

## CHAPTER TWO

### PART-II

# LIFE HEREAFTER

Connected with the concept of *ātmā* is the question of life after death.

There has been a natural curiosity in man to know as to what happens after death; Almost all religions have spoken about life hereafter, about hell and heaven. The Vedic religion is no exception. The Vedic literature deals with life hereafter in some great detail. It also tells how our life could be happy even after death. It is clear that the treatment of this subject is mainly based on faith. The scriptures are the only authority on this subject; other *pramāṇas* cannot grasp this subject.

#### BODY

As far as our own experience is concerned we see that the body perishes after death. Therefore, the most fundamental question is as to whether there is something which survives death. This body is formed by the food which we eat and has five elements : space, air, fire, water and earth. The Upanisads give a systematic description of how the body is formed from the semen which is the essence of the food that we eat.<sup>1</sup>

#### CONSCIOUSNESS

Question arises as to whether the unconscious elements can generate consciousness which we are. *Āyurveda*, therefore, accepts that there is the sixth unmanifest element of consciousness in addition to the above mentioned five elements, which make a person.<sup>2</sup>

As for one who is liberated from all desires it is clearly stated that his personality merges into universal self after death.<sup>3</sup> This being so the question of any further discussion about life after death does not arise in such cases.

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1. आकाशाद्वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवी, पृथिव्या ओषधयः, ओषधीभ्योऽन्नं अन्नाद्रेतः, रेतसः पुरुषः। स वा एष पुरुषोऽन्नरसमयः - तैत्तिरीयोपनिषद् Quoted by Pt. Motilal Shastri
  2. पृथिव्यापस्तेजोवायुराकाशं, ब्रह्मचर्याव्यक्तम् इत्येत एव षड्धातवः समुदिताः 'पुरुष' इति शब्दं लभन्ते - चरक 5.3
  3. यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति। एवं मुनेर्विजानत आत्मा भवति गोतम

The *Vedānta* speaks of consciousness as all-pervading and as without any modification.<sup>4</sup> In such a situation, even if we accept consciousness as different from body, the answer would be that consciousness remains the same whether we are alive or dead.

### TRANSITORY ASPECT

On the other hand, the scriptures also speak of a person being good by good action and being bad by bad action.<sup>5</sup> It means that there are two aspects of consciousness -- the transcendental which does not change and the transitory. Transcendentally, the self is all-pervading and without modification but there is the transitory aspect of consciousness which undergoes change in living state and which continues to undergo change even after death unless, of course, one merges with the universal self (as stated above). It is this transition with which we are concerned here as part of Vedic-eschatology. The basic idea is that as we act and know, so do we make our personality, and as our personality in the living state, so will be our life after death.

### LIFE HEREAFTER

We find such statement as one goes to sun after death.<sup>6</sup> There is also a statement that one assumes another body immediately after leaving one body.<sup>7</sup> All this has to be understood in some detail.

### PHENOMENA OF CHANGE

All nature is undergoing change at every moment. These changes have been classified into six modification -- birth, existence, change, growth, decay and destruction. On the other hand, we have six stages of awaking, dreaming, sleeping, delusion, unconsciousness and death.

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4. आत्मैवाधस्तात्, आत्मोपरिष्ठात् आत्मा पश्चात्, आत्मा पुरस्तात्, आत्मा दक्षिणतः, आत्मा उत्तरतः। आत्मेवेदं सर्वम्। अहमेवाधस्तात्, अहमुपरिष्ठात्, अहं पश्चात्, अहं पुरस्तात्, अहं दक्षिणतः, अहमुत्तरतः। अहमेवेदं सर्वम् - छान्दोग्योपनिषद् 7.25
  5. यथाकारी यथाचारी तथा भवति। साधुकारी साधुर्भवति पापकारी पापो भवति। पुण्यः पुण्येन कर्मणा भवति। पापः पापेन। अथो खल्वाहुः - काममय एवायं पुरुष इति। स यथाकामो भवति, तत्कृतुर्भवति, यत्कृतुर्भवति, तत् कर्म कुरुते, यत्कर्म कुरुते तदभिसम्पद्यते।  
- बृहदारण्यकोपनिषद् 4.4.4.5
  6. अथ यत्रैतस्माच्छरीरादुत्क्रामति, अथैतैरेव रश्मिभिरूर्ध्वमाक्रमते। स यावत् क्षिप्येन्मनः, तावदादित्यं गच्छति। - छान्दोग्योपनिषद् 8.6.5
  7. तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमौक्रममाक्रम्यात्मानमुपसंहरति एवमेवायमात्मेदं शरीरं निहत्य अविद्यां गमयित्वाऽन्यमाक्रममाक्रम्यात्मानमुपसंहरति - बृहदारण्यकोपनिषद् 4.4.4

In stones and metals, we have momentary change and six modifications also but we do not have the sixth stage of death.<sup>8</sup> In the vegetable life, we have six stages also but there is nothing like transmigration of soul. It is only with regard to the animal kingdom and mankind that we have transmigration of soul after death.<sup>9</sup> It is the subtle body, consisting of *Vaiśvānarā*, *Taijasa* and *Prāñña*, which transmigrates from one body to another body.

### SYMPTOMS OF DEATH COMING IN NEAR FUTURE

Before a child comes out of the womb, he has the memory of his previous life. As soon as he comes out of the womb, he loses this memory. Again just before death he again regains the memory. Before death there are certain symptoms which indicate that death is at hand; he stops seeing rays in the sun. To him, sun appears like a moon. The sky appears to be red. His anus is enlarged. A bad smell comes from his head. He sees the sun's disc broken and sees holes in his own shadow. He sees his own reflection without head. The white and black portion of his eyes appear displaced. When he closes his ears he does not hear the usual humming sound. The colour of the fire looks pale. He sees lightening in clear sky, whereas he does not see lightening in cloud when it is actually there. He sees the cloud coming down on the earth surface. He sees the earth glowing. These are some of the symptoms which indicate that the death is near.

In addition to above indication, he loses his sleep and is always dreaming. He sees a black man approaching him and trying to kill him, he sees a pig trying to kill him

8. śrāddhaviññāna Part IV, P. 55

9. 1-	धातुजीवानां-शरीरावच्छेदेन-क्षणगतिः	(1)	नात्र-अवस्थागतिः, नापि वा कालगतिः
	वैश्वानरावच्छेदेन-भावगतिः	(2)	
2-	मूलजीवानां-शरीरावच्छेदेन-क्षणगतिः	(1)	नात्र-कालगतिः
	वैश्वानरावच्छेदेन-भावगतिः	(2)	
	तैजसावच्छेदेन-अवस्थागतिः	(3)	
3-	जीवजीवानां-शरीरावच्छेदेन-अवस्थागतिः	(1)	अत्र च सर्वगतिसमन्वयः
	वैश्वानरावच्छेदेन-भावगतिः	(2)	
	तैजसावच्छेदेन-अवस्थागतिः	(3)	
	प्राज्ञावच्छेदेन-कालगतिः	(4)	

or a monkey chasing him.<sup>10</sup>

He feels that he is carried away in air. He dreams that he is consuming gold and vomiting it. He dreams that he is moving in a car pulled by asses and pigs. He dreams that he has a red garland around his neck and is driving a black cow and it's calf towards south.<sup>11</sup>

10. यदा-

1. चन्द्रमा इवादित्यो दृश्यते, न रश्मयः प्रादुर्भवन्ति।
2. लोहिनी द्यौर्भवति, यथा मञ्जिष्ठा।
3. व्यस्तः पायुः।
4. काककुलायगन्धिकमस्य शिरो पायति।
5. छिद्रइवाऽऽदित्यो दृश्यते रथनाभिरिवाभिख्यायते।
6. छिद्रां वा छायां पश्येत्।
7. आदर्शो वा, उदके वा, जिह्वशिरसमात्मानं पश्येत्।
8. अशिरसं वा आत्मानं पश्येत्।
9. विपर्य्यस्ते वा कन्याके दृश्येयाताम्।
10. जिह्वेन वा कन्याके दृश्येयाताम्।
11. अपिधायक्षिणी उपेक्षेत, तद्यथा कटरकाणिसम्पतन्तीव दृश्यन्ते, तानि यदा न पश्येत्।
12. अपिधायकर्णा उपशृणुयात् स एषोऽग्नेरिव प्रज्वलतो रथस्येवोवपब्दिः, तं यदा न शृणुयात्।
13. नील इवाग्निर्दृश्यते, यथा मयूरग्रीवा।
14. अमेघे वा विद्युतं पश्येत्।
15. मेघे वा विद्युतं न पश्येत्।
16. मेघे वा मरीचिरिव पश्येत्।
17. यत्र भूमि ज्वलन्तीमिव पश्येत्। (इति प्रत्यक्षं दर्शनानि)-

तदा "सम्परेतोऽस्याऽऽत्मा, न चिरमिव जीविष्यति, इति विद्यात्। स यत् करणीयं मन्येत, तत् कुर्वीत।" (ऐ.आ. 3आ.। 2अ.। 4खं.)। Quoted in Ibid, P. 74-75

11. अथ-स्वप्नाः

1. पुरुषं कृष्णं कृष्णदन्तं पश्यति, स एनं हन्ति।
2. वराह एनं हन्ति।
3. मर्कट एनं आरकन्दयति।
4. आशुवायुरेनं प्रवहति।
5. सुवर्णं खादित्वाऽपगिरति।
6. मध्वश्नाति।
7. बिसानि भक्षयति।
8. एकपुण्डरीकं धारयति।
9. खरैर्युक्तैर्याति।
10. वराहैर्युक्तैर्याति।
11. कृष्णां धेनुं कृष्णवत्सां नलदमाली दक्षिणामुखो ब्राजयति। - Quoted in Ibid., P. 75-76

## KARMA'S ROLE IS MAJOR

Having seen that there is a transitory aspect of self which transmigrates from one body to another body, we have to see as to why and where this transitory self goes after leaving the body. Though our activities are the major cause for inferior or superior place for the transmigratory soul, yet there are some other factors also which indicate the direction to which the transmigratory soul travels.

## TWO PATHS

In the first place, there are two paths through which the soul travels; the path of the manes and the path of the gods.<sup>12</sup> These paths are known as dark and white paths respectively.<sup>13</sup> These two paths are further bifurcated into two each. The path of the gods is bifurcated into *brahma patha* and *deva patha*. The path of the manes is further bifurcated into *pitṛ patha* and *yama patha*. *Brahmapatha* leads to liberation whereas *devapatha* leads to heaven. *Pitṛ patha* leads to *pitṛ-loka*, *yama patha* leads to hell.

## KNOWLEDGE AND ACTION

As stated above, activities are the major cause which decide the path of the soul. The individual acts and knows and the knowledge supports his activities. Of these, knowledge predominates in sun. In moon, there is a balance between knowledge and activity, whereas in earth, activity predominates. To relate it differently, sun is predominated by knowledge, moon by activity and earth by matter. It may be noted that matter is the consolidated form of activity.

## ROLE OF SCRIPTURES

Sun is the *devaloka*, where knowledge predominates, moon is the *pitṛ loka*, where activity predominates and earth is *mānuṣya loka* where matter predominates. In man, matter predominates because he belongs to earth. The scriptures aim at subjugating this inclination towards matter.

If a person neglects manes and gods and devotes himself to material collection he is as good as dead, because matter is dead. He becomes selfish. His activities belong to earth.

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12. द्वे स्रुती अशृण्वं पितृणामहं देवानामुत मर्त्यानाम्।

ताभ्यामिदं विश्वमेजत् समेति यदन्तरा पितरं मातरञ्च - ऋग्वेद 10.88.15

13. शुक्लकृष्णे गति ह्येते जगतः शाश्वते मते।

एकया यात्यनावृत्तिमन्यया वर्तते पुनः॥ - गीता 8.26

**SOCIAL WORKS**

If a person extends his co-operation to his parents and elders, he performs activities associated with *śāndraloka*. Such activities could be confined to one's family; these activities are called *iṣṭa*. If such activities extend to those who are incapable, poor or orphan, they are called *datta*. Works of public welfare are called *āpūrta*. All of these three activities can be performed without the help of knowledge of the Vedas.

**SPIRITUAL ACTIVITIES**

On the other hand, activities, where knowledge of the Vedas is essentially involved, are considered to be related to sun or gods. *Yajña* is one of them. It establishes the relation of the *yajamana* with the divine. The second activity is *japa*, which is worship of *prāṇas*. It protects and increases the divinity of the person. The third activity is *dāna* which means giving donation to scholars of the Vedas.<sup>14</sup>

**NATURE OF BONDAGE**

All the activities enumerated above could be motivated either by selfish motive or could be performed without any selfish motive. In the former case, they cause bondage, whereas they do not cause bondage in the latter case.

Light is the symbol of purity. As half part of the earth is illuminated by sun, it represents divinity, whereas the other dark part represents devilish tendency. All actions with divinity represent immortality, whereas actions inclined towards devilish mentality represent death.

14. सूर्यः उत्तमाधिकारिणाम्

1. यज्ञः (स्वार्थः)
2. तपः (परार्थः)
3. दानम् (परमार्थः)

परमार्थकर्माणि (देवप्राणमयानि) विद्यासापेक्षं कर्म सौरम् = परमपुरुषार्थः

चन्द्रमाः मध्यमाधिकारिणाम्

1. इष्टम् (स्वार्थः)
2. आपूर्तः (परमार्थः)
3. दत्तः (परार्थः)

परार्थकर्माणि (पितृप्राणमयानि)

विद्यानिरपेक्षं कर्म चान्द्रम् = पुरुषार्थः

भूपिण्डः सामान्याधिकारिणाम्

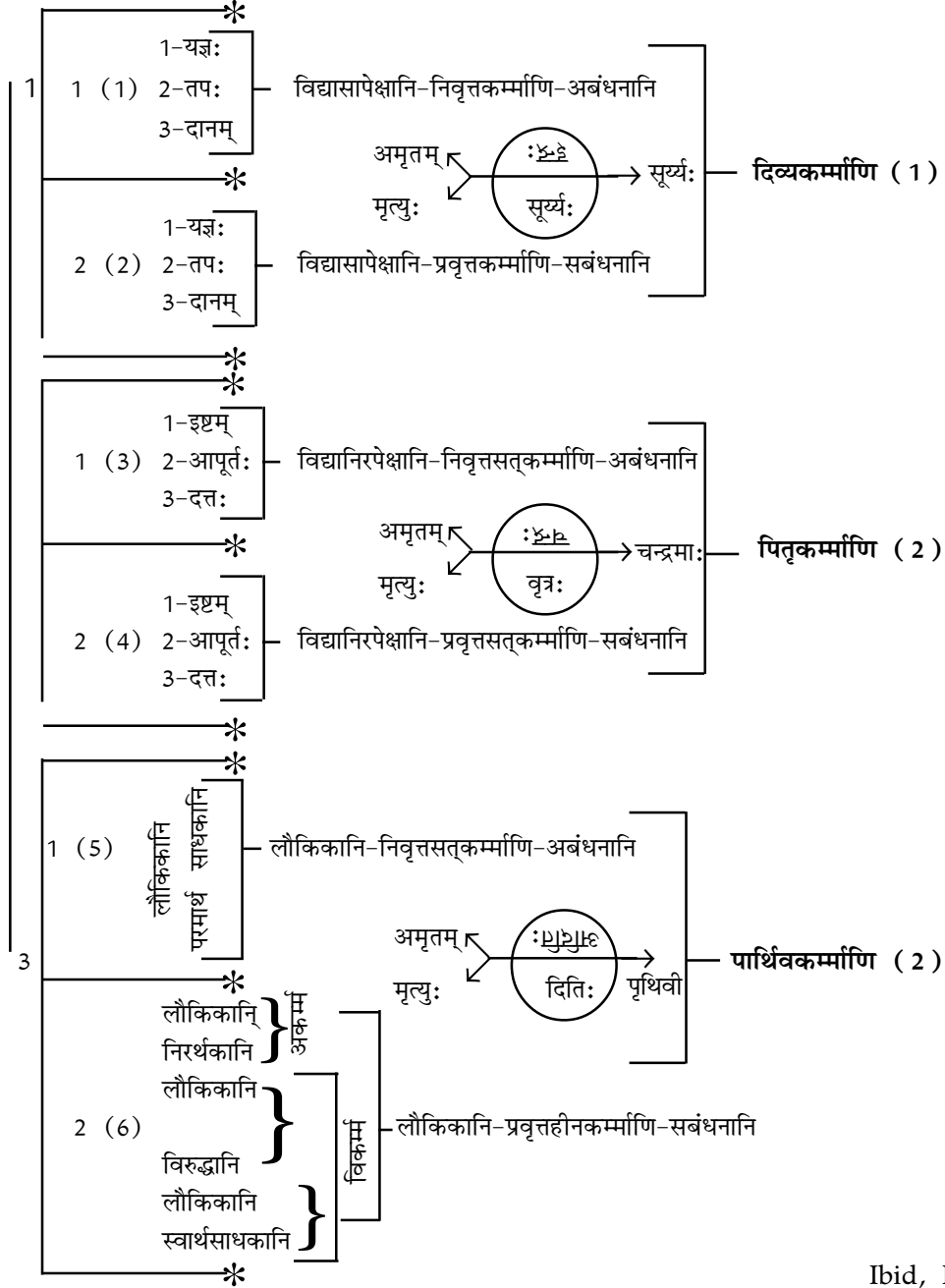
लौकिकानि कर्माणि -

(इन्द्रियार्थः) → स्वार्थकर्माणि (वैश्वानरप्राणमयानि) - अविद्यासहकृतं

कर्म पार्थिवम् = स्वार्थः - śrāddhavijñāna Part-IV, P. 84

## GOOD ACTIONS

Another classification of actions is that all actions enumerated above--whether performed desirelessly or with desire, whether dependent on knowledge of the Vedas or independent of Vedic knowledge -- are good. Not only that, even mundane activities, if performed selflessly are termed as good, as is clear from the following chart :-



**BAD ACTIVITIES**

Mundane activities which are meaningless fall under the category of *akarma* whereas activities which are against scriptures or motivated by selfishness are called *vikarma* or *duṣkarma*. *Akarma* and *duṣkarma* are bad.<sup>15</sup>

**DIFFERENT PATHS**

Having classified the activities, now we can see that all activities which are not motivated by selfishness lead to *brahma patha*, whereas activities involving Vedic knowledge and performed with selfish motive lead to *deva patha*. Activities, which do not require Vedic knowledge and are performed with selfish motive, lead to *pitṛ patha*. Activities, which are purposeless or against the scriptures or are performed with mundane selfish motive, lead to hell.

To conclude, the highest type of activities are those which are performed with detachment. The second type of activities are those which are performed with selfish motive but are prescribed by the scriptures. The lowest type of activities are those which are either purposeless or against the scriptures or are materialistic and selfish.<sup>16</sup>

- |     |   |   |
|-----|---|---|
| 15. | 1-विद्यासमुच्चितनिवृत्तानिकर्माणि -अबन्धनसत्कर्माणि-अमृतानि<br>2-विद्यासमुच्चितप्रवृत्तानि कर्माणि -सबन्धनसत्कर्माणि मर्त्यानि  |   |
| 2.  | 3-विद्यानिरपेक्षनिवृत्तानि सत्कर्माणि -अबन्धनशुभकर्माणि-अमृतानि<br>4- विद्यानिरपेक्षप्रवृत्तानि सत्कर्माणि -सबन्धनशुभकर्माणि-मर्त्यानि<br>5-लौकिकानि निवृत्तानि सत्कर्माणि-अबन्धनश्रेष्ठकर्माणि-अमृतानि | - कर्म (सुकर्म)                           |
| 2.  | 1-लौकिकानि निरर्थककर्माणि-सबन्धनहीनकर्माणि-मर्त्यानि ]<br>1-लौकिकानि विरुद्धकर्माणि-दुष्टबन्धननीचकर्माणि-मर्त्यानि ]<br>2-लौकिकानि स्वार्थकर्माणि-निबिडबन्धनहेयकर्माणि-मर्त्यानि ]                      | - अकर्म (मन्दकर्म)<br>- विकर्म (दुष्कर्म) |

- Ibid, p. 88

16. 1. विद्यासमुच्चितानि कर्माणि-देवयानः पन्थाः  
 2. विद्यानिरपेक्षानि कर्माणि-पितृयाणः पन्थाः  
 1-विद्यासमुच्चितप्रवृत्तकर्माणि-देवयानान्तर्गतो देवपथः (देवस्वर्गसाधकः) (1)  
 2-विद्यानिरपेक्षप्रवृत्तकर्माणि-पितृयाणान्तर्गतः पितृपथः (पितृस्वर्गसाधकः) (2)  
 1-विद्यासमुच्चितनिवृत्तकर्माणि  
 2-विद्यानिरपेक्षनिवृत्तकर्माणि  
 3-लौकिकनिवृत्तकर्माणि ] - देवयानान्तर्गतो-ब्रह्मपथः (मुक्तिसाधकः) (3)

- Ibid, p. 89



## VYĀNA NĀDĪ

The transitory self decides its path of travel according to the action, it has performed during life. This path is indicated by the place in the body from which the vital force leaves the body. The sensory nerves have nothing to do with movement which is controlled by motor nerves. Out of these motor nerves also, the middle one viz. *vyāna* nerve which lies in between *prāṇa* and *apāna* is the most important. *Vyāna* is at the center of the upper *prāṇa* and *udāna* on one hand, and the lower *apāna* and *samāna* on the other. One may become unconscious if *prāṇa* and *apāna* are blocked, but if *vyāna* is displaced, it leads to death. The nerves in all are three crore and fifty lacs.<sup>17</sup> Out of these the *vyāna* nerves are connected with five elements, each one of which is 14,400; thus (14,400 × 5) = 72,000 in all. The details of these one is as follows :

## पञ्चभूतानुगत व्याननाडी-विवर्त परिलेखः- Chart

1-अस्थनि - 4800 मधुरो रसः 2-मांसे - 4800 पीतो वर्णः 3-त्वचायां - 4800 साम स्पर्शः पृथिव्यनुगताः सौरप्राणभुक्ता व्याननाड्य 14400	प्राणे हृदये पृथिवीगृहे वसन् पृथिवी नाडीः पुष्पाति पृथिवीन्द्रिये नासामूले पृथिवीतन्मात्रं गन्धं प्रवेशयति, निर्गमयति च 1-पृथिवी 14400
1-शुक्रे - 4800 शिवो रसः 2-शोणिते - 4800 श्वेतो वर्णः 3-मज्जायां - 4800 शीतः स्पर्शः जलानुगताः सौरअपानभुक्ता व्याननाड्यः 14400	अपाने गुदस्थाने जलगृहे वसन् जलनाडीः पुष्पाति जलेन्द्रिये जिह्वाशिष्णे जलतन्मात्रं रसं प्रवेशयति, निर्गमयति च 2-जलम् 14400
1-क्षुधायां - 4800 तीक्ष्णो रसः 2-पिपासायां - 4800 रक्तो वर्णः 3-निद्रायां - 4800 उष्णः स्पर्शः तेजोऽनुगताः सौरउदानभुक्ता व्याननाड्यः 14400	उदाने कण्ठस्थाने तेजोगृहे वसन् तेजोनाडीः पुष्पाति तेजेन्द्रियं नेत्रं-पादं च तेजस्तन्मात्रं रूपं प्रवेशयति, निर्गमयति च 3-तेजः 14400

Contd. ....

17. लोमकूपेषु-सपादत्रिकोटयः	3,25,00,000
हस्तमुखपत्सु-अग्निलक्षः	1,00,000
पाय्वुदरयोः-पञ्चलक्षाः	5,00,000
हृदादिसर्वगात्रेषु-नवलक्षाः	9,00,000
पार्श्व-चर्म-सन्धिषु-विराड्लक्षाः	10,00,000
योग :-	3,50,00,000

-सार्द्धत्रिकोटिमिता नाड्यः

Contd. ....

1-धावने - 4800 अम्लो रसः 2-चलने - 4800 चित्रो वर्णः 3-भाषणे - 4800 समः स्पर्शः	समाने नाभौ वायुगृहे वसन् वायुनाडीः पुष्पाति, वाय्विन्द्रिये पाणिर्नाभिरिन्द्रिये-वायुतन्मात्रं स्पर्शं प्रवेशयति, निर्गमयति च <b>4-वायुः</b> 14400
वाय्वनुगताः सौरसमानभुक्ता व्याननाड्यः 14400	
1-द्वेषे - 4800 कटु रसः 2-लज्जायां - 4800 श्यामो वर्णः 3-भये - 4800 कटु स्पर्शः	व्याने सर्वशरीरे व्योमगृहे वसन् व्योमनाडीः पुष्पाति, व्योमेन्द्रिये वाक्-श्रोत्रेन्द्रिये-व्योम तन्मात्रं शब्दं प्रवेशयति, निर्गमयति च <b>5-आकाशाः</b> 14400
आकाशनुगताः सौरव्यानानुगता व्यानाड्यः 14400	
तदित्यं पञ्चभूतानुगताः सौरप्राणपानोदान → 72000 द्वासप्ततिसहस्रसंख्यामिताः समानभुक्ताः-व्याननाड्यः	
- Quoted from Ibid. P. 103	

Bone, flesh and skin, being hard, belong to earth. Each one of them is 4,800 in number, total being 14,400. Semen, blood and marrow, being liquid, belong to water and each one of them is 4,800 in number total being 14,400. Hunger, thirst and sleep belong to fire. The details of number is the same, i.e.. 14,400. Running, walking and sleeping belong to air. Aversion, shame and fear belong to space. The details of number of all of them is the same (see chart below). These five types of *vyāna* nerve are supported by *prāṇa* *Udana*, *vyāna*, *samāna* and *apāna* respectively.

#### PLACES OF NĀḌĪS IN THE BODY

The vital force going towards Sun is *prāṇa* and coming from sun is *udāna*. For us, these *prāṇa* and *udāna* are reversely *udāna* and *prāṇa*.<sup>18</sup> The *nāḍīs* connected with five elements are located in five parts of the body. The *nāḍī* connected with earth contains *prāṇa* in heart, the *nāḍī* connected with fire contains *udāna* which is located in throat, the *nāḍī* connected with space contains *Vyāna* which pervades the body. The *nāḍī* connected with air contains *samāna* which is placed in naval and the *nāḍī* connected with

18. स वा एति च प्रति चान्वाह। गायत्रीमेवैतदवाची च पराची च युनक्ति। प्रेति वै प्राणः, एत्युदानः प्राणोदानो वेवैतद्धाति। पराच्यह (गायत्री) देवेभ्यो यज्ञं वहति, अवाची मनुष्यानवति - शतपथब्राह्मण 1.4.1.3

water contains *apāna* which is placed in anus.<sup>19</sup> There are five others vital forces also. *Naga* is placed from heart to naval, *kurmma* is placed from naval to anus, *krkala* is placed from heart to throat. *Devadatta* is on the left side of the naval whereas *dhananjaya* is on the right side of the naval.<sup>20</sup> (see chart on the opposite page)

### 101 NĀDĪS

According to *Piplada* the major *jñāna nādīs* are 101 which become 10,100 if multiplied by hundred. Then, again, if multiplied by 72 thousand they become 72, 7210200.<sup>21</sup> All these *vyāna nādīs* are centered at heart. They being one hundred and one in gross form, one of them goes up to the skull and fifty each lie on the left and the right.<sup>22</sup>

### ROLE OF NĀDĪS

Now if the subtle body goes upward toward skull from the heart, it is *brahmpatha* leading to liberation. If it goes straight downward towards anus, it is *yamapatha* leading to hell. If it goes on right and left in the upper part of the body, it is *devapatha*. If it goes on the right and left on the lower part of the body it is *pitryāna*. It is shown in the following chart -

19. सौरप्राणात्मकविवर्त परिलेख :-

1. हृदि-प्राणात्मकः 'प्राणः'-प्रतिष्ठितः-पार्थिवनाड्यनुगतस्तत् स्वरूपरक्षकश्च ।
2. कण्ठे-उदानात्मकः 'प्राणः'-प्रतिष्ठितः-तेजोनाड्यनुगतस्तत् स्वरूपरक्षकश्च ।
3. शरीरे-व्यानात्मकः 'प्राणः'-प्रतिष्ठितः-व्योमनाड्यनुगतस्तत् स्वरूपरक्षकश्च ।
4. नाभौ-समानात्मकः 'प्राणः'-प्रतिष्ठितः-वायव्यनाड्यनुगतस्तत् स्वरूपरक्षकश्च ।
5. गुदि-अपानात्मकः 'प्राणः'-प्रतिष्ठितः-जलीयनाड्यनुगतस्तत् स्वरूपरक्षकश्च ।

- Ibid, p. 98

20. गतिधर्माणः-पञ्चवायव्यप्राणाः

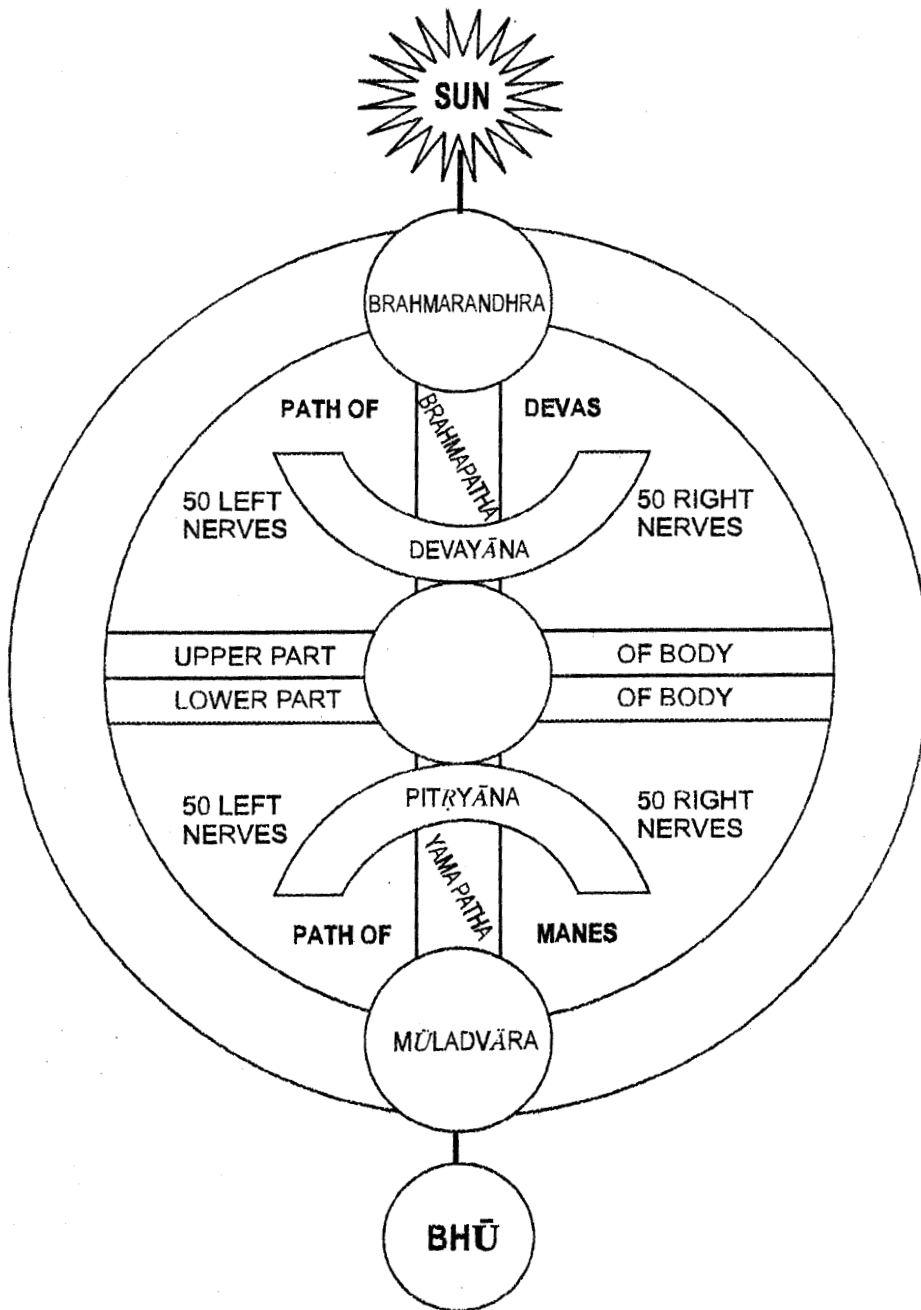
1. नागः-हृदयान्नाभ्यन्ते वितस्तिमात्रावकाशे व्यासः
2. कूर्मः-नाभेर्मूलान्ते जलगृहमात्रावकाशे व्यासः
3. कृकलः-हृदयात्कण्ठान्ते तेजोगृहमात्रावकाशे व्यासः
4. देवदत्तः-नाभेः पार्श्वेवाममात्रावकाशे व्यासः
5. धनञ्जयः-नाभेः पार्श्वे दक्षिणमात्रावकाशे व्यासः

21. हृदि ह्येष आत्मा । अत्रैकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्ति ।  
आसु व्यानश्चरति - पिप्पलादोपनिषद् 3/6

22. शतञ्चैका हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।

तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति - छान्दोग्योपनिषद् 8.6.6

The paths of movement of *Jiva* after death



Of course, it is according to the actions which one has performed that a soul decides its path.

### METERS

The meters are also connected with life hereafter. The basis of this treatment is the statement of *Taittirīya saṁhitā* that *gāyatrī*, *triṣṭup* and *jagatī* are the meters which lead to divine path.<sup>23</sup> At the terrestrial level it is *gāyatrī*, at the atmospheric level it is *triṣṭup* and at the celestial level it is *Jagatī*. Of course, as said earlier the deciding factor is the action. All actions whether requiring Vedic knowledge or not (or even if they are mundane activities) but if they are not motivated by a desire, they lead to *brahmapatha*, which is a part of divine meter. The second place goes to such activities which require Vedic knowledge and are motivated by desire. They lead to divine path, but if they do not require Vedic knowledge, they lead to the path of the manes. All activities, which are purposeless or against the scriptures or motivated by selfishness, lead to hell.<sup>24</sup> *Devatas* are psychic energies which can be classified into five for our purpose.

23. छन्दांसि वै देवयानः पन्थाः-गायत्री, त्रिष्टुप्, जगती। ज्योतिर्वै गायत्री, गौस्त्रिष्टुप्, आयुर्जगती। यदेते स्तोमा भवन्ति, देवयानेनैव तत् पथा यन्ति - तैत्तिरीय संहिता 7.5.1

24. “त्रयो वै देवयाना पन्थानः” - (गोपथब्राह्मणोपनिषद् 1.1)

*		1-विद्यासमुच्चितकर्मानुगतानि देवप्राणात्मकानि सूक्ष्मशरीराणि-देवच्छन्दांसि-देवयानः पन्थाः	
*		2-विद्यानिरपेक्षकर्मानुगतानि भूतवागात्मकानि सूक्ष्मशरीराणि-पितृच्छन्दांसि-पितृयाणः पन्थाः	
1		[1-विद्यासमुच्चित-प्रवृत्ति-कर्मानुगतं-सूर्याधःप्राणात्मकं-सूक्ष्मशरीरं-देवच्छन्दः-देवयानान्तर्गतः-	“देवपथः”-1
1		[1-विद्यानिरपेक्ष-प्रवृत्ति-कर्मानुगतं-अदितिवागात्मकं-सूक्ष्मशरीरं-पितृच्छन्दः-पितृयाणान्तर्गतः-	पितृपथः-2
*		2	
		1-विद्यासापेक्ष-निवृत्ति-कर्मानुगतं	सूर्योर्ध्वप्राणात्मकं सूक्ष्मशरीरं-देवच्छन्दः- देवयानान्तर्गतः - ब्रह्मपथः-3
		2-विद्यानिरपेक्ष-निवृत्ति-कर्मानुगतं	
		3-लौकिक-निवृत्ति-कर्मानुगतं	
*		4	
		1-लौकिकनिरर्थककर्मानुगतं	दितिवागात्मकं सूक्ष्मशरीरं-पितृच्छन्दः- पितृयाणान्तर्गतः - यमपथः-4 - Ibid, p. 116
		2-लौकिकविरुद्धकर्मानुगतं	
		3-लौकिकस्वार्थकर्मानुगतं	
*			

The first of them belongs to *svayambhū* and is predominated by knowledge. This leads to instant liberation. The second is the solar energy which is detached and which leads to liberation by steps. The third is terrestrial energy which is semi-detached and which leads to heaven. The fourth is lunar energy, which being attached, leads to the regions of the manes. The fifth is aqua energy, which involves prohibited attachment and which leads to hell.<sup>25</sup>

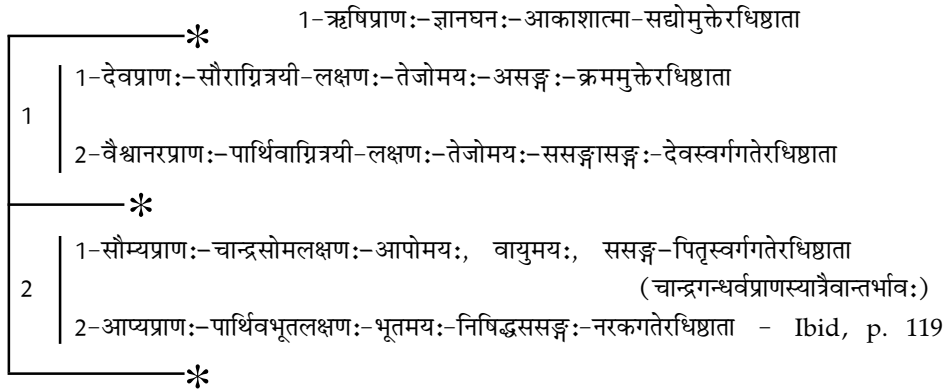
### LIGHT AND DARKNESS

Existence has the duality of *Agni* and *Soma*. *Agni* is light and is related to sun. *Soma* is darkness and related to moon. This is the basis of the division of paths of the gods and the paths of the manes. The carriers to these paths are also dealt with in the scriptures.

### THE CONCEPT OF SĀMA

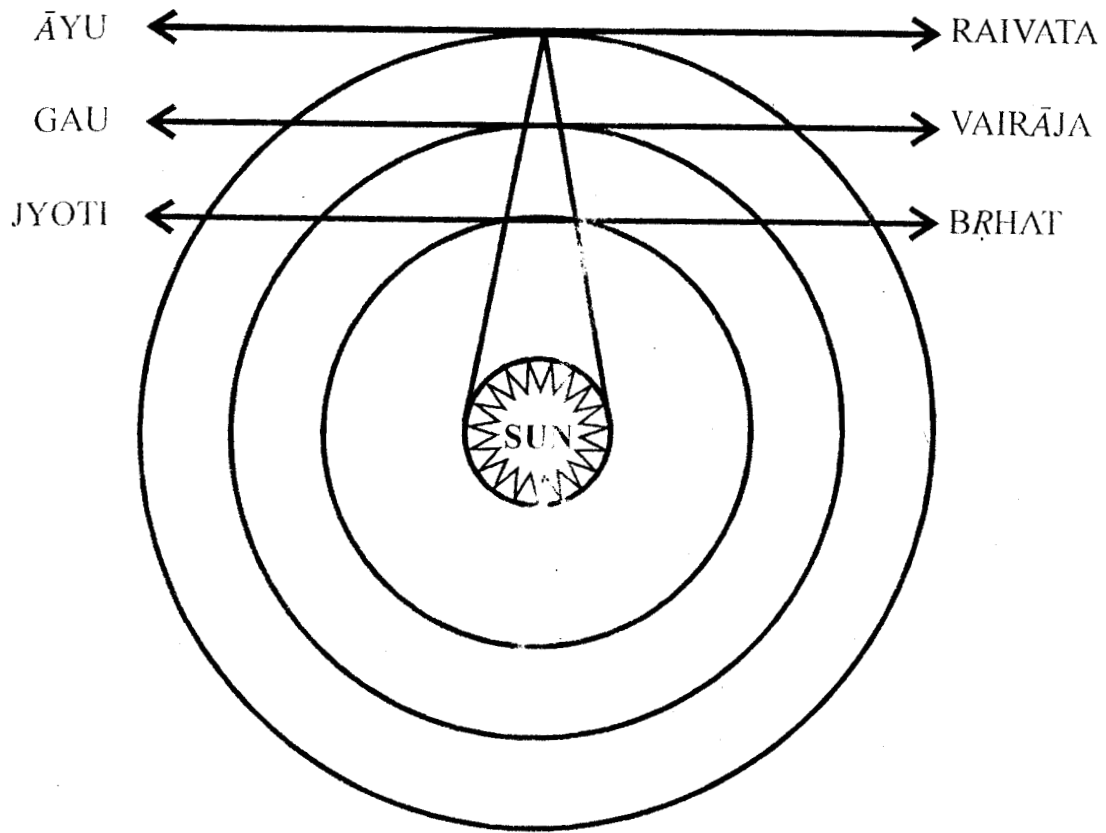
The space up to which an object is visible is called the *sāma* of that object. The *Sāma* of sun is called *Byhat Sāma*, which has three portions; *byhat sāma*, *vairāja sāma* and

- 
25. 1-ऋषिप्राणः-स्वायम्भुवः (सत्यः) \_\_\_\_\_ ऋषिदेवता  
 2-पितरप्राणः-पारमेष्ठ्यः (सौम्यः सोमः) \_\_\_\_\_ पितृदेवता  
 3-देवप्राणः-सौरः (आग्नेयः अग्निवाय्वादित्याः) \_\_\_\_\_ देव देवता  
 4-गन्धर्वप्राणः-चन्द्रः (वायव्यः वायुः) \_\_\_\_\_ गन्धर्व देवता  
 5-वैश्वानरप्राणः-पार्थिवः सौम्यः (आग्नेयः-अग्निवाय्वादित्याः) \_\_\_\_\_ अग्नि देवता  
 6-असुरप्राणः-भौमः (आप्यः-आपः) \_\_\_\_\_ असुर देवता



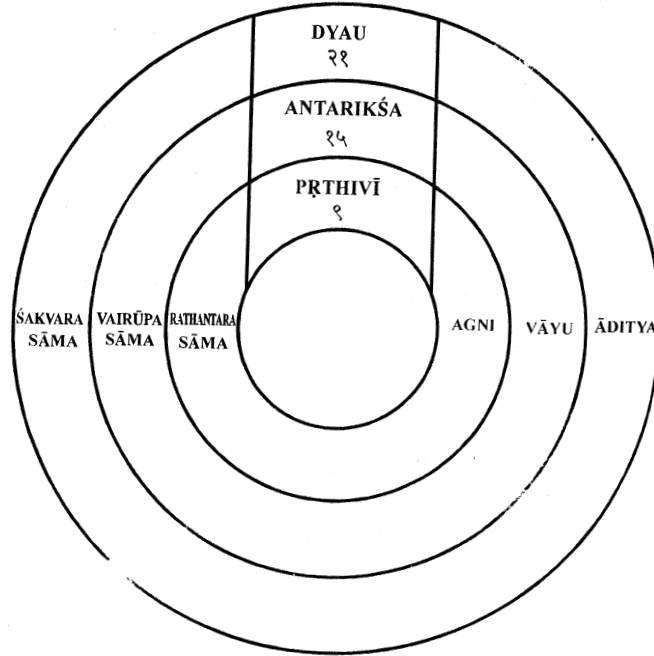
the *raivata sāma* belonging to *agni*, *vāyu* and *āditya* of the solar system respectively. These solar *samas* are spread over all around the sun as shown below :

**Three Stomas of Sun**



This figure shows the relationship of *jyotiṣṭoma*, *gauṣṭoma* and *āyuṣṭoma* with the three *sāmas* of sun.

Similarly the earth has also three *samas* -- *rathantra sāma*, *vairupa sāma* and *śakavara sāma* belonging to the terrestrial *agni*, *vāyu* and *āditya* respectively as shown below :

The *sāma* of *bhūmi*

It would be clear from the above that the solar *sāmas* spread all over the sun on all sides, whereas the terrestrial *sāmas* spread only on that side of the earth which is on the side of sun i.e. which is in light. Thus the half part of the earth is in light whereas the other half is in darkness. Similar is the case with moon. The *sāma* of moon is known as *rajana sāma* but it is not separately considered and, being *sāma* of *soma*, is included in the *āgneya sāmas* of sun and earth.

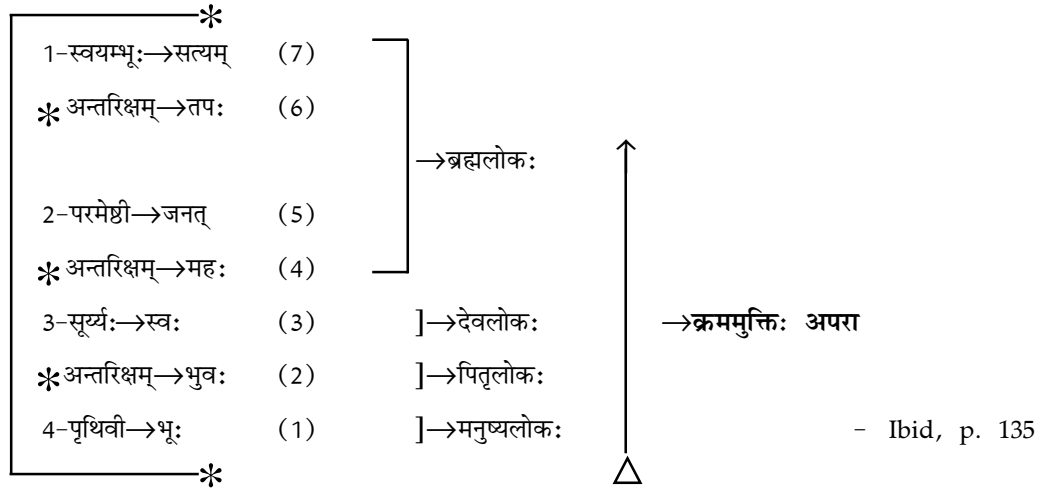
As has been said sun has no darkness whereas the earth and moon have both, light and darkness. The struggle between light and darkness is represented as struggle between gods and demons. As the enlightened part of the earth is reinforced by the light of the sun, the gods are said to be victorious over demons from the point of geography. The movement of earth around its axis gives birth to day and night. The movement of moon around the earth gives birth to bright and black fortnight. The movement of earth around the sun gives birth to *uttarayana* and *dakṣiṇāyana*. Day, bright fortnight and *Uttarayana* represent light (= *aditi*.) Night, dark fortnight and *Dakṣiṇāyana* represent darkness (= *diti*). If we take into account the movement of earth around its axis, day and night represent gods and demons and their fight continues endlessly. But if we take the movement of earth around the sun, we find that there is always light on one or the other part of earth. Of course, the light part of the earth is straight away in touch with sun in *uttarayana*, but it is not so in *dakṣiṇāyana*.



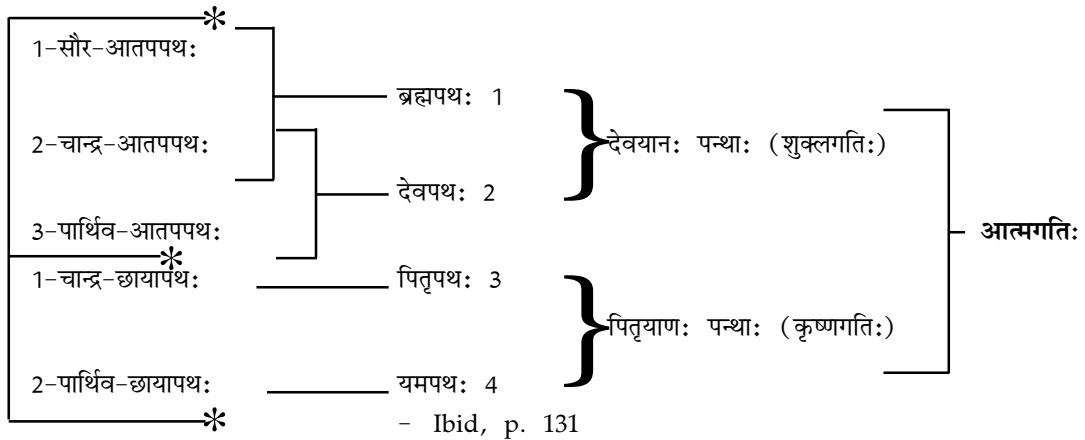
To conclude, sun has only light, moon and earth have light and darkness both. The path of light is again bifurcated into two. The solar path of light which leads to brahma and lunar and terrestrial path of light which leads to heaven. The dark side of moon leads to the path of manes whereas terrestrial dark path leads to hell.<sup>26</sup> In fact, light is *agni* and darkness is *soma*. *Agni* represents day, bright fortnight and *uttarāyana*, *soma* represents night, dark fortnight and *dakṣiṇāyana*.

### PATH OF LIGHT

Those who are liberated travel from the light of the physical *agni* to day, bright fortnight, the enlightened part of moon, *uttarāyana* and sun. The liberated soul through this path attains *Satyaloka* where there is no misery. The following chart shows how the seven *lokas* are connected with four places of life hereafter.



26.



**FALL FROM HEAVEN**

Those who go up to sun have to return back, when their meritorious actions are exhausted. While coming back, first of all they come to moon where they attain the status of *soma*. Secondly they attain the status of rain, thirdly of food and fourthly of semen, which when poured into women as fifth oblation, it becomes the womb.

**TWO MORE SITUATIONS**

Besides the four paths referred to above, there are two more situations; the first situation is where the person merges with universal self then and there, without making any movement. The next position is when the soul does not move to any other place but takes place on this very earth. This is clear from the following chart.

The sun shines at the equator in between cancer and capricorn i.e. 24 degrees on the north and 24 degrees on the south. From this space no soul can travel because it cannot tolerate direct light of sun. If it has meritorious actions to his credit, he will have to move beyond the cancer. If he has demeritorious actions, he will have to move beyond the capricorn.

**THE DAILY JOURNEY TO HEAVEN**

When we speak of movement, we have to bear in mind that the *vijñānātmā* constantly moves towards sun through *suṣumṇā*.<sup>27</sup> This movement is common to all as long as they are alive. The second movement is also common to all when in the spring season our body comes in touch with heaven.<sup>28</sup>

**ANOTHER MOVEMENT**

The second movement is of the matter, *deva* and *ātmā* to their respective sources. The five element of the body merge with the five elements, the five senses viz, speech and mind merge with *agni*, *vāyu*, *āditya*, *diksoma* and *bhāsvara soma* respectively. This is the movement of *devas*. When *karmātamā* consisting of *vaiśvānara*, *taijasa* and *prajñāna* leave the body, *avyakta yajnātmā* merges with *svayambhū*, *vijñātmā* merges with *sun*, *mahān prajñāna* with *moon* and *bhūtātama* with *prthvi*.

**CONCLUSION**

As far as the *karmātmā* is concerned it moves to the places as explained earlier. In short it moves in the direction of sun if it has meritorious action to its credit. On the other hand, if it had committed sins, it moves in opposite direction of sun.

27. अहरहर्क एष यज्ञस्तायते, अहरहः सन्तिष्ठते, अहरहरेण स्वर्गस्य लोकस्य गत्वै युङ्क्ते, अहरहरनेन स्वर्गं लोकं गच्छति - शतपथब्राह्मण 9.4.1.15

28. एतं वा एते गच्छन्ति षड्भिर्मासैर्य एष तपति, ये सम्बत्सरमासते - शतपथब्राह्मण 4.6.2

The physical light is represented by sun, moon and fire. Sun is self-illuminated, moon is illuminated by sun and fire illuminates itself but not others. The fourth light is the light of knowledge. Of these, fire represents body, moon represents mind, and sun represents intellect. Speech is the fifth light. All these lights are sustained by light of knowledge. These are the five lights which help a person. Therefore, of all the actions, those actions are the best which are performed with Vedic knowledge. It may also be noted that if the actions are performed with knowledge, but without attachment, only then they lead to liberation. Actions performed with attachment may lead only to heaven, if they are prescribed by the scripture, but if they are not prescribed by the scripture, they lead to hell.

This, in short, is the story of the journey of the soul after death.

