ACTIVITIES IMMEDIATELY AFTER DEATH

**by**

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 Immediately after one's death, and particularly if cremation has taken place, the individual, in his so-called emotional-mental body called "kama-manasic body", is as much aware and alert to his environment as he was upon the physical plane when alive. The individual is engrossed with what engrossed his attention during his incarnated experience. There is now no physical brain to respond to impacts generated by the inner man, and sex, as it is physically understood, is nonexistent. The individual in his emotional body, is now free from the strictly animal impulses which, upon the physical plane, are both normal and right, but which now have no meaning to him in his emotional body.1

The first reactions and activities after the restitution of the physical body to the universal reservoir of substance is as follows:

He becomes consciously aware of himself. This involves a clarity of perception unknown to the average person while in physical incarnation.

Time is now nonexistent. He turns his attention to his more clearly defined emotional self. There ensues ***invariably*** a moment of direct soul contact. Even in the case of the most undeveloped individual, the moment of complete restitution does not pass unnoticed by the soul. It has a definite soul effect, something like a long and strong pull at a bell rope. For a brief second the soul responds, and the nature of the response is such that the individual, standing in his emotional body, or rather in his kama-manasic vehicle, sees the experience of the past incarnation spread before him like a map. He records a sense of timelessness.

As a result of the recognition of these experiences, the individual isolates those three which were the three major conditioning factors in the life which has gone and which also hold the keys to his future incarnation, which he will next initiate. All else is forgotten, and all the lesser experiences fade out of his memory, leaving nothing in his consciousness but what are esoterically called "the three seeds or germs of the future". These three seeds are in a peculiar manner related to the permanent physical and emotional atoms, and thus produce the fivefold force which will create the forms later to appear. (These permanent atoms are centered in the body of the soul, called the "causal body." They are the nucleus of his future bodies.)

Seed One determines later the nature of the **physical environment** in which the returning man will find his place. It is related to the quality of that future environment and thus conditions the needed field or area of contact.

Seed Two determines the quality of the **etheric** body as a vehicle through which the ray forces can make contact with the dense physical body. (The ray forces are energies from the seven deities that create, vitalize and sustain the solar system) It delimits the etheric structure or vital web along which the incoming energies will circulate and is related in particular to the special one of the seven centers2 which will be the most active and alive during the coming incarnation.

Seed Three gives the key to the **emotional** vehicle in which the man will be polarized in the next incarnation. This is all in regard to the average person. It is this seed which, through the forces it attracts, brings the individual again into relation with those he previously loved or with whom he had close contact. The reincarnated individual is brought into incarnation not only through his own desire for physical plane experience, but also under **group impulse** and in line with the group karma as well as with his own. Once this is grasped a great deal of the fear engendered by the thought of death would disappear. The familiar and the loved will still remain the familiar and the loved, because the relation has been closely established over many incarnations.

Having completed this "isolating of experience," the individual will then seek and automatically find those whom the third seed influence indicates as possessing a constant part in the group experience of which he is an element, consciously or unconsciously. The relation once again established (if those sought have not yet eliminated the physical body), the individual acts as he would on earth in the company of his intimates and according to his temperament and point in evolution. If those who are closest to him and whom he deeply loves or hates, are still in physical incarnation, he will also seek them out and--just as he did on earth--he will remain in their neighborhood, aware of their activities, though (unless highly evolved) they will not be aware of his.3 These four activities cover varying periods of time--from the angle of "those who live below," though there is no time recognized on the part of the individual on the emotional plane. Gradually the lure and glamour (of a low or high order) wears off, and the individual enters into the stage where he knows--because the mind is now more incisive and dominating--that he is ready for **the second death and** **for** **the entire elimination of the emotional body or of the kama-manasic vehicle.**4

Once restitution of the physical in its two aspects has taken place, the inner man is fully conscious. The physical brain and the swirl of etheric forces are no longer present. The individual's experience is far richer and fuller than he ever knew when in incarnation.

On the inner side, individuals KNOW that the Law of Rebirth governs the experience- process of physical plane living, and they realize then that, prior to the elimination of the emotional, the kama-manasic or the manasic bodies, they are only passing through an interlude between incarnations and that they consequently face two great experiences, to wit:

A moment (long or short, according to the attained point in evolution) wherein contact will be made with the soul or with the solar Angel. After that contact, a relatively violent reorientation to earth life takes place, leading to what is called "the process of descent and calling," wherein the individual prepares for incarnation again. He sounds his own true note into the substance of the mental, emotional and physical worlds. He revitalizes the permanent atoms, which form a triangle of force within the body of his soul, called the "causal body." These atoms are the nucleus of his future vehicles. He then gathers together the needed substance to form his future bodies of manifestation. He colors them with the qualities and characteristics he has already achieved through life-experience. Then on the etheric plane, he arranges the substance of his vital body so that the seven centers take shape and can become the recipients of the inner forces. He makes a deliberate choice of those who will provide him with the needed dense physical covering, and then awaits the moment of incarnation. The parents only donate the dense physical body. They contribute naught else save a body of a particular quality and nature which will provide the needed vehicle of contact with the environment demanded by the incarnating soul. They may also provide a measure of group relationship, where the soul experience is long and a true group relation has been established.5

These two critical moments are consciously faced by the discarnate man and he knows what he is doing within the limits set by his point in evolution.6

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References:

1Bailey, Alice A. *Esoteric Healing*, Lucis Publishing co. 1953, pp. 490-491

2Ibid, p. 548 Centers are vortices of force which appear as the petals of a lotus, or spikes of a wheel. The seven major centers control definite areas of the body via the nadis, the nerves, the endocrine system and the blood stream. There are other centers in the subtle body called the etheric body which is the counterpart for the dense physical body. The causal body is the body for the soul which man is in the process of building in mental matter. The spiritual Soul works through it to contact the evolving personality. At the base of this "egoic lotus" in the causal body, are the three permanent atoms, which form the nucleus of man's future bodies. As the petals of this lotus unfolds, the individual develops the spiritual virtues of knowledge, love and sacrifice.

3Ibid, pp. 492, 493

4Ibid, p.494

5Ibid, pp. 494,495

6Ibid, p. 496