



## Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, December **03**, 2023)  
of the lecture of Joop Smits (on Sunday, November **26**, 2023)

Series: **Becoming familiar with the cycle of life and death**

Lecture: **Learning processes during sleep and death**

### **Gottfried de Purucker on Death, Kāma-Loka and Devachan**

*Occult Glossary*, 'Death' pp. 44-46; 'Kāma-Loka' pp. 84-85; 'Devachan' pp. 46-47

Free download of the original edition of the book:

<https://blavatskyhouse.org/literature/gottfried-de-purucker/occult-glossary/>

### **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 ākāśic 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." (See under REINCARNATING EGO, DEVACHAN, SECOND DEATH.)

The lower Triad (Prāṇa, Linga-śarīra, Sthūla-śarīra) 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-śarīra or model-body remains in the astral realms, and finally fades out. The life-atoms of the Prāṇa, or "electrical field," fly instantly back, at the moment of physical dissolution, to the natural prāṇic reservoirs of the planet.

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

"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.

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## Kāma-Loka

Kāma-Loka (Sanskrit). A compound which can be translated as "Desire-World," a term which is accurate enough, but only slightly descriptive. It is a semi-material plane or rather world or realm, subjective and invisible to human beings as a rule, which surrounds and also encloses our physical Globe. It is the habitat or dwelling-place of the astral forms of dead men and other dead beings – the realm of the Kāma-rupas or desire-bodies of defunct humans. "It is the Hades," as H. P. Blavatsky says, "of the ancient Greeks, and the Amenti of the Egyptians, the land of Silent Shadows." It is in the Kāma-loka that the "Second Death" takes place, after which the freed upper duad of the human being that was enters the Devachan. The highest regions of the Kāma-loka blend insensibly into the lowest regions or realms of the Devachan; and, conversely, the grossest and lowest regions of the Kāma-loka blend insensibly into the highest regions of the Avīchi.

When the physical body breaks up at death, the astral elements of the incarnate entity remain in the Kāma-loka or "shadow-world," with the same vital centres as in physical life clinging within

them, still vitalizing them; and here certain processes take place. The lower human soul that is befouled with earth-thought and the lower instincts cannot easily rise out of the Kāma-loka, because it is foul, it is heavy; and its tendency is consequently downwards. It is in the Kāma-loka that the processes of separation of the Monad from the Kāma-rūpic spook or phantom take place; and when this separation is complete, which is the Second Death above spoken of, then the Monad receives the Reincarnating Ego within its bosom, wherein the latter, the Reincarnating Ego, enjoys its long rest of bliss and recuperation. If, contrariwise, the entity in the Kāma-loka is so heavy with evil and is so strongly attracted to earth-spheres that the influence of the Monad cannot withdraw the Reincarnating Ego from the Kāma-rūpa, then the latter with its befouled "soul" sinks lower and lower and may even enter the Avīchi. If the influence of the Monad succeeds, as it usually does, in bringing about the Second Death, then the Kāma-rūpa becomes a mere phantom or Kāma-rūpic spook, and begins instantly to decay and finally vanishes away, its component life-atoms pursuing each one the road whither its attractions draw it.

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## Devachan

This term is a Sanskrit-Tibetan compound word; *Deva* — a god; *chan* — "land," "region," "country"; and may be translated as God-land, God-country, God-region. It is the state between earth-lives into which the human entity, the human monad, enters and there rests in bliss and repose.

When the "second death," after that of the physical body, takes place – and there are many deaths, that is to say many changes of the vehicles of the ego – when the second death takes place, the higher part of the human entity withdraws into itself all that aspires towards it, and takes that "all" with it into the Devachan; and the Ātman, with the Buddhi, and with the higher part of the Manas become thereupon the spiritual monad of man. Devachan as a state applies not to the highest or heavenly or divine monad, but only to the middle principles of man, to the personal ego, or the personal soul in man, overshadowed by Ātman-Buddhi. There are many degrees in Devachan: the highest, the intermediate, and the lowest. Yet Devachan is not a locality, it is a state, a state of the beings in that spiritual condition.

Devachan is the fulfilling of all the unfulfilled spiritual hopes of the past incarnation, and an efflorescence of all the spiritual and intellectual yearnings of the past incarnation which in that past incarnation have not had an opportunity for fulfilment. It is a period of unspeakable bliss and peace for the human soul, until it has finished its rest-time and stage of recuperation of its own energies.

In the devachanic state, the Reincarnating Ego remains in the bosom of the Monad (or of the Monadic Essence) in a state of the most perfect and utter bliss and peace, reviewing and constantly reviewing, and improving upon in its own blissful imagination, all the unfulfilled spiritual and intellectual possibilities of the life just closed that its naturally creative faculties automatically suggest to the devachanic entity.

Man here is no longer a Quaternary of substance principles (for the second death has taken place, see there), but is now reduced to the Monad with the Reincarnating Ego sleeping in its bosom, and is therefore a spiritual Triad.

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