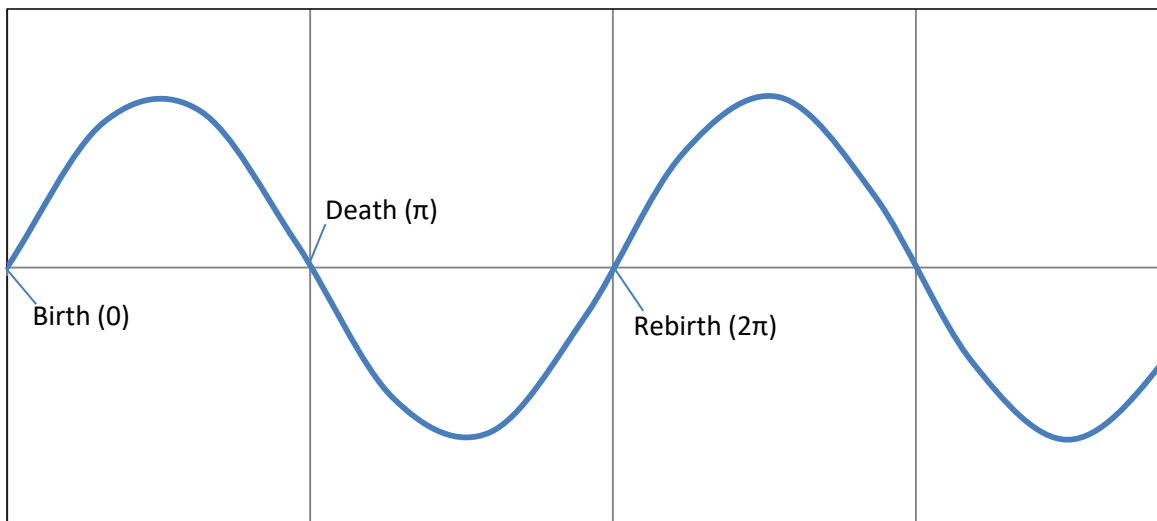


REFLECTIONS ON DEATH AND IMMORTALITY

Franklin Merrell-Wolff

A basic error is to regard death as the opposite of life. Rather, death is the opposite of birth, and these two are to be regarded as transitional or inversional modes of life that, in their totality, embraces both. Life may be represented by a sine curve—the mathematical portrait of periodicity—that begins with the beginningless past and proceeds to the illimitable future. If we use Cartesian coordinates, so that the moment of birth is coincident with the origin or zero-point of the system, and extend the curve along the abscissa a , or x -axis, then birth and death would correspond to the points of intersection of the curve with the abscissa.

These points of intersection are all multiples of π . Birth would correspond to the multiples $2n\pi$, where n is any integer, positive or negative, including zero, and death would correspond to the multiples $(2n-1)\pi$. These critical points we may call the points of inversion. We may interpret inversion as the reversal of the hinterland and the foreground of consciousness. In waking consciousness here, the hinterland contains the archetypes of Carl G. Jung.



The values of birth and death are reversible. He who takes the base of the Unconscious would view what we call death as really birth, and vice versa—the mystic tends to this view.

- Life is identical with chronological time, as contrasted with the time of analytic mechanics. To our ordinary view, chronological time is irreversible, and hence life is tragic. This accounts for the pessimism of Buddha and Schopenhauer.
- The resolution of the tragedy of time-bound consciousness is attained by the Realization of the identity of the Self with Pure or Field Consciousness. This is true for the reason

that Field Consciousness contains Time, and is not contained by it. Thenceforward, to play voluntarily in the Time-drama is no longer tragic, since it is not compelled.

- All creatures and all things consist of the One Essence, which is Pure Consciousness. There is no suffering, illness or wrongness anywhere. But, save for the Few, this is not known. To awaken to this Realization is the resolution of all problems. This is the one ultimate therapy.
- Therapy, in the ordinary sense, aims at the extension of embodied life for a few more years, without too great discomfort—a very modest objective. Sometimes this crucifies the conscious being by binding it to a most inadequate instrument. Death is not the enemy, but another and greater kind of birth. The physician who prepares his patient for the happy acceptance of Death, when its hour has come, has rendered the greater service. Then the physician will not ultimately lose every case.
- The only immortality which is guaranteed to us, and every creature, is the continuum of Pure or Field Consciousness, that which contains time, and is not subject to becoming. All that becomes is subject to the negation of the Becoming.
- All Individuality and Personality are fruits of Becoming, or Evolution. All fruits of Becoming are subject to Death at the close of their respective cycles. This is the law of Nature. All organized consciousness is a fruit of Becoming. Nature bestows no immortality upon this. By organized consciousness we mean all awareness of perceived objects, thought, ideas, modes of feeling and any other differentia that there may be. Pure Consciousness alone is innately eternal.
- To transcend the death of the cycles bearing organized consciousness, personality, and individuality, requires conscious effort.
- By fusion of one's self-identity with a greater cycle, the death of a lesser cycle is transcended. By the endless repetition of this process, conditional immortality may be attained.
- The life of body, the life of mind and the life of that which is beyond mind belong to cycles of ascending amplitude. Shifting of self-identification upward enlarges the cycle of organized consciousness, of Personality and of individuality.

Query: What causes physical death, if all lethal disease and accidents have been avoided?

Suggestion: Life energy (prana) or the subtle blood becomes exhausted for the given life.

Query: Is there something akin to transfusion of this subtle blood'?

Comment: It has been affirmed that death intervenes when the autonomous or unconscious will to live is exhausted, perhaps becoming a will-to-die. It is affirmed that this may be replaced by a conscious will-to-live, and so long as this remains persistent there can be no death. Assuming this to be true, could that facilitate the conscious will-to-live?

Query: Is there any homeopathic or other therapeutic agent that could facilitate the conscious will-to-live?