

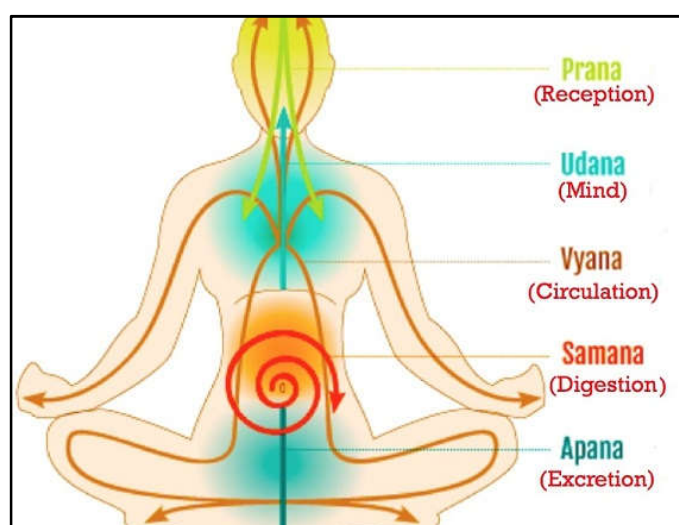
8th Episode – Fundamentals of Life and Physical Life

Following 7th episode of “*The fundamentals of Life and Death*”, towards Maha Kumbhabhisekam of Panching Gua Charas Jalalingeswarar Shivan temple, with good intention and thoughts for all devotees, the following write-up is prepared.

As discussed in the previous 7th episode, Quote “...*There is no such thing as life and death. It is neither life nor death – it is just a play of all these things*”; hence it is importance for us to understand the fundamentals of Life and Physical Life.

Therefore, in this 8th episode, we will look into these details. For the sake of understanding, there is **fundamental life** and **physical life**. Physical life energy, which is generally referred to as **prana**, has five basic manifestations. These are called **samana**, **prana**, **udhana**, **apana**, and **vyana**.

Now, let’s look at the stages of death and what happens to these 5 basic manifestations. It is important to understand this and the rituals associated death – Shradh.



This list includes;

- **prana (inward moving energy)**
- **apana (outward moving energy)**
- **vyana (circulation of energy)**
- **udana (energy of the head and throat),** and
- **samana (digestion and assimilation).**

Vayu (wind or air)	Location	Responsibility
Prana	Heart	Talking, laughing, singing, dancing, fighting, the arts, crafts, tasks
Apana (downward breath)	Anus	Lets food and drink enter body, waste move down and out the body
Udana (upward breath)	Throat	Sneezing, hiccupping, vomiting, coughing
Samana	Navel	Mixes what is eaten and drunk
Vyana	All the joints	Horripilation, sweating, stomach pain, bending on limbs, sense of touch

Samana is in charge of maintaining the temperature in the body. The first thing that happens after death is, the body starts cooling down. It is said within 21 to 24 minutes from the moment doctor declares a person as dead, **samana** starts exiting. Somewhere between 48 to 64 minutes after

someone is considered as dead, **prana** exits. Between six and twelve hours after, **udhana** exits. Between eight to eighteen hours, **apana** exits. Subsequently, **vyana**, which is the preservative nature of prana, will start exiting and may continue to do so for up to 11 to 14 days if it is a normal death – that is if someone died of old age, because life became feeble.

For that period of time, certain processes will continue in the body; there will still be some element of life. If someone died in an accident, when the life within was still vibrant – unless the body is totally crushed – the reverberations of this life will continue somewhere between 48 and 90 days. During that time, there are things you can do for that life. Your experience of death is that someone is gone, but the experience of that being is that he or she has exited the body. If people you love died and would pop up again, there would be terror – not love, because your relationship is with their body or with their conscious mind and emotion. Once someone dies, those two aspects are left behind.

The mind is just a bunch of information that has natural tendencies which find expression in a certain way. When someone dies, there is no more discernment, no more intellect. If you put one drop of pleasantness into their mind, this pleasantness will multiply a million-fold. If you put one drop of unpleasantness, that unpleasantness will multiply a million-fold. It is a little like with children – they go out to play until they are exhausted and cannot go on anymore, because they do not have the necessary discernment as to when it is time to stop.

After death, discernment is completely absent, even more than in a child. Then, whatever quality you put into the mind; it will multiply a million-fold. This is what is being referred to as heaven and hell. If you go into a pleasant state of existence, it is called heaven. If you go into an unpleasant state of existence, it is called hell. These are not geographical locations - these are experiential realities that a life which has become disembodied is going through. This is very reason why in our culture we always chant mantras, thevaram, bhajans and observe silence during death rituals, to ensure we deliver as much as pleasantness to the deceased.

There is a whole science of what to do at different steps in death rituals. One of the first things people traditionally do if someone dies is, they will tie the big toes of the dead body together. This is very important because it will tighten up the muladhara in such a way that the body cannot be invaded by that life once again. A life that has not lived with the awareness that “this body is not me” will try to enter through any orifice of the body, particularly through the muladhara.

The muladhara is where life generates, and it is always the last point of warmth when the body is cooling down. The reason why traditionally, we always said that if someone dies, you must burn the body within an hour-and-a-half or a maximum of four hours is because life tries to get back.

There are many rituals to see that you can somehow put a drop of sweetness into such a non-discerning mind.

If you want to stop the drama, the first thing is to set fire to the body within one-and-a-half hours. Or to be sure the person is dead, they have stretched it to four hours. But the body should be taken away as quickly as possible. In agriculture communities, they used to bury, because they wanted their forefathers’ bodies, which are a piece of soil, to go back to the soil that had nourished them.

Cremation is good because it closes the chapter. You will see that when there is a death in the family, people will be crying and wailing, but the moment cremation happens, they will become quiet, because suddenly, the truth has sunk in that it is over. This does not only go for the living but also for the disembodied being who has just exited the body. As long as the body is there, he or she is also under the illusion that he can get back.

There are many rituals to see that you can somehow put a drop of sweetness into such a non-discerning mind so that this sweetness will multiply many folds and they will live comfortably in a kind of self-induced heaven. That is the idea behind the rituals – if they are done properly. It is therefore, important to understand that the greatest seva that one can do is serving and performing the final rights to the diseased person.

Shiva Shambo
Om Nama Siva Ya Om

Help Ever Hurt Never
Service to Society is Service to Almighty
Master Ir. Sivabalan - Temple Trustee
18th Jan 2020