are come expressly to attend upon our new arrivals. We do not deal indifferently or cursorily with some one 'case' because we have to hurry off to another. There are plenty of cases, it is true, but there are also plenty of people besides ourselves who undertake the same work. We can - and do - take as long as the circumstances require upon every soul who needs our help. It is not the time taken that counts, but the happy end that we try to achieve. We shall persevere until we bring solace to the troubled soul, until we have made him understand what has happened and where he is. And we shall never abandon him until we have either made him happier, brought relief to his mind, or else very reluctantly had to terminate our efforts because of a stubborn mind that will not listen to us, nor accept our services.

It is a singular situation in which to be placed, you must agree. Here were three of us, very much alive, but 'dead' as the world would pronounce us, beyond doubt. We had come to the assistance of another who also 'dead', yet alive. We had therefore to explain to our troubled friend the true state of affairs concerning his present position, and we had also to try to convince him that we three were 'dead', yet fully alive. He might see we were alive. Would he believe we were 'dead'?

In the meantime, the attractive force of thought had been exerting an ever stronger influence upon our protege as the minutes passed, and that was an added difficulty. Our immediate task was to persuade him not to return to his home, and that required all our energies. He still could not believe that he had undergone the process of dying, though we had told him in the quietest yet plainest manner possible. Everything about him, the trees, the grass, the seat upon which he rested, the flowers, and so on, all were very real and lifelike to him. They were what he had always seen in these parts, he was familiar with them from many another visit, and they were just as he expected them to be. They were a complete picture in his mind, projected into substance, by the force of his thoughts. He could have banished them upon the instant had he so willed, but until the truth reached his mind and he understood where he was, the
picture would remain in all its intensity.

At length our arguments began to carry some weight with him. We pointed out that his bodily ailments had completely gone, and that he even felt younger than he did when he left his home but a brief time ago. In the end our words convinced him of the truth, and he placed himself unreservedly in our hands, to be taken whither ever we wished. At least he did not find us to be stern, forbidding individuals, intent upon carrying him away to some dreadful region to 'meet his Maker'.

So soon as we left the gardens, their image began to fade from his mind, and he could no longer see them. That in itself was of great aid to us, for it helped to confirm in our friend that we had spoken the truth, and were not dealing in some strange fantasy.

In a very short space we presented him in person to the wonders of these lands. Thereafter he was enabled meet and converse with those of his family and friends who had passed into the spirit world before him.

It might be asked, why did not someone of his relatives or friends go to him in the gardens? The answer in that in some instances that would have been done, but every case is treated entirely in relation to its attendant circumstances, which are carefully considered, and our subsequent actions are in accordance with them. So that, if we deem it inadvisable, as in the present case, for family and friends to be present with us, they will be asked to absent themselves until such time as would be more propitious for a reunion. I do not recollect meeting with opposition in this respect, for folk know us for what we do, and they are aware that we know best. In no sense is this 'officialdom' at work, but our true estimation of what is best to be done. We make no claim to infallibility, yet our long experience is our safest guide, and the seal, as it were, of any particular task is the wholehearted approval which is always so freely given to us for our specific course of action.

In the instance which I have been recounting to you, we knew that if one member of our friend's family had been present with us, he would have gleaned the truth too suddenly, because he would at once have recognised this relative as having 'predeceased' him, and experience told us that it would have been too much of a shock to him. Discussion and argument were therefore the wisest plan. We were completely unknown to him. There were three of us - two of us wearing clerical collars! We were a 'mixed' company, and obviously not of a frivolous nature - whatever we might be in our 'off-duty' moments! - so that we could present a front of some confidence to a stranger. Between us we

tried to elevate the spirits - I am not here making a pun! - of our new ward, for you must appreciate that these are not always the happiest of occasions for the person chiefly concerned. We have to combat profound ignorance, prove ourselves, as well as the truth of our assertion to our 'patient' that the 'great change' has taken place in his life. Once he is convinced, then we can remit a little of our tension, and exhibit some of the enthusiasm which we have been necessarily withholding from him.

This present case could have been greatly complicated by the presence of strong emotions, which were fortunately absent. Bethink you of some of the varied conditions that can accompany transitions, conditions either emotional or purely physical, or both, and you will see that we must perforce submit each individual passing to a clear examination in order to deal with it adequately and efficiently.

In normal times upon earth the passage of people to spirit lands may follow a fairly even course, but immediately that foul and hideous monster, war, comes to plague the earth, then we have dissolutions upon vast scale, introducing a series of problems entirely of their own. Basically, such problems may resemble those consequent upon ordinary transitions, that is, in countless cases the individual is 'thought-bound', but the substance of that thought domination is itself different from that which obtains in the days of peace, because in the former all the horrors and beastliness of war are entwined in the minds of its victims, whether they be civilian or military, and so carried with them 'across the border'. So here are these new circumstances to be taken into account, namely, those of people to whom death of the physical body had come with dreadful suddenness: of folk who are blown to atoms in their own homes or elsewhere, and of the forces, who may meet their earthly end on the ground, in the air, upon the sea, or beneath it.

In such instances there are many, many persons who have never given much time or thought to the subject of an after-life. They may have been of a religious turn of mind, or not. If the former, they could have been deeply religious, or merely have attended some church or another only when they felt so inclined; people, in fact, who only nominally belonged to some religious denomination.

You will recall the old saying that it takes all sorts to make a world. The dictum can be equally applied to the world of spirit, for people do not change their dispositions immediately upon making their entrance into these lands, and it is with those diversified dispositions, complicated by attendant circumstances, with which we have to deal, as we assist folk in their transition from the earthly state to the spiritual. Nothing could be nearer to the earth than all the horrors and hatefulness of war, and though there may be no hatred within the hearts of individual soldiers or others, yet they are, because they must be, intent upon what they are doing.

Note.

This is an extract from a new publication of previously unpublished material channeled by Anthony Borgia who died in July 23, 1989. This material is thus under copyright and I trust this extract is not too long so as to breech those copyrights. Anthony Borgia was probably one of the most popular of authors of channeled material. His most popular works are "Life in the World Unseen" and "Beyond this Life". A full list of all his works can be found here and the specific book extracted above can be found here.