

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

**Dr. Kumari Vineeta**

*Faculty of Education, S.M. College, T.M. Bhagalpur University, Bhagalpur, India*

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**Abstract:** *This study is the intension of my earlier study published in IOSR JRME series- I -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 Bhagwat, 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 touching of the body but, when the body is left on the earth then who will face treatment including assault. If for a moment it is supposed that ether component or Soul (Atma) 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 imprisonment.*

**Keywords:** *drench, lain, unworthy, ascetic, cessation*

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### **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 vacillate 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- I -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 bodily 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)

*Pareyivámsampravâtomahirdnu,/  
Bahubhyahpánthāmannupaspānām.*

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 as reported by Maharishi Vyasa in Mahabharata as

*Yatra havarbhagwaanpitrirajovaivaswat  
Ahswarishyamrapiteshuswapurushair  
Jantushusampareteshuyathakamarvadyam  
Doshmewanulladinghatbhagwachhasanah  
sagnodamamdaryasi 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.

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, Saptaita Chiranjeevinah ||  
Padma 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 Aswathama 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.**

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

Ref:-Bhagwatam-5.26.1-20

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

1	Incite relation with teachers wife	Taptakunda
2	Gold theft	Sukarnarak
3	Non respect to teachers	Larnarak
4	Enamity with Brahma	Krimibhakshnarak
5	Eating before guest feeding	Rudhirandhnarak
6	Selling wine	Rudhirandhnarak
7	Night discharge of vital fluids	Swabhognarak

*Yastwihwaiswarnambharyamdwijoretahpayayatikamamohitastam /  
Bapkritammutraretahkulyayambatyitwaretahsampayayanti||  
Bhagwatam-5.26.26*

If a foolish member of the twice-born classes (Brahmana, Kshatriya and Vaisya) 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 was 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 SlokasBhagawat puran-5.26.8-9

*tatrayastupervittapyakalfranyaphartisa hi  
kalpashbaddhoyampurushairtibhayankaistamistrenarkebalannipatyateanshnadudapandantadan/santrganadib  
hiryatnabhiryatyanomanojanturyatrakashmalmaseditekdaivmoorehhamupayatitamistrapraye||*

My dear King, 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.

*Evmewandhtamistreyustuvanchyitwapurushamdaradinupayudnkteyatrasharininashmatamirnshdrishtisheabhawat  
iyathavanspatirvrishchyanannoolstsmadaandhtamistrām|  
Bhagwatam-5.26.9*

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 roots. 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. Person before dying were involved in various pious activities one achieve different position in heavenly life, on the other hand if he was involved in acting impiously one achieves different position in hellish life. Whereas if someone acts in the mode of ignorance his quantum of punishment is the least severe. But those being acquainted with pious and non-pious action does impious work their hellish life is the worst. It a monarch or government authorities who punishment an innocent person or who inflicts corporal punishment upon a Brahmana is taken by the Yamdutas such person are crushed like a sugar cane to squeeze out of juice. Such person cries in hell and become faint. Great economist and social thinker Kautilya has also written in his Chankya sutra as

*Dandanityadivigyanepraneeyate|  
or  
Dando hevigyanepraneeyate|*

Chanakya sutra pp-33

Meaning a king should order for punishment on analysing the entire episode scientifically. If a man or woman who indulges in sexual relationship with an unworthy member of the opposite sex is punished after death by the assistance of Yamraja 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 Yamraja to the hell known as Ayahpana, similar punishment is provided to Kshatriya & Vaishya. In Ayahpana the agent of Yamraja 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 Mahabharata, Bhagwat Puran and Shivpuran it has been also described in the Garur-puran.

*Dharmarajpureyantitribhirdwaraistudharmikah|  
Paastudakshindwarmargeynaivbrajantitata ||*

Garuapuran-4.3

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

*Tatrabrikshomahanekojwaldagisamprabhah /  
Panchyojanthistirnahekyojunmuehhitah||*

Garurpuran-3:34

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 Mahabharata & Shivpuran is also supported by the Garurpuran as for existence of river baitarni for non-pious people.

*Kargachhantimahamargeyvaitaranyanipantikail /  
Kaihpaparnarkeyantitunmekathaykeshav ||*

GauraPuran-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 by Yama. 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

*yeharantigurordrabyamdwijasyatwa ||  
Stridrabyaharino ye cabaldrahyaharashca ye ||  
yerinamnoaprayachhanti ye wainyasapharkah/  
vishwashgatka ye c sarishannemmarkah ||  
doshagrahigunashlagheegunwatsusamatsarah /  
neechanuraginomoodhahsatsangatiparadsukhah ||*

Garurpuran-4.6-8

To decide the extent of righteous and non-righteous activities during the life span of a person his soul is presented before God Chitragupta assisted by Yama's messenger to examine the account of work in his life in some distinguished style as described in Garurpuran 3.14

*dharmrajashehitraguptahshrwanabhuskaradayah /  
kayasthamtatrapashyantipapampunyaamcashaarvshah ||*

Garurpuran 3.14

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

*Aa' krishnenrajshabartmanoniveshaynanmritimrtyamca /  
Hiranyayensavitathendevoyaatibhuwananipashyan ||*

Yajurved 34.31

With the help of very 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 an 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-dvaranisamyamamanohrdinirudhyaca/  
Murdhnyadhayatmanahpranamasthito yoga-dharanam// 8.12  
Om ityekaksaram brahma vyaharan mam anusmaran/  
Yah prayatityajandehamsayatiparamamgatim// 8.13*

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

*Jatsyaniyatomrituhpatnamcatathonnateh /  
Biprayogavasanasanyogahsanchayekshyah ||*

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.

*Prithiveedahyateyatramerushapivishiryate /  
shushytyambhonidhijalamshareiretatrakakatha ||*

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 Kubera. 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

*Nainamchindantisastrāninainamdahatipāvakah/  
Na caimankledayantyāpo no śoṣayatimārutah||*

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 whether it is placed either on heaven or hell, no matter it is thrown in Baitarani, no matter it beaten by red hot rod, no 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 weaker it will boost your morale at the time of death and depart with painless pleasure. There is neither sweat nor stench nor incretion nor urine, nor dust, no uncleanness garland do not fade-smell same for opposite acts hence concept of hell or heaven is only to keep people in social order. I realise that dharma its code of conduct its pious and impious function all meant for keeping society in order. It is universally accepted truth that, one is born alone, one dies alone; one crosses alone man has no companion, the father, the mother the son, the preceptors, kith & kin, relative and friends, leaving, the dead body as if it were a piece of broken soil pot after having mourned for few moments all turn away and involved in physical world of his concern. Hence it is simple thing that Righteousness is the only friend and the Righteousness only should be adopted till death is done. Kautilya has also realised this ideas and written in his Neeti as

*Dharmammitramritashyaca ||*

Kautilya Neeti

In Tretayuga, Rama surmounted Ravana and Bali, Lakshman surmounted Meghnad, In Dwaparyuga, Krishna surmounted Kansha and Shishupal, Pandavas surmounted Kauravas, in Kaliyuga U.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

*Najayatemriyatevākadācinnāyambhūtvābhavitāvānabhyūah |  
Ajonityahsāsvatoṃpurāṇonahayatehanyamāneśarere ||*

B.Gita-2.20

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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