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HUMAN BEINGS' BIRTH, DEATH AND BEYOND



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ABSTRACT

Everything in the physical creation, including the human body, is composed of the five great natural elements called 'Panchabhutas'. These elements have originated in a particular order of 'akāsh' (ether) to the last element 'prithivi' (earth) and the birth as a human being, which is exceedingly rare, is thus born on earth with its matching fundamental frequency of the earth. As the existing literature is quite unclear regarding the human birth, death and beyond, it is attempted to show a plausible way connecting the dots of the process of birth, death, rebirth and liberation based on vibrations of frequency of mind, word, and deed. The final moments of death, step by step, where these panchabhutas are dissolved, in the reverse order of their formation, following the chakra system (wheels of energy) of Kundalini in a human being, similar to DNA, withdrawing the soul from the base (mulādhāra) upwards. Subtle bodies (sookshma sarira) and soul have infinite possibilities for their onward journey at the moment of death go to the dimension that corresponds to how one lived one's life on Earth. The subtle body finds its dimension and level of frequency according to merits of purity of the subtle body derived by one's life's activities rise to higher lokas for enjoying the fruits of good actions or attain liberation or to be reborn. An enlightened soul attains liberation from bondage as in the case of Swāmi Vivekānanda, and also has the freedom to be born again or not.

1. INTRODUCTION

Vishnu *Purāna* states that there is a total of 8,400,000 species classified as 200,000 species of non-mobile plants; 900,000 species of aquatic creatures; 900,000 species of amphibian and reptiles, 1,000,000 species of birds, etc.; 3,000,000 species of other creatures such as animals, etc.; 400,000 species of anthropoids (*Vānaras*), after which the human species (*Manushya*) of 200,000 varieties come into being, and Man then engages in purposeful activity to attain perfection [1].

दुर्लभं मानुषं जन्म प्रार्थयते त्रिदशैरपि
durlabham mānuṣham janma prārthayate tridaśhairapi

--- (*Nārad Purāṇ*(v28) [2])

Meaning: "The human form is exceedingly rare. Even the celestial gods pray to attain it." Thus, Lord Ram instructed the residents of *Ayodhya*:

बरेञ्भाग मानुष तनु पावा,
सुर दुर्लभ सब ग्रन्थन्धि गावा
bareñ bhāga mānuṣha tanu pāvā,
sura durlabha saba granthanhi gāvā

--- (Ramāyan)(v2) [3]

Meaning: "O people of *Ayodhya*, you all are extremely fortunate to have been bestowed a human birth, which is exceedingly rare and is desired even by the residents of heaven." When the celestial beings long for a human birth, then why should we humans seek promotion to the celestial abodes? Rather, we should aim for God-realization by engaging in devotion to the Supreme Lord.

It fascinates one and all and curious to know what happens at the moment of death? what happens after death? and Is there life beyond? Man is a Microcosm of the Macrocosm, the Universe. The entire cosmos is an interplay of the energies of the five great elements. It is said that from the heavenly bodies we get ether, and from ether we get air, from these two we get fire, from these three we get water, and from these four we get earth. These are said to be the five elements which are found in every living being though, it may be, in different proportions [4].

All living things on the face of the earth, the earth itself, and the heavens themselves, are said to possess five kinds of vital airs called *Prāna, Apāna, Vyāna, Udhāna, and Samāna*. They are said to mean respectively, the air in the heart that ascends, the air in the anus that descends, the air in all parts of the body that circulates, the air in the throat that keeps down the food and drink, and the air in the navel that carries the finer portions of food and drink to different parts of the body. All living things, the earth and the heavens also have, it is said, three kinds of vital fires, and through the action and inter-action of these vital airs and vital fires result the several seasons and the different conditions of creation, preservation and destruction. The five natural elements, the five vital airs and the three vital fires give rise to *Vāta, Pitta* and *Kapha*.

Ayurveda identifies three basic types of energy or functional principles that are present in everyone and everything. They are *Vāta, pitta* and *kapha* which are combinations and permutations of these five elements that manifest as patterns present in all creation. In the physical body, *vāta* is the subtle energy of movement, *pitta* the energy of digestion and metabolism, and *kapha* the energy composed of Space and Air. It governs breathing, blinking, muscle and tissue movement, pulsation of the heart, and all movements in the cytoplasm and cell membranes. In balance, *vāta* promotes creativity and flexibility. Out of balance, *vāta* produces fear and anxiety. *Pitta* expresses as the body's metabolic system — made up of Fire and Water. It governs digestion, absorption, assimilation, nutrition, metabolism and body temperature. In balance, *pitta* promotes understanding and intelligence. Out of balance, *pitta* arouses anger, hatred and jealousy. *Kapha* is the energy that forms the body's structure — bones, muscles, tendons — and provides the "glue" that holds the cells together, formed from Earth and Water. *Kapha* supplies the water for all bodily parts and systems. It lubricates joints, moisturizes the skin, and maintains immunity. In balance, *kapha* is expressed as love, calmness and forgiveness. Out of balance, it leads to attachment, greed and envy. These three when in balance give rise to *Sattva guna* (mode of goodness) while out of balance, they give rise to two modes of nature, namely, *Rajo guna* (Mode of passion) and *Tamo guna* (Mode of ignorance) in human beings. Every individual is a unique mix of these three *gunas*, thus, giving rise to infinite dimensions of vibrations with different permutations and combinations to which the two bodies, namely the physical body and the subtle body and the souls are tied. Based on the frequency fundamentally matching with the earth's frequency arising out of *Tamo guna* and *Rajo guna* with the earth's frequency (Schuman's Resonance), the subtle body with the soul cannot travel beyond the earth after death.

"Time creates and time alone kills. This is the inevitable law of time,"

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च |
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि || 27||
jātasya hi dhruvo mṛityur dhruvaṃ janma mṛitasya cha
tasmād aparihārye 'rthe na tvaṃ śhochitum arhas i

--- *Bhagavat Gita Ch.2, Text 27* [5]

Meaning: Death is certain for one who has been born, and rebirth is inevitable for one who has died. Therefore, you should not lament over the inevitable.

2. THE THREE KINDS OF KARMA

Karma is of three kinds, viz., Sanchita (accumulated works), Prarabdha (fructifying works) and Kriyamana or Agami (current works). Sanchita is all the accumulated Karmas of the past. Part of it is seen in the character of man, in his tendencies and aptitudes, capacities, inclinations and desires, etc. Tendencies come from this. Prarabdha is that portion of the past Karma which is responsible for the present body. That portion of the Sanchita Karma which influences human life in the present incarnation is called Prarabdha. It is one's destiny to be worked out in this life which results from the actions performed and desires craved in the past lives. It is ripe for reaping. It cannot be avoided or changed. It is only exhausted by being experienced. You pay your past debts. Prarabdha Karma is that which has begun and is actually bearing fruit. It is selected out of the mass of the Sanchita Karma. Kriyamana is that Karma which is now being made for the future. It is also called Agami or Vartamana.

In Vedantic literature, there is a beautiful analogy. The Bowman has already sent an arrow and it has left his hands. He cannot recall it. He is about to shoot another arrow. The bundle of arrows in the quiver on his back is the Sanchita; the arrow he has shot is Prarabdha; and the arrow which he is about to shoot from his bow is Agami. Of these, he has perfect control over the Sanchita and the Agami, but he must surely work out his Prarabdha. The past which has begun to take effect he has to experience.

3. TWO PATHS OF JOURNEY OF THE SUBTLE BODY AND THE SOUL (*PITRAYĀNA AND DEVAYĀNA*)

There are two paths for the journey of the subtle body and the soul. One of which leads to liberation and the other leads to rebirth. Liberation lies in transcending the three *gunas*, i.e., three modes of material nature. Those who know the Supreme Brahman, and who depart from this world, during the six months of the sun's northern course, the bright fortnight of the moon, and the bright part of the day, attain the supreme destination. The practitioners of *Vedic* rituals, who pass away during the six months of the sun's southern course, the dark fortnight of the moon, the time of smoke, the night, attain the celestial abodes. After enjoying celestial pleasures, they again return to the earth. These two, bright and dark paths, always exist in this world. The way of light leads to liberation and the way of darkness leads to rebirth [6].

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥८-२६॥
shukla - kṛiṣhṇe gati hy ete jagatah śhāśhvate mate |
ekayā yāti anāvṛittim anyayāvartate punah||

--- *Bhagavad Gita Ch.8 – Verse26* [7]

Meaning: These two paths of the world, the bright and the dark, are considered to be eternal; by one, one returns not, and by the other, one returns.

One of the two paths lead to liberation (*Devayāna*) and the other leads to rebirth (*Pitrayāna*). Those who know the Supreme Brahman, and who depart from this world, during the six months of the sun's northern course, the bright fortnight of the moon, and the bright part of the day, attain the supreme destination. The practitioners of *Vedic* rituals, who pass away during the six months of the sun's southern course, the dark fortnight of the moon, the time of smoke, the night, attain the celestial abodes. After enjoying celestial pleasures, they again return to the earth. These two, bright and dark paths, always exist in this world. The way of light leads to liberation and the way of darkness leads to rebirth.

It is tradition among Indians that those who perform meritorious deeds while living on the Earth go to Heaven. One who is promoted to those higher planetary systems enjoys a longer duration of life and better facilities for sense enjoyment, yet one is not allowed to stay there forever. One is again sent back to this earthly planet upon finishing

the resultant fruits of pious activities and reborn. It has also been witnessed that at the departure of great souls, a bright star is seen shooting up towards the heavens.

4. THE FOURTEEN LOKAS OR MULTIVERSE

There exist fourteen lower lokas, seven below and seven upper lokas including the earth in the celestial sphere (Figure 1). The Earth resonates at a frequency of 7.83 Hz. Birth as a human being is unique in that all human beings resonate fundamentally with the earth's frequency whereas all other species living on earth resonate harmonically. The frequency of other lokas vary with their respective heights from the earth and one day in each loka varies several earth years with their position above the earth. The subtle body and the soul pick up all the meritorious actions or deeds performed by the individual during his life with the rise in their frequency level accordingly [8] (Figure 1).

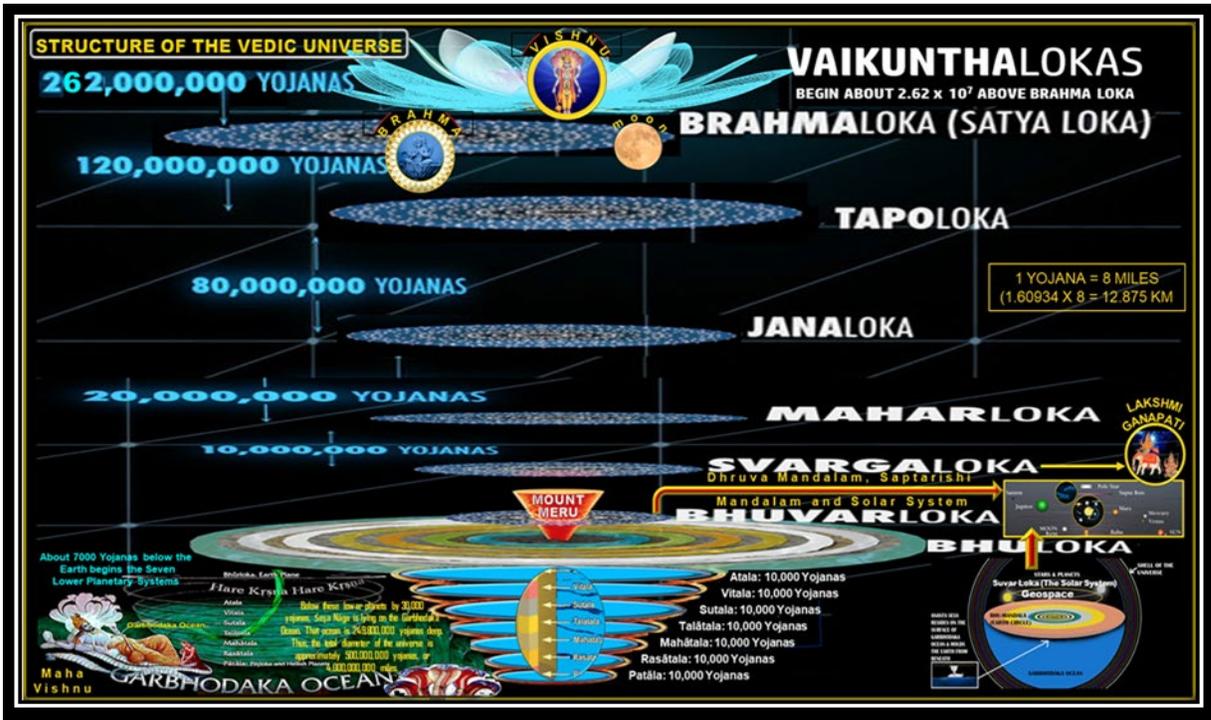


Figure 1: The fourteen Lokas (Universes) (Seven Lower and Seven Upper Lokas from Bhooloka to BrahmaloKa)

5. METEORITES

Varāhamihira, Indian Astrologer and Astronomer par excellence of the 5th century, states that the meteorites are nothing but the forms of those who fall down to be reborn after having enjoyed the fruits of their meritorious deeds in Heaven. They are divided into five categories viz. Ignescient Balls, Meteors, Thunder-bolts, Lightning and Shooting Stars (Comets). The same can be found fortified in *Bhagavat Gita*.

उल्कालक्षणम् ॥३३॥
दिविभुक्तशुभफलानां पततां रूपाणि यानि तान्युल्काः ।
धिष्ण्योल्काशनिविद्युत्तारा इति पञ्चधा भिन्नाः ॥१॥

---Varāhamihira's Brihat Samhita [9]

Meaning: The forms of those who fall down after having enjoyed unalloyed happiness in Heaven are called Ulkas or Meteors which are divided into five kinds, viz., ignescient balls, meteors, thunder-bolt, lightning and shooting stars.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥९-२१॥

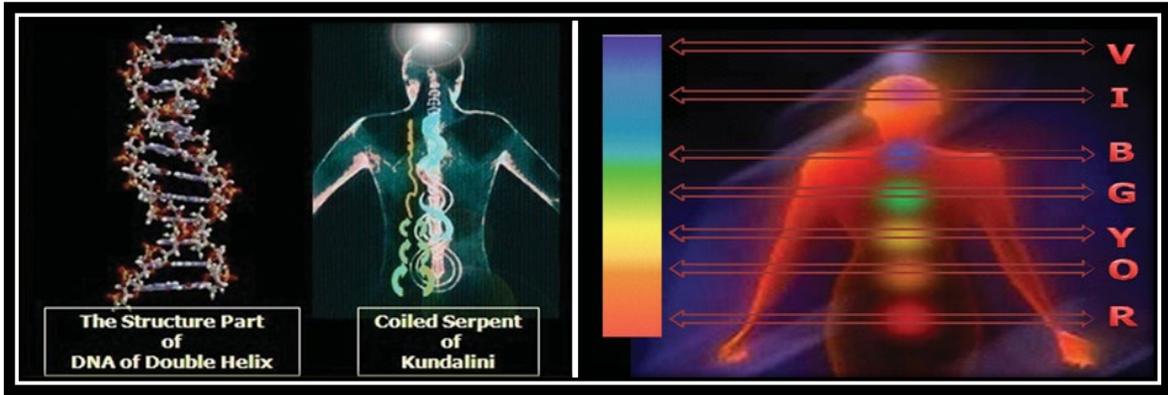
*te tam bhuktvā svarga-lokam visālam; ksine punye martya-lokam visanti ।evam trayi-dharmam anuprapannā;
gatāgatam kāma-kāma labhante ॥*

--- Vide the Bhagavat Gita: Chapter 9, Text 21 [10]

Meaning: When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness.

6. HUMAN DNA AND KUNDALINI

Both Human DNA and *Kundalini* have a similar structure. *Kundalini* is a Sanskrit word meaning either “coiled up” or “coiling like a snake.” The coiled snake stands for the helical form of the DNA. There are 7 *Chakras* or the seven wheels of energy in the astral body. Six of them are found along the spine, and the seventh is located at the crown of the head. They represent colours of the light spectrum (VIBGYOR) (Figures 2 and 3) [11].



Figures 2 and 3: Kundalini is akin to DNA; 7 Chakras of Kundalini with VIBGYOR colours of Electromagnetic Spectrum

7. PHYSICAL AND SPIRITUAL EVOLUTION AND HUMAN DNA

Chakras are powerful energy centres in the body. Although they are invisible to the eye, these wheels of spiritual energy balance the body and spirit. The *Chakras* store dynamic energy known to the *Yogis* in India as *Kundalini*. The three lower *Chakras* correlate to basic primary needs, those of survival, procreation, and will. The four higher *Chakras* correlate to the psychological make-up and represent higher spiritual qualities such as love, compassion, and understanding. The *Chakras* store dynamic energy known to the *Yogis* in India as *Kundalini*. The colours (VIBGYOR) of the three lower *Chakras* are Red, Orange, and Yellow; and the four upper *Chakras* are Green, Blue, Indigo, and Violet, respectively. Six of them are found along the spine, and the seventh is located at the crown of the head. One who raises the *Kundalini* to the crown of the head through meditation attains liberation, says *Yoga Sāstra*. The crown *Chakra* is of violet colour. The colours of *chakras* are akin to the electromagnetic spectrum.

The wavelength of a sinusoidal waveform traveling at constant speed “v” is given by $v = \lambda f$. Raising the *Kundalini* to the crown of the head “*Sahasrāra*” *Chakra* of violet colour tunes the body and mind to the highest level of frequency and shortest wavelength, enables to see matter of several times below the subatomic level with a steady state of mind.

When *Kundalini* rises to the pineal gland (6th *Chakra*) and then through “Cerebrum” above the body to “*Sahasrāra*” *Chakra* (the seventh *Chakra*), the individual attains liberation of soul from bondage, that is, *Moksha*. The sequence of seven *Chakras* of *Kundalini* is VIBGYOR, the electromagnetic spectrum. *Sahasrāra Chakra* is of violet colour.

The wavelength of a sinusoidal waveform traveling at constant speed “v” is given by $v = \lambda f$. Raising the *Kundalini* to the crown of the head “*Sahasrāra*” *Chakra* of violet color tunes the body and mind to the highest level of frequency

" f " and shortest wavelength " λ " enables to see matter of several times below the subatomic level without any lens medium and with a steady state of mind.

$$v = \lambda f.$$

" v " can reach a maximum value of speed of light and limited to " c " (the velocity of light) in E (energy) = mc^2 and as the frequency increases with the decreasing wavelength results in enormous energy in the enlightened individual when he attains liberation (Figure 4) [12].

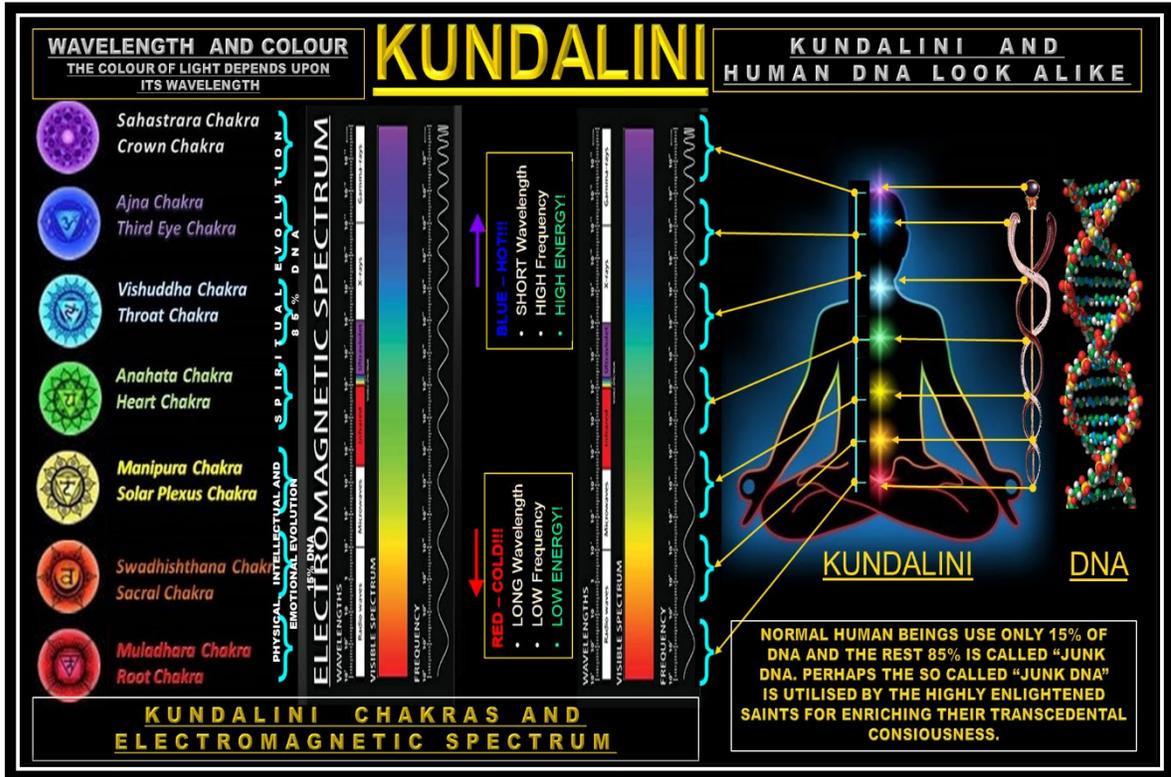
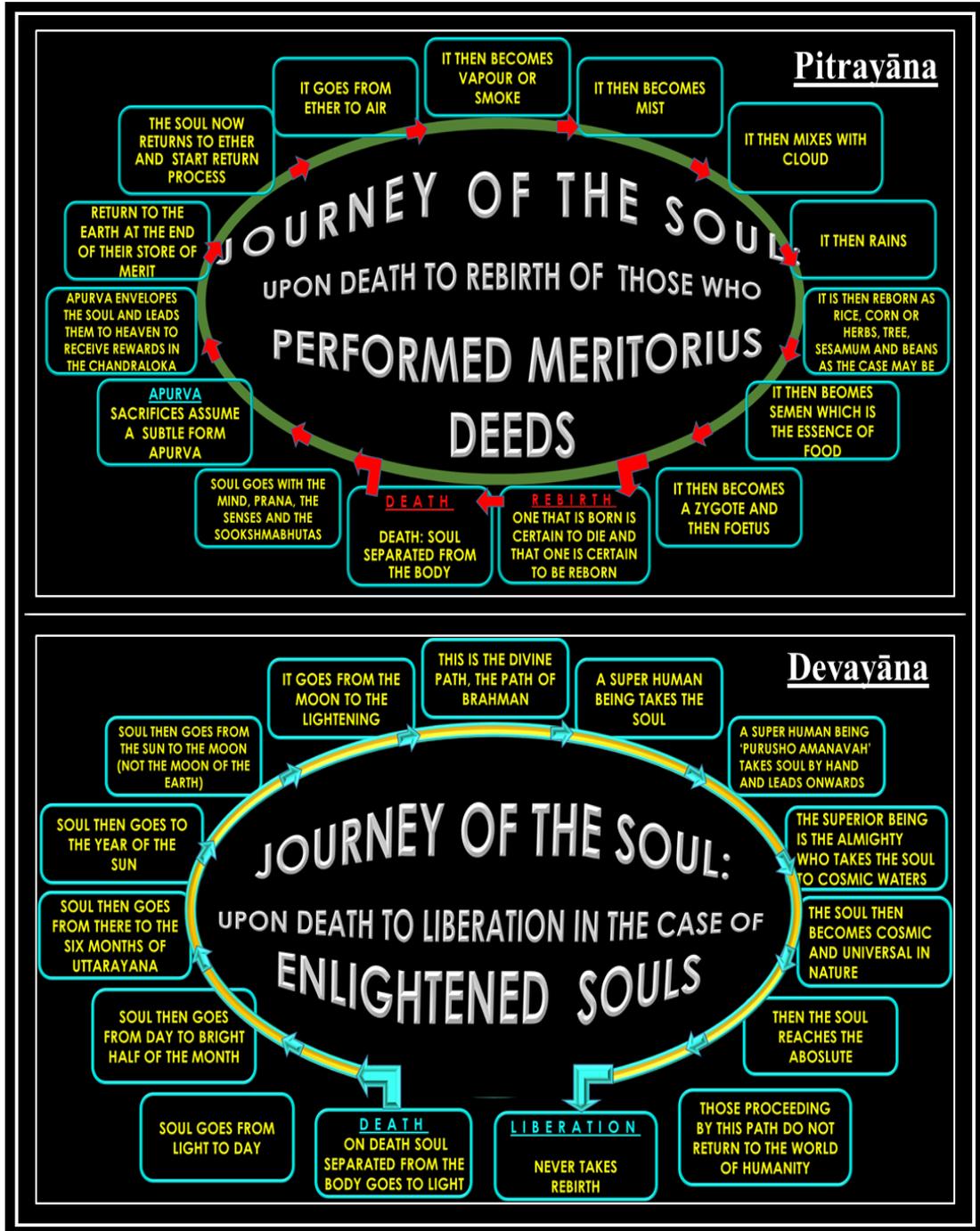


Figure 4: Chakra Colours, Electromagnetic Spectrum, DNA and Evolution

Our life experiences shape with the first three elements and together with our DNA, we become defined. The physical body records the vibrations of evil deeds while the subtle body and soul record the meritorious deeds. Perhaps, only 15% of DNA is utilized by almost all of us for the makeup of first three elements, in other words, utilization of the three lower *Chakras* of *Kundalini*. As has been stated elsewhere, the dormant force of *Kundalini* seems to account for 85% of unused DNA. One in a billion is completely made up of the 4th element – Spiritual which may perhaps be the case of highly enlightened souls plausibly that require total utilization of 100% DNA. DNA can adopt different alternative structures.

As has been said elsewhere herein, the various stages of journey through which the subtle body and the soul experience in case of *Pitrayāna* and *Devayāna* are explained in the following two diagrams for brevity (Figures 5 and 6). One of the two paths lead to liberation (*Devayāna*) of those who know the Supreme Brahman, and who depart from this world and those who perform meritorious deeds enjoy the fruits of their actions and return to earth to be reborn (rebirth) (*Pitrayāna*) [13].



Figures 5 and 6: Stages of Journey of Subtle body and Soul in the two Paths

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥७-३॥
manusyānām sahasresu kascid yatati siddhaye |
yatatām api siddhānām kascin mam veti tattvatah ||

---- Bhagavat Gita Chapter 7 - Text 3 [14]

Meaning: Among thousands of men one perchance struggles for perfection, only one perchance becomes perfect, and even amongst those that are perfect, one perchance knows ME in reality.

8. SWĀMY VIVEKĀNANDA

It is said that *Swāmi* Vivekananda was seen intently studying the almanac from a few days prior to his demise. He even pointed the spot for his cremation and told several people that he would not live to be forty. The *Swāmi* left his mundane body on his own volition in 1902. Vivekananda died at 10 min past 9 pm on July 4, 1902, while meditating. A little blood in the *Swāmi's* nostrils, his mouth, and in his eyes, was noticed which was due to rupture of the blood vessel in the brain according to doctors. According to his disciples, it was due to the escape of his soul through *Brahmarandhra*, the aperture in the crown of the head, which must have been pierced when he attained *Mahāsamādhi*. Thus, the end of *Swāmi* is unique and came on his own volition [15].



Figure 7: Swami Vivekananda

9. INSIGHTS ON THE END OF LIFE

The *raison d'être* of human birth is liberation from bondage. Man appears to be practically a slave to the efforts of his past karma, but he is a free agent with regard to fresh and independent deeds. If these fresh and independent deeds resulting from his free will are in any manner directed to thwart the effects of his past karma, he seems to be doomed to failure. The acuteness of his failure seems to be proportionate to the disparity between the forces of fate and resisting will-power. On the other hand, if the fresh and the independent deeds are directed into neutral fields and neutral periods, the success appears to be proportionate to the force of the will and the effort put forward. While accepting the negative effects in life due to past *karma*, one must work for a positivity further in life. Negativity is natural whereas positivity requires effort. It is through this free will, with which man responds to fate by deed and thought, that he stores up the good or bad karma for the life to come, in other words, elevates himself to obtain liberation from death or brings himself down from life to life encircling in the endless death-birth cycle. Today's freewill is tomorrow's destiny. While action is always present, the occurrence of reaction depends on the individual's motive and the action itself. It is this view of a harmonious combination of fate and free will that seem to account for the baffling inequities in life, while affording an answer to the perennial subject of Fate Versus Free Will [16].

The chakra system of a human being defines the withdrawing of the soul from the base upwards at the moment of termination of the mundane existence. The First element 'earth' is withdrawn from the *Mulādhāra chakra* when the element 'Earth' is dissolved and moves upward to the *Svādhishtāna chakra*, when it is converted into the second element 'water'. The hands and feet of the dying person will suddenly become cold. The water element moves upward to the *Manipura chakra* when the water element is converted into the third element 'Fire'. Likewise, the third element 'Fire' moves gradually further upward to the two chakra *Anahata chakra* and *Visuddha chakra*, where this 'Air' element produces a low gargling sound with the dissolution of the 'Ether' element. Thus, the five natural elements "*Panchabhutas*" are dissolved leaving the body 'dead' with the exit of the soul through any one of the three vents, namely, mouth, eyes or ears. In the case of saints, it exits through '*Brahmarandhra*' the back of the head at the place of the pony tail known as '*sikham*' and they attain liberation.

"A Saint has always a Past and a Sinner has a Future"

With the death, the “*Panchabhutas*” dissolve into their respective pools. The physical body perishes on the funeral pyre, the soul together with the subtle body with all the vibrations and reactions of individuals’ actions of meritorious nature set sail to a *loka* that matches with its frequency. The interval between death and rebirth depends on the duration of equivalence of one day in the *loka* where the subtle body stations equivalent to the number of the earth years (Figure 8).

EARTH AND THE SEVEN SPIRITUAL ABODES		
DISTANCE BETWEEN THE EARTH AND EACH OF THE SEVEN POSITIVE AND SPIRITUAL ABODE	INTERVAL BETWEEN DEATH AND REBIRTH	FREQUENCIES IN GHz
EARTH TO BRAHMA LOKA: 2.33×10^8 YOJANAS (SATYALOKA)	1.55×10^{13} EARTH YEARS ATTAINED LIBERATION (MOKSHA)	SATYA-LOKA 1.55×10^7 GHz (BRAHMALOKA)
EARTH TO TAPO LOKA: 1.14×10^8 YOJANAS	7.57×10^{12} EARTH YEARS	TAPO-LOKA 7.57×10^6 GHz
EARTH TO JANA LOKA: 3.4×10^7 YOJANAS	2.26×10^{12} EARTH YEARS	JANA-LOKA 2.26×10^6 GHz
EARTH TO MAHAR LOKA: 1.4×10^7 YOJANAS	9.3×10^{11} EARTH YEARS	MAHAR-LOKA 9.3×10^5 GHz
EARTH TO DHRUVA LOKA: 3.9×10^6 YOJANAS	2.6×10^{11} EARTH YEARS	DHRUVA LOKA 2.6×10^5 GHz
EARTH TO SAPTARSHI LOKA: 2.6×10^6 YOJANAS	1.73×10^{11} EARTH YEARS	SAPTARISHI LOKA 1.73×10^5 GHz
EARTH TO SURYA LOKA: 1.0×10^5 YOJANAS	6.64×10^9 EARTH YEARS	SURYA LOKA 6.64×1 GHz

Figure 8: The Seven *Urdhva Lokas* (Upper Worlds) Heights and Equivalent Earth Years

10. CONCLUSION

Life originates in Space according to *Veda*. Even souls evolve and finally obtain liberation. NASA found that life building blocks of DNA are available as ready-made kits in space and delivered to the Earth by meteorites. European Planetary Science Congress suggested that the microorganisms from the distant planets might have been the sprouts of life on this planet. The building blocks of life remained intact despite the tremendous shock wave and other violent conditions after collision. Astronomy states that interplanetary transportation of meteorites is equally true. This corroborates with the *Vedas*, *Vedānga*, *Bhagavat Gita*, and *Hindu Mythology*. Young Dhruva, the legend, became a star known as “Polaris.”

The *raison d’être* of human birth is liberation from bondage. Man appears to be practically a slave to the efforts of his past karma, but he is a free agent with regard to fresh and independent deeds. If these fresh and independent deeds resulting from his free will are in any manner directed to thwart the effects of his past karma, he seems to be doomed to failure. The acuteness of his failure seems to be proportionate to the disparity between the forces of fate and resisting will-power. On the other hand, if the fresh and the independent deeds are directed into neutral fields and neutral periods, the success appears to be proportionate to the force of the will and the effort put forward. It is through this free will, with which man responds to fate by deed and thought, that he stores up the good or bad karma for the life to come, in other words, elevates himself to obtain liberation from death or brings himself down from life to life encircling in the endless death-birth cycle. Today’s freewill is tomorrow’s destiny. While action is always present, the occurrence of reaction depends on the individual’s motive and the action itself. It is this view of a harmonious combination of fate and free will that seems to account for the baffling inequities in life, while affording an answer to the perennial subject of Fate Versus Free Will [17].

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"A Saint has a Past and a Sinner has a Future"

With the death, the "*Panchabhutas*" dissolve into their respective pools. The five elements of body plausibly record all vibrations set by his evil actions and the physical body perishes on the funeral pyre, the soul together with the subtle body with all the vibrations of meritorious actions and reactions of individuals' set sail to a *loka* of a particular height that matches with its frequency. The interval between death and rebirth depends on the duration of equivalence of one day in the *loka* where the subtle body stations equivalent to the number of the earth years based on the height of the *loka* above the Earth.

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CONFLICT OF INTEREST

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