

G. de PURUCKER OCCULT GLOSSARY p. 44-46 'DEATH'**Death.**

Death occurs when a general break-up of the constitution of man takes place; nor is this break-up a matter of sudden occurrence, with the exceptions of course of such cases as mortal accidents or suicides. Death is always preceded, varying in each individual case, by a certain time spent in the withdrawal of the monadic individuality from an incarnation, and this withdrawal of course takes place coincidentally with a decay of the seven-principle being which man in physical incarnation is. This decay precedes physical dissolution, and is a preparation of and by the consciousness-centre for the forthcoming existence in the invisible realms. This withdrawal actually is a preparation for the life to come in invisible realms, and as the septenary entity on this earth so decays, it may truly be said to be approaching rebirth in the next sphere.

Death occurs, physically speaking, with the cessation of activity of the pulsating heart. There is the last beat, and this is followed by immediate, instantaneous unconsciousness, for Nature is very merciful in these things. But death is not yet complete, for the brain is the last organ of the physical body really to die, and for some time after the heart has ceased beating, the brain and its memory still remain active, and, although unconsciously so, the Human Ego for this short length of time, passes in review every event of the preceding life. This great or small panoramic picture of the past, is purely automatic, so to say; yet the soul-consciousness of the Reincarnating Ego watches this wonderful review incident by incident, a review which includes the entire course of thought and action of the life just closed. The entity is, for the time being, entirely unconscious of everything else except this. Temporarily it lives in the past, and memory dislodges from the akasic record, so to speak, event after event, to the smallest detail: passes them all in review, and in regular order from the beginning to the end, and thus sees all its past life as an all-inclusive panorama of picture succeeding picture.

There are very definite ethical and psychological reasons inhering in this process, for this process forms a reconstruction of both the good and the evil done in the past life, and imprints this strongly as a record on the fabric of the spiritual memory of the passing being. Then the mortal and material portions sink into oblivion; whilst the Reincarnating Ego carries the best and noblest parts of these memories into the Devachan or heaven-world of post-mortem rest and recuperation. Thus comes the end called death; and unconsciousness, complete and undisturbed, succeeds, until there occurs what the Ancients called the "second death."

The lower Triad (Prana, Linga-sarira, Sthula-sarira) is now definitely cast off, and the remaining Quaternary is free; the physical body of the lower Triad follows the course of natural decay, and its various hosts of life-atoms proceed whither their natural attractions draw them. The Linga-sarira or model-body remains in the astral realms, and finally fades out. The life-atoms of the Prana, or "electrical field," fly instantly back, at the moment of physical dissolution, to the natural pranic reservoirs of the planet.

This leaves man, therefore, no longer a heptad or septenary entity, but a Quaternary consisting of the Upper Duad (Atman-Buddhi) and the Intermediate Duad (Manas-Kama). The "second death" then takes place (q.v.).

"Death," and the adjective "dead," are mere words by which the human mind seeks to express thoughts which it gathers – and supposedly truthfully gathers – from a more or less consistent observation of the phenomena of the material world. Death is dissolution of a component entity or thing. The dead, therefore, are merely dissolving bodies — entities which have reached their term on this our physical plane. Dissolution is common to all things, because all physical things are composite: they are not absolute things; they are born; they grow; they reach maturity; they enjoy, as the expression runs, a certain term of life in the full bloom of

their powers; then they "die." That is the ordinary way of expressing what men call "death"; and the corresponding adjective is "dead," when we say that such things or entities are "dead." Do you find death *per se* anywhere? No. You find nothing but action; you find nothing but movement; you find nothing but change. Nothing stands still or is annihilated. What is called "death" itself shouts forth to us the fact of movement and change. Absolute inertia is unknown in Nature or in the human mind; it does not exist.