



PSYCHIC BEING AFTER IT LEAVES THE BODY

AYURVEDA'S APPROACH TO DEATH

Ayurveda

- * Ayus - from the root 'iṅ gatau'
- * Ayus covers both life and death
- * Ayurveda is the knowledge of life and death.

Continuity of life

- * Cellular renewal
- * Reproduction
- * Rebirth

The theory of natural destruction

- * Svabhāvoparamavāda - The theory of natural destruction.
- * At a microscopic level, entities are being created and destroyed at the wink of an eye.

The world here and the world hereafter

- * tasyāyuṣaḥ puṇyatamaḥ vedo vedavitāṃ mataḥ
- * vakṣyate yanmanuṣyāṇāṃ lokayorubhayorhitaṃ

Is there life after death?

- * Āstika
- * Nāstika

The three aspirations of human life

- * Prāṇaiṣaṇā
- * Dhanaṣaṇā
- * Paralokeṣaṇā
- * Kāmeṣaṇā

Five needs of human life

- * Āyus
- * Ārogya
- * Aiśvarya
- * Yaśaḥ
- * Śāśvataloka

The afterlife under the scanner

- * The Carakasamhita initiates an examination into the debate about the afterlife.
- * The pramāṇas (means of validating knowledge) are used to establish the existence of rebirth.

Some observations about rebirth

- * Mātāpitrorvisadr̥śānyapatyāni - Children are different in character and tendencies from their parents.
- * Tulyasaṃbhavānāṃ varṇasvarākṛtisattvabuddhibhāgyaviśēṣāḥ,
- * pravarāvarakulajanma - people are born in high and low families
- * dāsyaiśvaryaṃ - some become lords and others servants
- * sukhāsukhamāyuh - some people have happy lives and others have sorrowful lives
- * āyusō vaiṣamyam - life span varies from person to person
- * Iha kṛtasyāvāptiḥ - different results for actions in this life

Some observations about rebirth

- * aśikṣitānām ca ruditastanapānahāsatrāsādīnām pravṛttiḥ - babies crying, breast feeding, drinking, laughing, getting frightened etc without any training.
- * lakṣaṇōtpattiḥ - the manifestation of marks from previous lives
- * karmasādrśyē phalaviśēṣaḥ - different results for same actions done by different people
- * mēdhā kvacit kvacit karmaṇyamēdhā - skill in doing some acts, lack of skill in other acts
- * jātismaraṇam- ihāgamanamitaścyutānāmiti - the remembrance of past lives
- * samadarśanē priyāpriyatvam| - different liking for same object by different people

Some observations about rebirth

- * svakṛtamaparihāryamavināśi paurvadēhikaṃ daivasañjñakamānubandhikaṃ karma - the actions performed by oneself in a previous incarnation is indestructible and continues as daiva in the succeeding birth
- * tasyaitat phalam - such unseen effects of past actions are seen to bear fruit
- * itaścānyadbhaviṣyatīti - and from present actions, future results will occur
- * phaladbījamanumīyatē - from the fruit the seed is inferred
- * phalaṃ ca bījāt - from the seed, the fruit is inferred

Some observations about rebirth

- * ṣaḍdhātusamudayādgarbhajanma - foetus is formed by six elements
- * kartṛkaraṇasaṃyōgāt kriyā - action happens by agency of doer and instrument
- * kṛtasya karmaṇaḥ phalaṃ nākṛtasya - result is seen for action performed, not for action that is not performed
- * nāṅkurōtpattirabījāt - a sprout comes out of only a seed
- * karmasadrśaṃ phalaṃ - result is in accordance with nature of action
- * nānyasmādbījādanyasyōtpattiḥ - from the seed of one plant, another plant does not manifest

Jāṭismaraṇa

- * Remembrance of past lives
- * Accidental remembrance
- * Conscious remembrance in advanced stages of Yogic practice

What happens after death

- * bhūtaiścaturbhiḥ sahitaḥ susūkṣmairmanōjavō dēhamupaiti dēhāt|
- * karmātmakatvānna tu tasya dṛśyaṃ divyaṃ vinā darśanamasti rūpam||
- * The individual transmigrates from one body to another after death, the four bhūtas in atomic form and the mind transmigrate from one body to the other.
- * Ākāśa and Ātmā do not move.

Beyond the senses, the mental world

- * atīndriyaistairatisūkṣmarūpairātmā kadācinna viyuktarūpaḥ|
- * na karmaṇā naiva manōmatibhyāṃ na cāpyahaṅkāravikāradōṣaiḥ||37||
- * After death, one gets displaced into the mental world. The subtle body with the four bhūtas, mind, ego and emotional tendencies are carried from one birth to the other.

Mind is the cause for transmigration

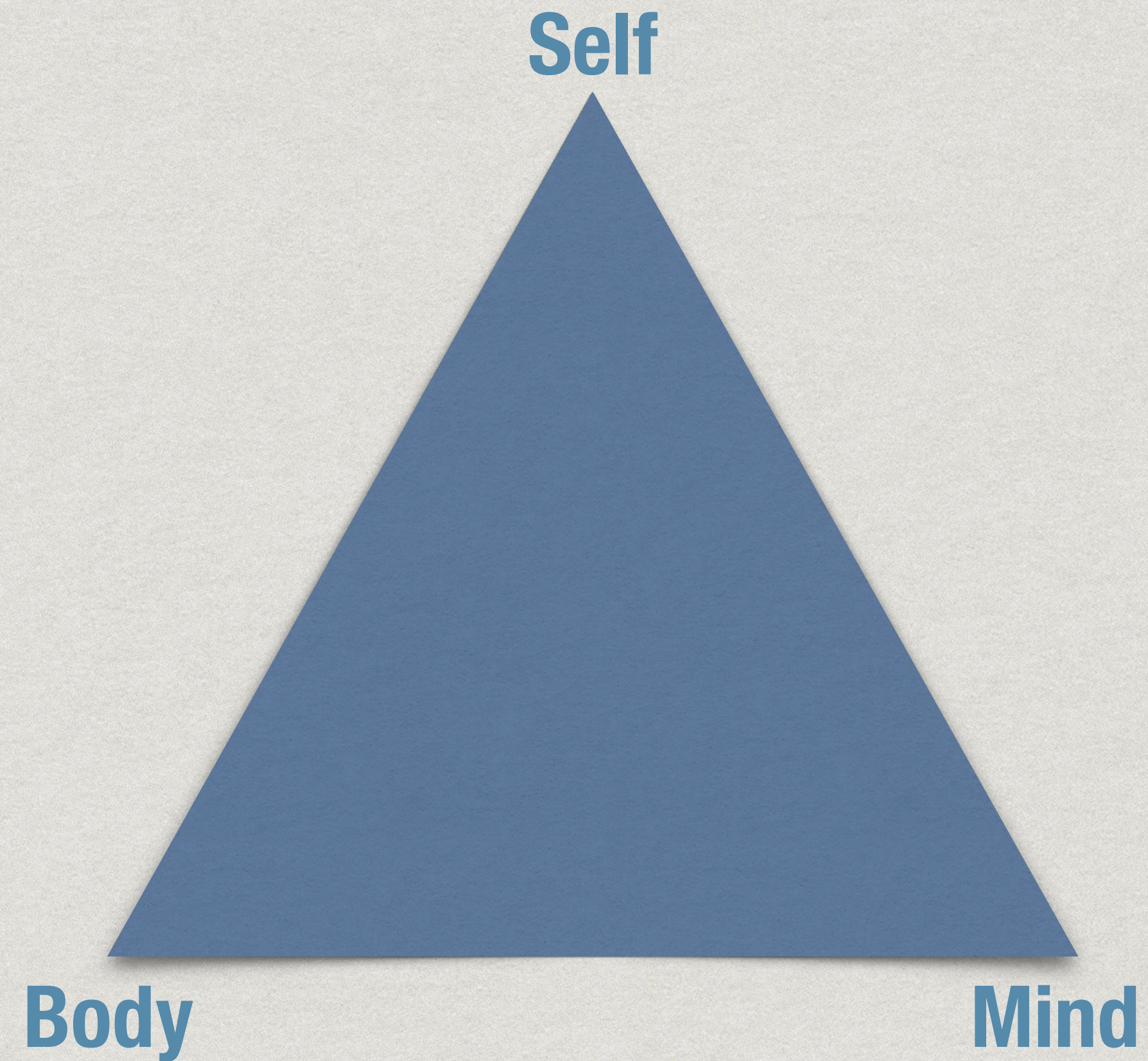
- * rajastamōbhyām hi manō'nubaddham jñānam vinā tatra hi sarvadōṣāḥ|
- * gatipravṛtṭyōstu nimittamuktaṁ manaḥ sadōṣam balavacca karma||
38||
- * It is the mind bound by strong karma that serves as the cause for transmigration from one body to another.

Three dimensional human being

- * Body - Disintegrates
- * Mind - Survives death
- * Self - Beyond birth and death, identifies with body in ignorance, merges in universal consciousness with knowledge

The three dimensional human being

- * Ātmā
- * Sattva
- * Śarīra



Types of death

- * Kālamṛtyu - Timely death
- * Akālamṛtyu - Untimely death

NAMASTE