Educating a Dying Person under the Framework of Hindu-Testaments Series—II

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Abstract: This study is the intention of my earlier study published in IOSR JRME series-1-2014, vol-4-Issue-2 Ver-III pp. 01-05 here the Vedic provision described human body is made from five elements and after death the body is cremated and each component is honestly returned back to nature. In Vedic system types of impious work decides the quantum of punishment that one has to face after death. For provisions have been made in Garurpuran, Shrimad Bhagvot, R.Veda, Vishnu Puran all are of similar opinion that righteous work open the door of Heaven and non-righteous for hell. Every punishment of hell is physical touchering of the body but, when the body is left on the earththen who will face treatment including assault. If for a moment it is supposed that either component or soul(Ajna) has to face the assault &ill-treatment, here is my objection as Lord Krishna in B.Gita has told that Soul is beyond punishment if yes it is free from any short of feeling then what is the meaning of punishing in the names of Hells. I have concluded that dharma was the Social Book for keeping social system in perfect order and hell was a short of imprison.

Keywords: drench, lain, unworthy, ascetic, cessation

I. Introduction

In this study I have confined myself on Vedic concept. What our Vedas and Upanishads say about a person who is at the point of death? How his mind vascillate between life and death? How does he console himself from the fear of death? Sometime his mind thinks that he might be placed in Heaven (Swarga) or Hells(Narakas). In my earlier communication [Vineeta IOSR JRME series-1-2014, vol-4-Issue-2] I have reported that burning of dead body in Hindu mythology is better one. Now here, I am describing the Vedic analysis in support of my findings and it is said that though burial was also practised, Cremation was the usual method of disposing dead body and was the main source of the mythology relating to the future life. Agni (fire) conveys the corpse to the other world, the Fathers and Gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which savitr conducts and Pusan protects the dead. Before the pyre is lighted, the wife of the dead man, having lain besides him, arises and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light and meets with the Fathers who reveal with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodly frailties, in which all desires are fulfilled and which is passed among the Gods, especially in the presence of the two kings Yama and Varuna (ref RV-10.14.18)

Pareyivâmsamprâvatomahîrdnu,
Bahubhyahpânthâmannupaspaśâânm.

Like the judiciary system on the earth there is also another judiciary system for the LIFE AFTER LIFE where the pious and impious act decides the quantum of punishment that has been fixed by reported by Maharishi Vyasa in Mahabharata as

Yatra havarbhagwaanpirirajovaivasvat
Aksvarishyamprapiteshhuswapuresh
Jantushuspareteshuyathakamarvadyam
Doshmewnâulladinghathbagwachhasanah
sagnodamamdharyasi

Mahabharatm-5.26.6

The king of the pitas is Yamaraja, the very powerful son of the sun-god. He resides in Pitri loka with his personal assistants and, while abiding by the rules and regulation set down by the Supreme Lord, has his agents, the Yamadutas; bring all the sinful men to him immediately upon their death. After bringing them within his jurisdiction, he properly judges them according to their specific sinful activities and sends them to one of the many hellish planets for suitable punishments.
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Maharishi Vyasa the great Sage, the great scientist, the great surgeon, the great genetic engineer, the great nuclear scientists all that we can say a multidimensional personality declared by God Krishna as ever living person as recited in Padma Puran.

Ashwattama Balirvyasohanumanscha Vibhishnah
Kripah Parasuramasca, Saptate Chiranjeevinah ||
Padam Puran-(51.7)

And a sage who saved earth from nuclear war that was to be fought at the closing point of Mahabharata-world-war between Aswasthama and Arjuna using Brahmashtra (Atom Bomb). Here Maharishi Vyasa has very transparently explained the spiritual provision of punishment for different kinds of impious activities done during their life on the earth before death. Ref 5.26.1-39 out of which some of the note shlokas are here to be noted:

**Provision of Punishment for indulging in different impious activities in life time.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Indulgent in the class impious activities before death</th>
<th>Name of the punishment granted in hells</th>
<th>Treatment in the hells</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Grabbing another wife, money, children</td>
<td>Tamisra</td>
<td>Starved, no water.</td>
</tr>
<tr>
<td>2</td>
<td>Cheating and enjoy others wife</td>
<td>Andhatamisra</td>
<td>Organs chopped like tree</td>
</tr>
<tr>
<td>3</td>
<td>Violence against many living entities</td>
<td>Raurava</td>
<td>Body is lost</td>
</tr>
<tr>
<td>4</td>
<td>Violence against many living entities</td>
<td>Hell raurava</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Eating flesh of others</td>
<td>Maharaurava</td>
<td>Some other eat his flesh</td>
</tr>
<tr>
<td>6</td>
<td>Man eaters</td>
<td>Kumbhipaka</td>
<td>Body cooked in boiling oil.</td>
</tr>
<tr>
<td>7</td>
<td>Killer of Brahmana</td>
<td>Kala sutra</td>
<td>Body heated on red hot copper sheet.</td>
</tr>
<tr>
<td>8</td>
<td>Not complying Vedas direction</td>
<td>Aspatrayana</td>
<td>Beating hips</td>
</tr>
<tr>
<td>9</td>
<td>Govt. authority punishing innocent</td>
<td>Sukaramukha</td>
<td>Crushed like sugar cane to squeeze</td>
</tr>
<tr>
<td>10</td>
<td>Knowing the sinful act shed bloods of others</td>
<td>Andhikupa</td>
<td>Attacked by birds, beast, reptiles etc.</td>
</tr>
<tr>
<td>11</td>
<td>Does not distribute food before other, but eats alone</td>
<td>Krmibhojana</td>
<td>Becomes worm</td>
</tr>
<tr>
<td>12</td>
<td>Involved In-licit relation with unworthy members of opposite sex</td>
<td>Taptasurmi</td>
<td>Beated by women with red hot iron rod</td>
</tr>
<tr>
<td>13</td>
<td>Robbing Brahmana</td>
<td>Sandmasa</td>
<td>Skin is torn</td>
</tr>
<tr>
<td>14</td>
<td>Sex with animals</td>
<td>Vajrakanitasalmali</td>
<td>Hanged on tree &amp; pulled downwards</td>
</tr>
<tr>
<td>15</td>
<td>Not acts as dharma(pious)</td>
<td>Thrown in vaitaranri river</td>
<td>Thrown in river full of blood, urine, stools</td>
</tr>
<tr>
<td>16</td>
<td>Sadra women living like animal</td>
<td>Puyoda</td>
<td>Thrown in ocean filled with pus, blood, stools, urine.</td>
</tr>
<tr>
<td>17</td>
<td>Brahmana, Kstriya, Vaisya using dog for handling animal to kill them</td>
<td>Pranarodha</td>
<td>Beat &amp; pierce him with arrows</td>
</tr>
<tr>
<td>18</td>
<td>Proudly person</td>
<td>Visasana</td>
<td>Killed after unbearable pain</td>
</tr>
<tr>
<td>19</td>
<td>Brahmana, Kstriya, Vaisya forces his wife to drink liquor</td>
<td>Lalabhaksha</td>
<td>Thrown in river filled with vita-fluids &amp; forced to drink.</td>
</tr>
<tr>
<td>20</td>
<td>Set fire on their house</td>
<td>Sarameyadana</td>
<td>Thrown in mob of 720 hungry dogs.</td>
</tr>
<tr>
<td>21</td>
<td>Giving false witness</td>
<td>Anicimat</td>
<td>Thrown in water &amp; hit by stone</td>
</tr>
<tr>
<td>22</td>
<td>Brahmana’s wife drinks liquor</td>
<td>Ayahpana</td>
<td>Hot melted iron is poured in mouth</td>
</tr>
<tr>
<td>23</td>
<td>False Vanity</td>
<td>Ksararakdama</td>
<td>suffer great tribulation</td>
</tr>
<tr>
<td>24</td>
<td>Eat victims flesh</td>
<td>Rakasasas</td>
<td>Forced to drink blood</td>
</tr>
<tr>
<td>25</td>
<td>Fails to grant shelter to weaker animal</td>
<td>Sulaproti</td>
<td>Body torn by birds.</td>
</tr>
<tr>
<td>26</td>
<td>Lives like snake</td>
<td>Dandasukha</td>
<td>Body eat by snake</td>
</tr>
<tr>
<td>27</td>
<td>Confined body in cave</td>
<td>Avatanirodhana</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Burns someone to ashel</td>
<td>Paryavartana</td>
<td>Body eaten by vulture</td>
</tr>
<tr>
<td>29</td>
<td>Proud of wealth</td>
<td>Sulimakha</td>
<td>Entire body is stitched.</td>
</tr>
</tbody>
</table>

Ref:- Bhagwatam-5.26.1-20

**Shrishrivishnupuran 2.6.1-40 Described punishment for impious act as**

<table>
<thead>
<tr>
<th>No.</th>
<th>Incite relation with teachers wife</th>
<th>Taptakunda</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Gold theft</td>
<td>Sukarnarak</td>
</tr>
<tr>
<td>3</td>
<td>Non respect to teachers</td>
<td>Larnarak</td>
</tr>
<tr>
<td>4</td>
<td>Enanuty with Brahima</td>
<td>Krimibhakshinarak</td>
</tr>
<tr>
<td>5</td>
<td>Eating before guest feeding</td>
<td>Rudharrandhinarak</td>
</tr>
<tr>
<td>6</td>
<td>Selling wine</td>
<td>Rudharrandhinarak</td>
</tr>
<tr>
<td>7</td>
<td>Night discharge of vital fluide</td>
<td>Swabhognarak</td>
</tr>
</tbody>
</table>

www.iosrjournals.org
If a foolish member of the twice-born classes (Brahmana, Ksatriya and Vaisyas) forces his wife to drink his semen out of a lusty desire to keep her under control, he is put after death into the hell known as Lalabhaksa. There he has thrown into a flowing river of semen, which he is forced to drink. Atrocities against women were highly punishable and person in his life involved in such activities in his life time after death he is being awarded a deterrent punishment in the hells as recited in Slokas Bhagawat puran-5.26.8-9

The destination of a person who slyly cheats another man and enjoys his wife and children is the hell known as Andhatamisra. There his condition is exactly like that of a tree being chopped at its root. Even before reaching Andhatamisra, the sinful living being is subjected to various extreme miseries. These afflictions are so severe that he loses his intelligence and sight. It is for this reason that learned sages call this hell Andhatamisra.

A person who appropriates another’s legitimate wife, children or money is arrested at time of death by the fierce Yamadutas, who bind him with the rope of time and forcibly throw him into the hellish planet known as Tamisra. On this very dark planet, the sinful man is chastised by the Yamadutas, who beat and rebuke him. He is starved and he is given no water to drink. Thus the wrathful assistants of Yamaraja cause him severe suffering and sometimes he faints from their chastisement.

For pious man there are three gates to inter into heaven and for non-pious person there is only one southern gate to inter into hells.

There is also a large tree described in Garurpuran as

Meaning a king should order for punishment on analysing the entire episode scientifically. If a man or woman who indulge in sexual relationship with an unworthy member of the opposite sex is punished after death by the assistance of Yamaraja in hell known as Taptasurmi. The male is forced to embrace a red hot iron woman and vice-versa. If any Brahmana or his wife drinks liquor is taken by the Yamaraja to the hell known as Ayahpana, similar punishment is provided to Ksatriya&Vaisyas. In Ayahpana the agent of Yamaraja stands on their chest and pours hot melted iron into their mouth. Concept of heaven and hells and award of punishment for pious and non-pious activities in the life time of a dying person is decided after his death and before transferring the soul in the another body has to go through their punishment or appreciation Besides Mahabharaata, Bhagwat Puran and Shivpuran it has been also described in the Garur-puran.

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There is burning fire like tree extended in fire yajana and one yojana high under this tree punishment to the life after death is awarded ref RV-10/135/ The description of Mahabarhat &Shivpuran is also supported by the Garurpuran as for existence of river bairtni for non-pious people.

Kargachhantinamahargeyvairaranyanipatantikail | Kailpapnararkeyantitunmekathaykeshav ||

GarurPuran-4.1

O’ Keshav due to collection of non-pious work and misdeed, work against Veda they are thrown in Baitarani River where all shots of punishment is executed byYama. In Garurpuran it has been clearly mentioned that if your deed in life time is not for the welfare of the society and living beings you are bound to go to hells for example recitation is

yeharantigurdhrayandvijasyatwa ||
Stridravabarino ye cabaldrabharashec ye ||
yerinamnpayachhantye wainyashaparkah||
vishwashgatke ye c sarishannemmarkah ||
doshagrahinushlaghegunwatsumasatasarah ||
necchanaraginomoodahsatsangatiparasukhah ||

GarurPuran-4.6-8

To decide the extent of righteous ad non righteous activities during the life span of a people his soul is presented before God Chitragupta assisted by Yama’s messenger to examine the account of work in his life in some distingushed style as described in GarurPuran 3.14
dharmrajashehitraguptahshrwanabhuskaradayah |
kayasthamtatrapashyantipapaṁpunyaṁcasharvshah ||

GarurPuran 3.14

To assist Yamraja in discharging their duties, help of God sun is taken to watch the pious and non-pious indulgements of people on the earth.

Aa’ krishnenrajshabartmanoniveshaynamrinyaṁca |
Hiranyayensavitarathendevyoaatibhuwananipashyan ||

Yajurved 34.31

With the help ofvery fast traveling sunlight God keeps watch on human activities.

II. Conclusion

The purpose of my study is to educate society that we should not be afraid of death it is a essential process of nature. Death is therefore not a great Calamity not an end of the life cycle rather it is a temporary cessation of physical activity. The pertinent question is what happens after the soul leaves the body and before it reincarnates again is a great mystery and ultimately we have to depend on different testaments of different faith Lord Krishna in B.Gita has pronounced in 8.12-13 as

Sarva-dvaranisamayamanohrdinirudhyaca/
Murdhnyahayatmanahpamanshito yoga-dharanam/ 8.12
Om ityekaksaram brahma vyaharan mam anusmaran/
Yah prayatityajandehamsayatiparamgatim/ 8.13

Maharishi Vyasa in Vishnu Puran has clearly recited that death is certain non-doubt

Jatsyaniyatamritubpatnaṁcaatathonnateh |
Biprayogavasanastusanyogahsanchayekshyah ||

Vishnu Puran 5.38.87
Those have born have to die. In India testaments there are examples where people not at all afraid of death. The Indian warriors were unafraid of death while going to fight battle knowing fully that he might be killed in the fight. It was also instance of boldness for wives of the warriors committing ritual suicide when their husband killed in the battle field. This tradition named Sati /Johar among Rajput women. Not limited to only human being even wife of God Shiva, sati immolated herself without fearing from death. However Hindu wisdom does not permit killing of even an insects without any ritual reason. Hence the things which are not under our control should welcome gladly not fearfully.

III. Recommendation

After going through all the matters discussed so far with the reference of different scriptures one thing is clear that every faith whether Hinduism, Islamism, Christianity, Buddhism all inclusively gives verdict that for righteous activities in life one is entitled to have place in heaven(swarga) and non-righteous activities forced to be thrown in hells. Swarga/jannat or hells/narak/dojak named in different types of faiths. But I have come to the conclusion that after death it becomes subtitle and un-manifest. It becomes invisible how is it possible to piety to follow it. When body becomes bereft of life, skin, bones, flesh, the vital seed, and blood all leave at the same time body is subjected to funeral which is a sacrament like birth of a child. According to Hindu wisdom a body is made from panch-tatwa(five elements) earth, water, fire, air, and the fifth element is ether(fine matter) of the dead body each component (tatwa) elements is honestly refunded to the nature. A practical thinker, chimerical and ascetic. Of ancient India Raja Bhartari in his Vairagya Shatak has recited about human body.

Prithiveedhautatatramerushehapivishiryaite
shushhyambhonidhijalamshareiretattrakakatha

Vairagya Shatak

Meaning hereby that when God can make ash the earth, Great Mountain disintegrates to pieces, ocean is dried under such situation where this body stands to retain its existence. The fifth component goes with soul. The body is kept on funeral pyre is such a way that its leg lies towards south in the direction of Jama the God of death and head towards north direction of wealth God Kuber. In performing their shradha raw rice is offered to the departed Soul to get established with his ancestors (Pitra). Lord Krishna has clearly told in B.Gita in the Shlokas recited here

Nainamchindantiśastrāninainamdahatipāvakah
Na caimankledayantyāpo no śoṣayatimārutak

B.Gita-2.23

It says that weapons cannot harm, fire cannot burn, water cannot drench and air cannot dry the soul. Then what it matters of punishing it rigorously or softly in hells. Now the closing point of this study is that when body is left on the earth that we use to see soul depart for heaven or hell as the case maybe for person to person and soul is not at all a bit has domination of external factors then it is of no interest weather it is placed either on heaven or hell, no matter it is thrown in Baitarani, no matter it beaten by red hot rod, not matter it is subjected to harsh treatment it pays nothing. When soul(Atma) is above realisation what matter it is in hot or cold or in river of blood, flesh or bed or rose it has nothing to feel. Hence work for the welfare of humanity, earn good will of others, get blessed by poor and wiser and a thousand activities forced to pieces, ocean disintegrates to pieces, mountain disintegrates to pieces, ocean disintegrates to pieces. Lord Krishna has clearly told in B.Gita in the Shlokas recited here

Dharmammitramritashyaca

Kautilya Neeti

In Tretayuga, Rama surmountedRavana andBali, Lakshman surmounted Meghnad, In Dwaparyuga, Krishna surmounted Kansha andShishupal, Pandavas surmounted Kauravas, in KaliyugaU.K surmounted Hitler,
Indira Gandhi surmounted Pakistan, Bush surmounted Saddam Hussain, USA surmounted Bin Laden all these due to the strength of Righteousness in favour of winner only.

The last word in this study is like Constitution of a country to keep society in proper order Dharma would have been the constitution of those ancient days, to run the social system. Finally Hindu testaments concludes by the Slokas of B.Gita 2.20 recited as

\[ \text{Najayatemriyatevākadācinnāyamībhūtvābhavīvānabhūñaḥ} \]
\[ \text{AjonityahśāvatoYaṁpurāṇahayatehanyamāneśare} \]

Through this Shloka Krishna has pronounced that soul is never born nor dies nor does it on coming back when body is created. For it is unborn, eternal, everlasting and primeval; even though the body is slain, the soul is not. It is birth less, imperishable and timeless and is never destroyed when body is destroyed, so no heaven, no hells. Live in peace, die in peace leave others in peace and work in life time for peace as told in all Hindu testaments. The study of series will terminate in my next communication in the context of Islamic &Christian thought on this topic.

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