Chapter – 6

SALLEKHANĀ VIS-À-VIS, VOLUNTARY DEATHS IN OTHER RELIGIONS, ASPECTS OF DEATH AND THE PHILOSOPHY OF DEATH AND FEAR OF DEATH
6. SALLEKHANA VIS-À-VIS, VOLUNTARY DEATHS IN OTHER RELIGIONS, ASPECTS OF DEATH AND THE PHILOSOPHY OF DEATH AND FEAR OF DEATH

SECTION ONE: CONCEPT OF DEATH IN OTHER RELIGIOUS PRACTICES

6:1 VOLUNTARY DEATH UNDER VAIDIC RELIGIOUS DOCTORINE (VIZ. MAHĀPRASTHĀNA AND PRĀYOPAVESANA):

This research has started with the hypothesis that sallekhana is different from various other kinds of voluntary death, whether they are part of religious practice or personal choice. It is also hypothesized that sallekhana is a philosophy of life, which teaches a human being to conquer the fear of death, and which also leads a human being on the path of mokṣa. In other words, sallekhana shows a dialectical relation between life and death—a procedure of holy life that leads to death and a procedure of death which teaches how to live a holy life. In view of this, in this chapter we are going to study the concepts of mahāprasthāna and prāyopavesana in Vaidic religion, which are also kinds of voluntary death. Such a study is necessary to compare and contrast these concepts with sallekhana, which is a part of Jaina religious philosophy.

6:1:1 MAHĀPRASTHĀNA: (A GREAT JOURNEY)

Mahāprasthāna is a form of well-known voluntary death considered in Vaidic religion, which is depicted in both the great epics viz. Mahābhārata and Rāmāyaṇ.
Manu in his famous work entitled Manusmrti says that the straightforward ascetic (yati), when he suffers from undiagnosed disease should start walking in North-East direction, sustaining himself on water and air, until his body falls down for never to rise again.¹

Kullūka Bhaṭṭa, in his commentary work entitled Manvarthamuktāvalī, on the aphorism No.6-31 of Manusmrti, comments that the ascetic (yati), when he suffers from an undiagnosed (incurable) disease, should start walking in the North-East direction, sustaining himself on water and air, and removing deceit from his body, mind and speech, until his body finally sinks to the rest. This is advocated in the practice of Mahāprasthāna. The Śrutis do not disapprove of this way of embracing death for the ascetics have not gone astray from the path of religion so far.²

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1. अपराजिताः वास्तवः प्रब्रजेति शास्मिताः: ||
आनिपातकृतीपरमेयः युक्तो वाचयितालीशः: || 6-31 ||


2. अविचकितस्वद्वधायवभवन्तेन:प्रातिजिताया दिगमाष्ट्रित्यान्तरंगतंतुको योगनिष्ठो जलालितालीशः आशीर्वादाय दृष्टं शास्त्रेते विहितं चेतं मरणम्:।
तेन “न पुरानुष: स्वकामी प्रेयत्” इति श्रुतार्थिणो न विदोषः।
यत्: स्वकामिस्वयमवेद्योगादविध मरणमयां निषिद्धसे न शास्त्रीयम्:
|| Manusmṛti 6-31 ||

Nene, Commentary on aphorism No. 6-31, p.289.
Ramayana is a great epic written by the great rṣi (an ascetic) Vālmīki about five thousand years ago. Rama being the king is the central character of the epic. Seeta is the queen of Rama whereas Laxmana is his younger brother. Seeta had already mysteriously disappeared in the earth. Laxmana was also mysteriously carried away to the heaven by Indra (a king of gods) with his living body.

Owing to the disappearance of both Laxmana and Seeta the king Rama was depressed. Moreover, his stipulated life-span of 11,000 years on the earth was also over. This message of the supreme God (Brahma), reminding him that his life-span on the earth has come to the end, was sent to Rama by the messenger Kāla (death).

Later on Rāma called the meeting of the ministers along with the monk (ascetic) Vasista. In the meeting, he disclosed his desire of following Laxmana. Consequently, the great sage Vasista performed the rituals for Rama's Mahāprasthāna as stated in Dharmśāstra. Later on Rāma walked

1. दर्शवर्गसहस्त्राणि दर्शवर्गशतानि च | कृत्वा वासस्य निषयं स्वयंमेवात्मनं पुरा || Rāmāyaṇa

Uttarkāṇḍa Sarga, 104-12


2. पितामहर्ष भगवानाह लोकपरितिः प्रभुः | समयस्ते कृतः सौम्य लोकान्संपरिवर्तितम् || Rāmāyaṇa Uttarkāṇḍa Sarga, 104-3 || Gadgil, p.868.

3. ततो बसिन्द्रस्तेजवी सर्व निर्वशेषतः | चक्कार विधिवधद्ध महाप्रस्थानिं विधिम् || Ramayana Uttarkāṇḍa Sarga, 109-3 || Ibid., p.872.
towards the *Sarayu* river remembering *Sūkṣma Brahma* (God) in the space.¹

Finally, he entered the river.²

*Brahamdeva*, then, advised Rāma to transform his body into any other body like *Tej* or *Vaiṣṇvi* (a type of fire body). Rama entered the *Vaiṣṇvi Tej* after listening to the advice of *Brahamdeva*³. Consequently, he attained heaven.

**B. *Mahāprasthāna* by *Pāṇḍavas’* and their wife *Droupadi*:**

*Mahābhārata* is also a great epic of *Vaidic* religion written by a great monk *Vyas* thousands of years after *Rāmāyan*. It is a story of rivalry between *Kauravas* and *Pāṇḍavas*, of which the great Bhiṣma was the grandfather.

*Mahābhārata* consists of a chapter entitled "*Mahāprasthānika Parva*" (a great journey) in which a particular way of embracing death is described. The story in respect of this is as follows.

The King Udhiṣṭhira (the eldest brother of *Pāṇḍavas*) proposed to embrace death after the civil war among the *Yadavas’ and the demise of Śrikrṣna. Bhimsena, Arjuna, Nakula and Sahadeva were younger brothers of

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¹. ततः सूक्ष्मामर्थभो ब्रह्मावतर्तनपरम्प | कुशमृग्हीत्वा पाणिध्वां सर्वोऽप्रयात्वन || रामायण

Uttarkāṇḍa Sarga, 109-4 ॥

Ibid., p.872.

². ...सर्वपुण्यिलि रामः यथेऽव्यथापनकः || रामायण Uttarkāṇḍa Sarga, 110-7 ॥

Ibid., p.873.

³. पितामहवचः श्रुत्वा विनिरन्तयं महापतिः | विवेक वैष्यवं तेजः सशारीरः महानुजः

॥रामायण Uttarkāṇḍa Sarga, 110-12 ॥ Ibid., p.873.
Udhiṣṭhira. Having determined to embrace death Udhiṣṭhira says to Arjuna that the death always destroys all living beings, and no one escapes it. Therefore, he has proposed to embrace death, and it is right for him also to embrace death, because his work on this earth is over.\(^1\)

Listening to the proposal of Udhiṣṭhira, Arjuna says, "Oh, what? death! death! does not matter, if it comes even now."\(^2\) He thus consents to embrace death. Later on Bhīmsena, Nakula and Sahadeva respectively consent to embrace death.\(^3\) This way the five Pāṇḍavas decided to embrace death after renouncing all the possessions they had. Consequently, the king Udhiṣṭhira and his brothers proceeded on their great journey after a tearful goodbye and the heartfelt admiration of their subjects. Udhiṣṭhira gave up all the ornaments and wore just the garments made of the inner bark of a tree. Later on his brothers – Arjuna, Bhīmsena, Nakula, Sahadeva and their wife Droupādi also gave up ornaments and wore just the garments of the bark of


\(^2\) The Mahābhārata. op. cit. p.2914.

\(^3\) The Mahābhārata, op. cit. p.2914.
The great Pāṇḍavas and Droupadī, then, started for the great journey towards the East having observed fast on that day.²

Udhiṣṭhīra was leading them followed by Bhīmsena, Arjuna, Nakula, Sahadeva and, Droupadī after them. Their dog was also following them.³

Droupadī was the first to fall off to the ground for never to get up again having lost concentration (*Dhyānayoga*) during the long journey.⁴ Then

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1. तत: स राजा कौरवो धर्मपुजो युधिष्ठिरः।

2. उत्सुक्याभरणाय-ब्रजजगुहे वक्कलानुयुत। महाभरत 17-1-18

3. भीमार्जुनी ययो चैव द्रौपदी च यशस्विनी।

4. तथैव सबैं जग्नुर्वक्कलानि जनाधिप। महाभरत 17-1-19

Ibid., p.2914.

2. पाण्डवश्च महात्मानो द्रौपदी च यशस्विनी।

कृतोपासा: कौरव्य प्रवस्य: प्राणपुक्तस्तः। महाभरत 17-1-27

Ibid., p.2915.

3. युधिष्ठिरो यथाव्रो भीमस्तु तदन्तरस्।

अर्जुनस्तरस्य चात्वेव ययो चैव यथाक्रमम्। महाभरत 17-1-29

पृष्ठस्तु करारोह र्याम्या पद्मदलेक्षणा।

4. द्रौपदी योक्तता ब्रह्मा ययो भरतालम्। महाभरत 17-1-30

१७ २१ पाण्डवानुत्यावेकः पाण्डवानुप्रस्थितान्त्वे।

ि महाभरत 17-1-31

Ibid., p.2915.

4. तेषां तु गच्छति श्रीधर सर्वेऽ योगाभियानम्।

याज्ञसेनी भ्रष्ट्योग्नि निपपात महीतले। महाभरत 17-2-3

Ibid., p.2915.
Sahadeva fell off to the ground. The brave Nakula fell off to the ground after some time. Then Arjuna fell off to the ground. Lastly, Bhīmsena fell off to the ground.

Udhiṣṭhira, being the most religious person, was to go to heaven with his living body. Consequently, he was seated in a chariot by the Gods and they followed him.

6:1:1:1. Characteristics of Mahāprasthāna and their Implication:

We can see the following characteristics of mahāprasthāna.

Mahāprasthāna was practised by the great ascetics, living in the forest

1. सहदेवस्तलो धीमानिनपात महीलाले । ... ॥ Mahābhārata 17-2-8 ॥
   Ibid., p.2916.

2. ...आलोण्यानुप्राच्य: शूरो नकुलो निनपात ह ॥ Mahābhārata 17-2-12 ॥
   Ibid., p.2916.

3. तत्त्वस्तु पुरुषवाग्रे पवित्रे शक्तिजितस ।... ॥ Mahābhārata 17-2-19 ॥
   Ibid., p.2916.

4. इत्युक्तवा प्रस्थतो राजा धीमानं निपपात ह ।... ॥ Mahābhārata 17-2-23 ॥
   Ibid., p.2916.

5. अत्सत्वस्तथा लोकः स्वशरीरेण भारत ॥
   प्राप्तोद्वित हरतश्च देवौ गतिमुक्तमास् ॥ Mahābhārata 17-3-21 ॥
   Ibid., p.2918.

6. ...देवा देवर्वश्चैव रथयारोप्य पाण्डवम् ॥
   प्रयु: स्वाविकानस्ते सिद्ध: कामविविषारिणः ।
   सर्वे विरजस: पुष्पा: पुण्यवान्वितीकरिणः ॥ Mahābhārata 17-3-22, 17-3-23 ॥
   Ibid., p.2918.
hermitage during the old age of their life-span and by the kings.

2. The persons taking recourse to the great journey have to renounce all the possessions – the material possessions as well as attachment to persons.

3. The persons intending to take recourse to the great journey must take consent of their nearest relatives and friends.

4. They have to purify their mind removing deceit and passions.

5. They have to give up all types of food except water. In other words, they are allowed to sustain their life on air and water.


7. A person should be pious, mentally equipoised and brave at the time of embracing death on this great journey.

6:1:1:2 Right Occasions for Mahāprasthāna:

Under the following conditions mahāprasthāna can be practised.

1. When a person suffers from undiagnosed or incurable disease.

2. When the life-span naturally comes to the end.

3. When the work undertaken is over.

4. When the death is imminent on account of any other reason.

6:1:1:3 Ways of Embracing Death by Mahāprasthāna:

1. Walking in the East or North-East direction until the body sinks to rest for never to rise again.

2. Entering fire or water with equipoise.
6:1:1:4 Position of Mahāprasthāna at Present:

Pt. Mahadeva Joshi says that practice of mahāprasthāna is totally prohibited at present.1

6:1:2 Sallekhanā Versus Mahāprasthāna:

It is quite obvious that both sallekhanā and mahāprasthāna are religious concepts. There are also aspects of similarity such as renunciation of material possessions, purification of mind and soul and embracing death finally to achieve good, which is hereafter. But these are only apparent similarities. If we take the concrete example of Pāṇḍavas going on mahāprasthāna, we can see that all do not qualify to enter heaven because not all Pāṇḍavas have purity of soul. Only Udhiṣṭhira achieves heaven, but other Pāṇḍavas and Droupadi cannot achieve this because in their span of life they have committed one kind of sin or the other. It clearly shows that all who undertake mahāprasthāna do not qualify for the final achievement. There is no escape from the past sins. Secondly, these examples of mahāprasthāna are not explicit account of death that we encounter in real life. The death, in the sense of giving up of body is not noticeable here. There is a mystery about what really happens in the case of Udhiṣṭhira or Rāma. Rāma is supposed to have transformed himself into Tej. Besides, there are examples from the mythological narratives. We hardly come across an

example of common man going on such a *mahāprasthāna*.

Let us think of *sallekhanā* on this background. To begin with, purification of soul is ensured in *sallekhanā* through the rituals such as confession, forgiving others and being forgiven and continuous practice of religious prayers and preaching until death. *Sallekhanā* has a concrete procedure that is designed to educate the aspirant about the ugliness and weaknesses of the human body. It teaches the aspirant of *sallekhanā* to deliberate on the life hereafter. There is a process of strengthening the mind spiritually to embrace death without fear. All this is done under the guidance of a spiritual leader (viz., *niryāpakācārya*). Naturally, purification is ensured in *sallekhanā* and there is no blemish of the past life of the aspirant. There is no such element of confession and purification in *mahāprasthāna*.

Another important point is that in the *Vaidic* religion *mahāprasthāna* is no more in practice. It is prohibited because, though it is a religious decision, it has no strong support of institutional religion. It is very much an individual matter. In the case of *sallekhanā*, Jaina religion has provided a religious infrastructure for carrying out *sallekhanā*.

There are current examples of *sallekhanā*, which show that it is not prohibited. The ceremony is attended by masses of people, and because it has institutional support and the support of the community also. In this respect *sallekhanā* does not remain a mere individual seeking death. It is a religious ceremony attended by the masses. *Mahāprasthāna* totally lacks these aspects.
There is not a single example of a common man undergoing *mahāprasthāna*. However, *sallekhana* is a present practice, a way available for a common man seeking *mokṣa*. Besides, the examples of *mahāprasthāna* (specially that of Udhiṣṭhira) show that there is a reward of promised heaven. But *sallekhana* is undertaken without any desire for reward. It emphasizes purification of the mind. The *mokṣa* is supposed to take care of itself.

Yet another point is that *mahāprasthāna* appears to be a momentous decision, at the very end of life. But *sallekhana* can be spread over a long period during which the aspirant goes through the stages of purification.

6:1:3 *PRĀYOPAVEŚANA*:

1. **Nature:**

   V.S.Apte, has analysed the concept of *prāyopaveśana* into two parts viz., *praya* and *upaveśnikā.*

   3. Ibid., p. 1132

   He defines *upaveśnika* as, "... Going away, departure, departure from life." He defines *praya* means, "... Sitting down and abstaining from food and thus preparing oneself for death, fasting oneself to death. ... abstaining from food and thus awaiting the approach of death."  

   Sir Monier – Williams, defines *prāyopaveśana* as following:

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3. Ibid., p. 1132
"abstaining from food and awaiting in a sitting posture the approach of death, Mbh".

From the abovementioned references it becomes clear that prāyopaveśana is generally observed when death is imminent.

2. Right Occasions for Prāyopaveśana:

While commending on the right occasions for prāyopaveśana Mallināth says that, Prāyopaveśana is practised when one is either invaded by the foes, wants to repent for one's evil deeds done during the life-span, caught by incurable disease, death is imminent on account of old age or any unwanted events, or desire to attain liberation or heaven as the fruit of penance, caught in the fire or develops the feeling of asceticism.

Mallināth further comments that prāyopaveśana can be practised by any aspirant man or woman irrespective of time and varna viz., brāhmaṇa, vaisya, ksatriya and śūdra.

2. "समासक्रो भवेढोषु पातकैवधादिधिष्ठ दुर्रचिक्षत्येष्वारोगी: पीडितो व भवेषु यः स्वयं देहविनाशन्य काले प्राप्ते महामति: आक्रमणा वा स्वर्गदिहाद्वद्वादगिर्या धर्मिष्ठकल्लविषाण धृत: पतने तथा ।” II 8-94 II

3. "नन्ताणयथ नारीणं सर्वक्षणं सर्वदा इ॥ 8-94 इ॥

Nandargikar, p.256.
3. Prāyopaveśana in Practice:

A. Prāyopaveśana by the King Aja:

The aphorism No.94 of the sarga No.8 of Raghuvamśa of Kālidās mentions the decision of prāyopaveśana in these words:

"Then having charged the prince who was well educated and who was able to wear an armour, with the duty of protecting his subjects, according to the rules, the king desirous of giving up his residence in a body affected by a disease, became intent on starving himself to death."\(^1\) It further says, "At last giving up his body at the sacred place formed by the confluence of the waters of the daughter of Jahnu and Saryu and having immediately secured an enlisting in the number of the immortals, the king being united to his favourite queen now of a loveliness surpassing her former figure, sported again in the pleasure-houses within the gardens of the Nandana forest."\(^2\)

B. Prāyopaveśana by Śrī. Vinobāji Bhāve:

Recently, in the last century, Śrī. Vinobāji Bhāve practised prāyopaveśana. In this respect Mulcand Badjāte says that Vinobāji Bhāve

\(^1\) rrszffcFfcm

\(^2\) -265 -
gave up food and water all of a sudden on 8th November, 1982 and started
practising what we call 'sallekhanā', in Śvetāmbar sect 'saṁthārā' and in
Vaidic-literature called 'prāyopaveśana'.

Badjate further says that during the period of Vinobājī's prāyopaveśana
Late Prime Minister Indira Gandhi requested him to take water. Vinobājī
requested here to utter the words 'Rāma Hari'. Consequently, there was no
question of taking water. Vinobājī was an old person when he practised
prāyopaveśana. He was quite equipoised. Badjate further says that Vinobājī
enquired about the date and time of Lord Mahāvīr's death – anniversary. It
was on 15th November, at 5:00 a.m. At 4:00 a.m. on 15th November,
Vinobājī's pulse rate was unrecordable. Later on he was declared dead at
9:00 a.m.

4. Can Prāyopaveśana be withdrawn:

It is very interesting to know whether once started prāyopaveśana
could be taken back or not.

1. Nemicand Jain, ed., "Vinobājī ki Apūrna Sallekhanā" Tirthankar – Vicāra-
2. Nemicand, p.29.
3. Ibid., p.30.
4. Ibid., p.30.
5. Ibid., p.30.
In this respect let me refer to an example from *Valmiki Ramaayan* as follows:

Angad (son of the king Bali) and his soldiers had determined to observe *prayopaveśana* on account of fear of being killed by the king Sugreeva as they failed to find out whereabout of Seeta. However, they withdrew the *prayopaveśana* when the problem was solved by Sāmprāti (the brother of Jaṭāyū) ¹

5. **Critical Evaluation of Prayopaveśana**: 

A. *Prayopaveśana* has ethical and religious background.

B. It can be practised by any man or woman.

C. A person who wants to repent for his evil deeds in the past may practise *prayopaveśana*. In other words, a person should develop asceticism before initiating his *prayopaveśana*.

D. It must be made clear here that *prayopaveśana* is not equivalent to 'hunger-strike', which is undertaken to gain some worldly benefits and the demands. Secondly, 'hunger-strike' may have political bias. *Prayopaveśana* on the other hand, is observed either to elevate the soul, to attain liberation or to repent for the evil deeds. Hence, it is a religious act.

E. It is to be practised with equipoise.

F. However, there is no ritual of gradually reducing food in *prayopaveśana*.

G. It is a way of embracing ordinary death.


H. It is not exactly suicide because suicide is caused by frustration, anger or some such violent emotional disturbance.

I. Prāyopaveśana is absolutely an individual matter. Like sallekhanā there are no attendants to help the individual to guide him in the reduction of food or in reducing pain.

6:1:4 SALLEHANĀ VERSUS PRĀYOPAVEŚANA:

There are some similarities between prāyopaveśana and sallekhanā. But we cannot say that they are the same. Prāyopaveśana, like sallekhanā, is an individual choice. Both are motivated by ethical and religious belief. But there are quite a few significant differences between them. Prāyopaveśana may be undertaken by a person who is in good health and not at all suffering from any incurable disease. One may undertake prāyopaveśana because he thinks that he has finished his life-work. But sallekhanā is mostly undertaken when a person is suffering from an incurable disease or is very old and his life span is over. Sallekhanā is undertaken by persons to purify their soul before embracing death. But a person who undertakes prāyopaveśana may not have to confess sins or forgive others for the wrongs done to him. In sallekhanā, however, there is an elaborate procedure for confession and forgiving. There is an ācārya who ensures this ritual in it. Sallekhanā is an affair guided meticulously by a body of religious persons within a particular temple or āśram, and there is a procedure laid down even for the selection of a guide. Prāyopaveśana, on the other hand, is not guided by any one. It could be carried out at the temple or even in one's house. In sallekhanā the aspirant
is taught to develop the indifferent attitude towards his body and renounce his material possessions and attachments gradually, one by one. This is not the case of \textit{prāyopaveśana}. There is an elaborate ritual and procedure laid down in the Jaina canonical texts, but there is no such procedure in \textit{Vaidic} literature for \textit{prāyopaveśana}.

\textbf{6:2 VOLUNTARY DEATH DEPICTED IN ISLAM, CHRISTIANITY AND BUDDHISM :}

\textbf{1. ISLĀM :}

The Holy Kūrān says :

"Nor can a soul die except by Allāh's leave," \textsuperscript{1} \textit{Sura 3.A.145}

It shows that Islām has regarded any sort of voluntary death as a revolt against the will of Allāh.

\textbf{2. CHRISTIANITY :}

The Old Testament in the Bible contains ten commandments. One of them says :

"Thou shalt not kill." \textsuperscript{2}

From this it can be inferred that one should kill neither oneself nor others. Suicide is a sin according to Christianity.

\textsuperscript{1} \textit{The Holy Kūrān}, English Translation of the Meaning and Commentary, revised ed. (The presidency of Islamic Researches, IFTA, call and guidance, edited and revised), Sura-3A. 145, p.184.

3. BUDDHISM:

Buddhism also does not allow voluntary death. In this respect T.K. Tukal says, "Buddhism condemns suicide but there are stories of individual monks having committed suicide in a heat of passion by hanging, falling down from the mountain-top etc." 1

SECTION TWO: MEDICAL AND SOCIO-PSYCHOLOGICAL ASPECTS OF DEATH

6:3 ASPECTS OF DEATH:

In order to have a clear idea of the concept of death one has to study it from different angles viz. medical, social and psychological. In this respect D.E. Papalia says, "There are at least three aspects of dying: The biological, the social, and the psychological, all of which have become increasingly controversial." 2 Additionally, today there is a special science called thanatology which studies death and dying. 3

6:3:1 MEDICAL ASPECT OF DEATH:

A. The medical science mentions two stages of death viz. 1. somatic or clinical and, 2. cellular or molecular. 4 However, there is no universally accepted legal definition of biological death. I would like here to discuss the nature and definition of death from medical point of view.

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2. Diane E. Papalia, op.cit. p.531.
3. Ibid., p.530.
Generally the term 'death' is conceived as somatic death. In this respect C.K. Parikh says, "It is due to complete and irreversible cessation of the vital functions of the brain, heart, and lungs." 1 In other words, in somatic death the process of dying advances to such a degree from which the patient never comes back to life. However, Parikh says, "In somatic death, though life ceases in the body as a whole, it persists in its component parts viz., the tissues and cells, which respond to chemical, thermal or electrical stimuli." 2 In other words, the process of cellular death starts after somatic death. The tissues and cells continue to survive for varying periods depending upon the period they use oxygen. Parikh says, "When these individual tissues and cells die, it is termed cellular or molecular death. It signifies loss of life in the component parts of the body, and is accompanied by cooling, and changes in the eye, skin, muscles, etc. Molecular death is generally complete within three to four hours of somatic death." 3

B. From the abovementioned definitions and the nature of somatic death and cellular death one is bewildered and asks a question when does a man really die? after somatic death or molecular death? Parikh says, "A person whose brain may have been irreversibly injured can now be kept alive by maintaining the circulation of oxygenated blood to the brain stem by artificial means." 4 Besides, D.E. Papalia says:

1. Parikh, p.130.
2. Ibid., p.130.
3. Ibid., p.130.
4. Ibid., p.130.
"The criteria for death have become more complex with the development of medical apparatus that can prolong the basic signs of life indefinitely. People in a deep coma can be kept alive for years, even though they may have suffered irreversible brain damage and may never regain consciousness."¹ Resultantly, biological death is not only composite but complex also. Nevertheless, Parikh says, "According to modern thinking, if a person cannot spontaneously pick up and survive when the artificial means are withdrawn, he is presumed to be dead."²

6:3:1:1 SIGNS OF DEATH:

The signs of death are divided into three groups viz. immediate, early and late.

A. Immediate Signs:

Parikh says, "The immediate signs denote somatic or clinical death and include insensibility and loss of EEG rhythm; cessation of circulation; ... and cessation of respiration."³ Parikh defines the concept of insensibility as, "Insensibility means loss of sensations viz. touch, pain, and temperature, and loss of voluntary power to move."⁴ In the respect of the evidence of death Parikh says, "If on careful auscultation by the stethoscope, the heart sounds are not heard for a continuous period of five minutes, it is acceptable as

1. Papalia, op. cit., p.531.
3. Ibid., p.137.
4. Ibid., p.137.
evidence of death." 1 Notwithstanding that, "It should be remembered that it may be very difficult to hear the heart sounds (i) if they are feeble, (2) if the chest wall is thick, and (3) in emphysema." 2

There is one more important immediate sign of death namely suspended animation. Parikh says, "It is a condition in which the vital functions of the body (heart beat and respiration) are at such a low pitch that they cannot be detected by routine methods of clinical examination. This state is also called apparent death, as the person is not really dead." 3 Additionally, Parikh says, "It may persist from a few seconds to several minutes after which a person can revive." 4 Parikh cites an example of suspended animation as follows. "Some persons like yogis can bring about suspended animation voluntarily and can remain in this condition for a long period." 5

B. Early Signs:

Parikh says, "The early signs denote molecular or cellular death and include: cooling of the body; changes in the eye; changes in the skin; postmortem lividity; and changes in the muscles." 6

1. Cooling of the Body:

"This is also known as algor mortis (algor = coldness; mortis = of

1. Ibid., p.138.
2. Ibid., p.138.
3. Ibid., p.138.
4. Ibid., p.138.
5. Ibid., p.139.
6. Ibid., p.139.
death)" ¹ In respect of the rate of cooling of the body. Parikh says:

"The rate of cooling of the body when considered in greater detail is modified by the following conditions, viz. (1) age and condition of the body, (2) mode of death, (3) surroundings, and (4) environmental temperature." ²

The lean bodies and the bodies of children, for example, cool rapidly compared to the fat dead bodies. Sudden death, death due to long illness are the modes of death. The dead body of a person suffering from long illness, for example, cools more rapidly than the bodies affected by sudden death. Environment also affects the rate of cooling of the dead body. The dead body lying in a well, ventilated room, for example, cools more rapidly than the body lying in a closed room. ³

2. Changes in the Eye:

"Soon after death, the clear glistening appearance of the cornea is lost and the cornea becomes dry, cloudy and opaque." ⁴

3. Changes in the Skin:

Parikh says: "After death, the skin assumes a pale, ashy white appearance, more noticeable in fair skinned persons." ⁵

4. Postmortem Lividity:

Parikh defines the term 'postmortem lividity' as follows: "Postmortem

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1. Ibid., p.139.
2. Ibid., p.141.
3. Ibid., p.141.
4. Ibid., pp.141-42.
5. Ibid., p.142.
lividity, as the term suggests, means discolouration or staining of the skin and organs after death due to accumulation of fluid blood in the dependent parts of the body. It is known as postmortem staining, lividity, hypostasis, suggilation, vibices, or liver mortis, the first three terms being in common use. ¹ He further says, "The process commences within an hour after death and in the case of a person dying slowly from circulatory failure, it may be pronounced shortly after death." ² In respect of lividity Parikh says, "Generally, it can be said that if the pressure of the thumb blanches the area, the lividity is not fixed and the time since death is less than 8 hours; if the pressure of the thumb does not blanch the area, the lividity is fixed and the time since death is more than 8 hours." ³

5. Changes in the Muscles:

Parikh says, "Immediately after death, in ordinary circumstances, there is relaxation of general muscular tone with the result that the lower jaw droops, the eyeballs lose their tension, the pupils dilate, the muscles become soft and the flabby, the joints are flexible, and the sphincters relax and this may result in incontinence of urine and faeces." ⁴ The abovementioned description is about primary relaxation.

The step of rigor mortis commences after primary relaxation. Parikh defines it as, "Rigor mortis (rigor = rigidity; mortis = of death) is a condition

1. Ibid., p.142.
2. Ibid., p.142.
3. Ibid., p.143.
4. Ibid., p.148.
characterised by stiffening, shortening and opacity of the muscles which follow the period of primary relaxation." ¹ This change in muscle is a mark of the end of the muscle's cellular life.

Rigor mortis first appears in the involuntary muscles like heart in an hour after death and then it appears in voluntary muscles. In respect of the sequence of mortis in voluntary muscles, Parikh says, "Rigor mortis first appears as a rule in the muscles of the eye-lids (3-4 hours), and then in the muscles of the face (4-5 hours), neck and trunk (5-7 hours), followed by muscles of the upper extremities (7-9 hours) and then the legs (9-11 hours). The last to be affected are the small muscles of the fingers and toes (11-12 hours)." ² The rigidity then passes off. Besides, "In India, rigor mortis commences in 2-3 hours after death, takes about 12 hours to develop from head to foot, persists for another 12 hours, and takes about 12 hours to pass off." ³

C. Late Signs:

This stage commences with the decomposition of the dead body. I think that the study of this stage would yield nothing in respect of the proposed research topic. Hence, it is not dealt with here.

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1. Ibid., p.148.
2. Ibid., pp.149-51.
3. Ibid., p.151.
A. Definition of Psychology:

Clifford T. Morgan defines the term 'psychology, as, "the science of human and animal behavior; it includes the application of this science to human problems." In other words, it is both the pure and applied science. Obviously the applied sciences are concerned with the 'real-life' problems. Psychology deals with the problems related to the individual's adjustment with family, friends, society, old age, storm and stress in the adolescence, abnormality, dying and facing-death. However, previously due attention was not paid towards the problem of 'death and dying'. Nevertheless, recently an unbiased attitude towards it is emerging. In this respect Papalia says, "The psychological aspects of death involve the way people feel both about their own death as it draws near and about the death of those close to them."  

B. Life-span and Attitudes towards Death:

1. There are different attitudes towards death and dying across the life-span from pre-school going children to the adulthood. In this respect Papalia cites an example, "One child, not quite 4 years old and suffering from a brain tumor, told hospital workers, "The Great Pumpkin is going to take me away, but I'm not ready." The following week, he woke up one morning and said, "The Great Pumpkin is coming to take me away and now I'm ready to go."

2. Papalia, op. cit. p.531.
with him." He died shortly thereafter."  

This example shows how even a four-year old child could have an awareness of death. The child resisted death first and knew the cause of the coming death. However, he died only when he accepted death showing his readiness to go with it. The pumpkin here is a metaphor for the brain tumor.

2. Compared with other periods of life-span, the young adults feel more emotional about imminent death perhaps because they have just got the jobs and are married. 2 Besides, they may have long-cherished dreams to fulfill or the great challenges to meet. However, they realize that they can't avoid death and feel frustrated and depressed. Their response to death is negative because they are very much attached to life.

3. Papalia says, "In general, older people are less anxious about death than middle-aged people." 3 The older people have got a number of chances of seeing the process of dying not only of their friends, relatives, neighbours, parents but also of the funeral rites for years together. These experiences teach them that they are also going to die sooner or later. Additionally, they do not have any dreams or ambitions. So they can face death with more equanimity.

C. Five questions about Death:

The interest in death shifts to the interest in hereafter in old age.

However, the elderly persons fear death because of the uncertainty of the

1. Ibid., p.532.
2. Ibid., p.533.
3. Ibid., p.534.
nature of life hereafter. Elizabeth Hurlock states the following five questions that almost all elderly people ask either to themselves or others. ¹

1. "When Will I Die?"

"The first question about death that is of profound interest to many elderly people is, "When will I die?" While they know that no one can predict this with any degree of accuracy—not even the ablest doctors or life insurance actuaries—they try to estimate approximately how much longer they have to live on the basis of the longevity of family members and the present state of their health." ²

2. "What Is Likely to Cause My Death?"

"The second question about death that concerns many elderly people is: "What is likely to cause my death?" while statistics show that heart disease, cancer, strokes, and accidents are the most common causes of death among the elderly, many die from other causes." ³

3. "What Can I Do to Die as I Wish to Die?"

The third question about death is: "What can I do to die as I wish to die?" In the past, most men and women had a belief that death is a matter of "God's Will" and that an individual has no voice in the matter. ⁴ Today there

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3. Ibid., p.411.
4. Ibid., p.411.
is a growing tendency, fostered by those who believe in euthanasia and backed by the theories of some members of the field of medicine, psychology, psychiatry, and law, as well as by some members of the clergy, to believe that people should have some say about how they should die and when.  

4. "Am I Justified in Taking My Life?"

"The fourth question that some elderly people ask themselves is whether they are justified in taking their lives if, for one reason or the other, they find life has become unbearable. In spite of strong religious prohibitions and unfavorable social attitudes toward suicide, elderly people who believe they have the right to die in dignity and peace and be spared a long, debilitating illness that may sap the energies and financial resources of family members sometimes feel they are justified in taking their own lives while still physically and mentally able to do so. They believe, however, that they are justified in this only after a careful and accurate medical diagnosis has shown that there is no hope of recovery."  

5. "How Can I Have a "Good" Death?"

"The fifth question many elderly people ask is how can they have a "good" death. While a "good" death may have different meanings for different people, most elderly people agree that it can be considered "good" if, as Schulz has pointed out, three important personal needs are met."  

1. Ibid., p.411.
2. Ibid., p.412.
3. Ibid., p.412.
Those three important needs are as follows: "The first of these needs is control of pain. While modern medicine is unable to control all pain, every elderly person wants to have as painless a death as possible. The second important need is maintenance of dignity by giving an elderly person about to die an opportunity to participate in decision making. This may relate to whether or not to operate or whether or not to continue to use life-saving measures when there is adequate medical evidence that the patient will never again be physically or mentally normal. The third important need of all elderly people who are approaching death is affection and love from those who are caring for them." 1

D. Stages of Dying:

Elisabeth Kubler-Ross, a psychiatrist has outlined five stages of dying after speaking with some 500 terminally ill patients. 2 Papalia has referred to those steps as follows:

1. Denial:

Denial is the first step of responding to death. In which, most people respond to death with shock when they know that they are about to die. Their first thought is, "Oh, no, this can't be happening to me." 3

2. Anger:

"After realizing that they are dying, people become angry. They ask, "Why me?" They become envious of those around them who are young and

1. Ibid., p.412.
3. Ibid., p.536.
healthy. They are really angry not at these people but at the youth and the health that they themselves do not have. They need to express their rage to get rid of it." ¹

3. Bargaining:

"The next thought may be, "Yes, it's happening to me – but." The but is an attempt to bargain for time. People may pray to God, "If you just let me live to see my daughter graduated ... or my son married ... or my grandchild born ... I'll be a better person ... or I won't ask for anything more ... or I'll accept my lot in life." ²

4. Depression:

In this stage, people need to cry, to grieve for the life coming to an end. By expressing the depth of their anguish, they try to overcome depression much more quickly than if they feel pressured to hide their sorrow. ³

5. Acceptance:

"Finally, people can acknowledge, "My time is very close now, and it's all right." This is not necessarily a happy time, but people who have worked through their anxieties and anger about death and have resolved their unfinished business end up with a feeling of peace with themselves and the world." ⁴

Naturally, the abovementioned five stages of dying cannot be

1. Ibid., p.536.
2. Ibid., p.536.
3. Ibid., p.537.
4. Ibid., p.537.
universally accepted. Moreover, everybody does not go through all the stages. Additionally, it is true that the people will not go through the sequence of the abovementioned stages. It should also be noted that dying is an individual experience. Hence, some people may welcome death in peace instead of getting excited. Resultantly, the abovementioned five stages of dying should not be treated as the unique model of 'good death'.

6:3:3 SOCIAL ASPECT OF DEATH:

1. Social aspect of death has importance from practical point of view. 'Society' is a wide concept for it includes culture, civilization, law and problems such as dowry, drugs, prostitution, poverty etc. In respect of death David L. Sills says, "Death is a personal event that man cannot describe for himself." ¹ Although death is a personal event, it is not different from other social events because 'death' has social rituals and responses. In this respect Sills says, "Every known culture has provided some answer to the meaning of death; for death; like birth or marriage, is universally regarded as a socially significant event, set off by ritual and supported by institutions." ²

Referring to the social aspect of death Papalia says, "The social aspects of death revolve around funeral and mourning rituals and legal arrangements for the inheritance of power and wealth. ... Several conventions which do exist are rarely helpful either for dying people or for those close to them:

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2. Sills, p.19.
isolating the dying in hospitals or nursing homes, refusing to discuss their condition with them, separating from them before death by visiting less often, and thus leaving them to cope with death alone." ¹ Moreover, the funeral ceremonies differ from religion to religion. In Jaina religion, for example, the dead bodies are burnt whereas in Islam they are buried. Previously, in Egypt the dead bodies of the public figure were used to keep preserved. This is also a sort of mourning ritual.

Stating the relation between person's religion and his attitude towards death Sills says, "Thus, fear of death is variously reported to increase with religious orientation, or to decline with religious activity. Some studies report that more thought is given to death by the religiously inclined. Other studies show no association whatsoever between religious conviction and attitude toward death." ²

2. Bereavement, Mourning and Grief:

Bereavement, mourning and grief these three customs prevailing in society not only differ from culture to culture but also from community to community. Papalia defines them as follows:

"Bereavement is the objective fact of loss : the survivor's change in status, for example, from a wife to widow or from a child to an orphan. Mourning refers to the behavior of the bereaved and the community after a death : the all night Irish wake, at which friends and family keep a vigil and toast the memory of the dead person; ... Grief is the emotional response of

1. Papalia, op. cit. p.531.
2. Sills, op. cit. p.23.
the bereaved, which can be expressed in many ways, from rage to a feeling of emptiness." ¹ Consequently, the death of a person is not only his own demise but also the loss of those people related to him.

Stating the views on bereavement Sills says, "From a sociological standpoint, the bereaved individual may be aided through rituals and the support of family and friends to resume his usual social obligations after mourning period." ² In other words, the bereaved has to re-establish the social relations which were interrupted by death or he has to develop new relations.

3. Funerals for the Dead:

According to Sills "Funerals for the dead are matters of dramatic and sacred moment" ³ which consist in the manner of not only disposal of the body but also attending the corpse by the survivors, family, friends and kith and kin. Consequently, it implies the greatest emotional involvement. Moreover, describing the scene of funeral ceremony Sills says, "Disposal of the dead emphasizes the separation of the physical dead from the society of the living. The role of the specialist, such as the priest, medicine man, shaman, or spiritual intercessor, is crucial at this juncture, since it is through ritualized actions, organized into episodes or scenes, that both the dead and the living are moved on to new points of orientation and to new status positions." ⁴

3. Ibid., p.27.
4. Ibid., p.27.
4. Wish to Die in Social Atmosphere:

Studies are carried out on the emotional aspect of a dying person in society. Such studies show that the dying person wants to return to his kinship ties and secure environment. He prefers to die at home being surrounded by his family and friends. It indicates that a person wants to die in society rather than in isolation.

5. Non-literal Society and Death:

Systematic studies of death are conducted in non-literate society. In this respect David L. Sills says, "... they believe that death results from the intervention of an outside agent." From this it can be said that there is no clear theory of "natural" death among them.

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1. Ibid., p.23.
2. Ibid., p.20.
3. Ibid., p.20.
SECTION THREE : PHILOSOPHY OF DEATH AND FEAR OF DEATH

6:4 PHILOSOPHY OF DEATH AND FEAR OF DEATH DEALT UNDER MAJOR RELIGIOUS PHILOSOPHIES:

The problem of death has been contemplated in almost all religious philosophies. In this respect M.G. Deshpande says, "Religion appeals to the emotional life while philosophy appeals to the intellect. Though religion and philosophy are not demarcated in a clear-cut manner in recent times, philosophy remained a part of religion in the past. Hence religious approach towards death is bound to refer to some philosophical aspects while considering the phenomenon of death." ¹ I would, therefore, like to study here the concept of death dealt with in major religious philosophies.

6:4:1 VAIDIC RELIGION:

Vaidic religion being a complex of so many divergent philosophies has pondered deeply on the phenomenon of death as follows:

_Bhagavadgītā_ says, "O Bhārata (Arjuna), all beings were unmanifest before they were born and will become unmanifest again when they are dead; they are mainifest only in the intermediate stage. What is the point then for lamentation?"² In other words, all things perceived now were not perceived

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¹ M.G. Deshpande, op. cit. p.73.
before birth and they would not be perceived after death. As a result, they manifest after and before death. Moreover, their bodies were non-existent before birth and will remain non-existent after death. However, the soul existed in the past, exists now and will also exist in the future. Therefore, there is no point in lamenting for them.

Besides, Bhagavadgītā says, "Death is certain of him who is born and rebirth is certain of him who is dead. You should not, therefore, grieve over the inevitable." ¹ Additionally, the body and soul are different though the soul dwells in body. Consequently, the body dies whereas the soul remains unaffected forever. Bhagavadgītā further says, "As a man discarding worn-out clothes puts on new ones, so the embodied soul, casting off worn-out bodies enters into others which are new." ² In other words, the body constantly undergoes modifications like infant's body, young body, beautiful body, old body, worn-out body whereas the soul is free from modifications.

Obviously, casting off worn-out body by the soul is called death whereas its acquiring new body is called birth. However, the soul residing in body is not subject to perish. In this respect Bhagavadgītā further says, "O Bharata, this soul residing in the bodies of all can never be slain. Therefore,

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1. जातस्य हि ध्रुवो नृत्यृपीवं जन्म मृत्युः च ।
तस्मादपहिराये न तू शोचितूर्महिसि || Bhagavadgītā 2-27 ||
Ramsukhidas, p.64.

2. वासांस्य जीवाणि यथा विहाय नवानि रूपाणि नवोऽपराणि ।
तथा शरीराणि विहाय जीवाणि-न्यायानि संयथानि नवानि देही || Bhagavadgītā 2-22 ||
Ibid., p.59.
you should not grieve for any being.¹

Kathopniṣad also strongly condemns body thinking it different from the soul. Additionally, Kathopniṣad says that the soul firmly resides in the destructible and perishable bodies though itself is non-bodied. Therefore, a wise man never regrets coming of death as he knows the soul as all pervading and the greatest.² On the contrary, a man transmigrates from one death to another who sees the difference between the world which is here (i.e. visible to the eyes) the same is there (i.e. the Brahma which is not visible to the eyes), and also which is there is here.³ In other words, ignorance of the soul and body makes one undergo the cycle of birth and death. In short, one should not differentiate between the physical world and the Brahma.

Moreover, Kathopniṣad says that one can assimilate oneself with Brahma only through the help of mind. If the assimilation of the world and Brahma takes place in the mind then one can attain liberation. Nevertheless, he

¹. तेर्स त्विमर्भेऽत्वं तेर्स सर्वस्य भात।

श्येतमात्मवै भूतानि न लं शोचितमहसिः। Bhagavadgītā 2-30

Ibid., p.67.

². अर्थार्णं शारीरेऽख्यं नवस्थेष्यविश्वतां।

महान्तविभुमात्मानं मल्ला धीरों न शोचितं। Kathopniṣad 2-22


³. यदेवेन तद्मुन्त्र यद्युत्ततः तत्ततिः।

मृत्योः स मृत्युग्रापन्नोति य इह नानेव पर्ययित। Kathopniṣad 2-4-10

Cited by, Desai, p.113.
who takes them to be different goes from one death to another. Embracing the study of death Swami Abhedananda says: "Even eternal life is not worth-living without knowing the secret of death."  

6:4:2 BUDDHISM:

Gautam Buddha (563-483 B.C.) thought profoundly over the phenomenon of death. He says that disease, old age and death are the common things through which a person has to pass. In Dandvagga—a section consisted in Dhammapadam it is said that the old age and death take away the life of animals just like the milkman takes the cows to the pasture.  

Gautam Buddha resolutely and steadfastly attained knowledge of the cessation of misery including the phenomenon of death. Moreover, he preached four noble truths viz. 1. all existence is full of suffering, 2. all suffering has a cause, 3. suffering can be made to come to an end, 4. there is a way to end the suffering. 

Additionally, he preached eight-fold path to end not only the miseries, old age but also death. Through this path, nirvāṇa (liberation) becomes possible. He says that our body is a colony of the bones covered with flesh

1. मनसौपदार्थ्यमेव नैह ज्ञानार्थः किंचन ||
भूत्योः स भूत्यो गच्छति य इह जानेव परमति || Kathopnīṣad 2-4-11
t

Ibid., p.113.


3. यथा दण्डन गोपालो गावो पाचेति गोचरे ||
एवं जरा च मज्जुं च आयु पाचेति पाणिने : || Dhammapadam 2-4-11
t
Vangiya, op. cit., 67.
and blood in which old age, death and envy dwell.  

6:4:3 JAINISM:

Jaina religious philosophy elaborately deals with definition, nature and types of death as follows:

1. Definitions of Death:

Jinendra Varnī cites a definition of death given in Dhavalā as follows: The destruction of āyu karma (age determining karma) is death.2 Additionally, he cites the definition of death depicted in Sarvārthasiddhi as follows: To be the destruction of āyu (life-span), sense organs and of three balas viz. mind, body and language which are acquired by one's parināma (passions etc.), when cause emerges, is death.³

Sūri comments that ... leaving of the prāṇa (life) is death, ... whereas assuming of the prāṇa is birth. There are mainly two kinds of prāṇa viz. 1. dravya prāṇa (lifeless-entities) and, 2. bhāva prāṇa (non-material or life entities). Additionally, five senses, three balas viz. mind, language and body; uccavās (exhaling) and āyu (life-span) these pudgal dravyas (substances) are dravya prāṇas. On the other hand, right belief, knowledge and conduct

1. Vangiya, p.77
2. आयुक्त: क्षयकर्म मरण हेतुवाच || Dhavalā 1/1:1:33/234/2 ||
3. स्वभावालोपायस्यायुष्यं इत्यियाणं बलानां च कारणवशाशास्त्राय दर्शाय || Sarvārthasiddhi 7/22/392/12 ||
are the *bhava prānas*.\(^1\)

In short, *dravya prānas* are ten viz. 5 senses + 3 *balas* + 1 exhaling and 1 *āyu* = 10. Adversely, the differential qualities of the Self viz. right belief, knowledge, and conduct are the *bhāva prānas*.

2. **Significance of Death:**

Stating the significance of death Sakalkīrti, in his work entitled *Samādhi marnotsāha deepak* consisted in the compendium entitled *Mrtyu-Mahotsva*, says that a person desiring his own well-being (*atmakalyana*) should try for *samādhi maraṇa* (*sallekhanā*) with great effort to attain heaven or liberation, when the time of gracious death comes.\(^2\)

In other words, Sakalkīrti considers death as *Kalpavrksa* (gracious) because heaven or liberation can be attained only by *sallekhanā* (good death).

Moreover, Sakalkīrti says that the spiritually lethargic person who does not utilize gracious death to fulfill his purpose rotates in the mundane world for crores of lives.\(^3\) Naturally, according to Jaina philosophy the purpose of

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life is to attain liberation.

Additionally, Sakalkirti says whether it is not a good death (sallekhanā) like a storage of precious gems on the earth by which not only the person's worn-out, old and diseased body but also sense organs along with their each part gets transformed into new ones. Certainly it is. So death is praiseworthy all over the world. Therefore, one should not lament over death but welcome it. 'Good death' is that death which is embraced by sallekhanā in which not only passions are subdued but also the body is gradually weakened by leaving food and practising penance when death is imminent.

To sum up, the desirous aspirant practising sallekhanā should be properly and fully conversant with the nature of life, death, relationship between body and mind and also the fruit of penance.

3. Kinds of Death:

Ācārya Śivārya says that the Tīrthankaras in canonical texts have said that the death is of seventeen types. The nature of them is as follows.

1. Āvīci-Marāṇa (Perpetual Death):

Sūri comments that undergoing the experience of āyu every moment is called life whereas the cessation of āyu is death. Consequently, death is

1. वेन सम्रूत्युपुस्तं जीवनेन्द्रयोखिला: ||

2. जायन्ते नूतन: शीघ्रे निधित्वसंपुर्णे न को || Samādhī Marapotsvaha Deepak 25 ||

Ibid., p.186.

2. शाराणां सत्तरम् देसम्म्त्रणम् तित्तेवकर्तश्चिजन्वयणे ||

तथा विष य च पंच इस संगम्य शाराणां बोच्चमि || Bha.Āra. 25 ||

Śivārya op. cit. p.49
momentary as life, because āyu rises at every moment. Resultantly, the death occurs at every infinite samaya (a unit of time).¹ In simple words, the view that death takes place at every moment during the life-span of a person is āvīci-maraṇa. The loss of every moment of time takes us nearer death. In this sense living itself becomes a process of dying.

2. Tadbhava-Maraṇa:

To be the destruction of the past mode of life to assume the new mode of life is called tadbhava-maraṇa.² Obviously, the concept of 'mode of life' suggests the different types of being such as heavenly, hellish and human being.

3. Avadhi-Maraṇa:

If one's death occurs (in future life) in the same way as it is bound to occur in the present life is called avadhi-maraṇa. It is of two types viz. 1. sarvāvadhi and, 2. deśavadhi.³ Naturally, one's āyu karma is bound to the elements viz. 1. prakṛti (nature of karma), 2. sthiti (condition), 3. anubhava (perception) and, 4. pradeśa (environment). Consequently, if the elements

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² Ibid., p.53.
³ Ibid., p.53.
existing in the present life are bound to repeat in the same way in the subsequent life, either partially or totally as that of present life, is called avadhi-marana.

4. Ādi-Antyā Marāṇa : (the death having no relation with death of past life)

Sūri comments that if the subsequent death is unidentical with the present death in respect of either one or all conditions viz. 1. prakṛti, 2. sthiti, 3. anubhava and, 4. pradeśa is called ādi-antya marāṇa. Obviously, the nature of both the avadhi and ādi antya marāṇa are based on the nature of karma theory.

5. Bāla-Marāṇa : (death of undeveloped person)

The death of bāla (child) is called bāla-marāṇa. It is of five types viz. A. avyakta-bāla marāṇa, B. vyavahāra-bāla marāṇa, C. Jñāna-bāla marāṇa, D. darśana bāla marāṇa and, E. cārita bāla marāṇa. 'Bāla' means child, silly, undeveloped or innocent being. In simple words, a person who is spiritually undeveloped is called bāla. Resultantly, a person who is conferred on the highest degree by the university is also ignoramus provided he is spiritually undeveloped.

1. प्रकृतिस्थित्यःप्रदैवसर्वायत्रां: सांप्रतिमृत्त मृति तथा भूतां यदि सर्वतो देशातो वा नेतृति तथाज्ञातमरण || 25 ||

Ibid., p.53.

2. बालस्य मरणं बालमरणं, स च बालं: पंचप्रकारं: अविश्वकारं: व्यवहारकारं:, ज्ञानबालं:,
डग्निकारं:, चारितबाल: इति || 25 ||

Ibid., pp.53-54.
The abovementioned five kinds of bāla maraṇa can be defined as follows:

A. Avyakta-Bāla Maraṇa:

A person who is neither capable of understanding dharma (pity), artha (wealth), kāma (sex) nor responding with body is called avyakta bāla. Naturally, the death of such a person is called avyakta bāla maraṇa.

B. Vyavahāra-Bāla Maraṇa:

A person who is either ignorant of the nature of loka (the structure of universe), veda (scripture) and samaya (Self) or is like the infant in their respect is called vyavahāra bāla. Obviously, the death of such a person is called vyavahāra bāla maraṇa.

C. Jñāna-Bāla Maraṇa:

A person who does not have real knowledge of the substance is called jñāna bāla. Consequently, the death of such a person is called jñāna bāla maraṇa.

D. Darśana Bāla Maraṇa:

All mithyādṛṣṭis (the persons with perverted views) devoid of artha (meanings of the aphorisms) and belief in the principles are called darśana.

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1. अव्यक्तम: शिशुसं: धर्मयोगीकामकार्याणि यों न वेष्टि न च तदावसर्वसंधर्मशासांवपि व्यक्तमातः ॥ २५ ॥
   Ibid., p.54.
2. लोकवेदसमसंडर्बहान्यो न वेष्टि शिशुवयोगी व्यवहारवर्गानि ॥ २५ ॥
   Ibid., p.54.
3. वस्तुदृष्टि वैदिकप्रणालिज्ञानवृत्ता ज्ञातां ज्ञातासः ॥ २५ ॥
   Ibid., p.54.
Obviously, the death of such a person is called *darsana bāla maraṇa*.

There are two types of *darsana bāla maraṇa* viz. 1. voluntary termination of life (*icchāpravṛttā*) and, 2. involuntary termination of life (*Anicchāpravṛttā maraṇa*).²

Naturally, the former type of death is brought about with the lethal weapons such as poison, suffocation, piercing at one's wish of terminating the life, whereas the latter type of death is brought about by the person who still aspires to prolong death however, unwillingly embraces it when there is want of food etc.

E. *Cārita Bāla Maraṇa*:

A person who leads his life without observing *cārita* (spiritual development) is called *cārita bāla*. Obviously, the death of such person is called *cārita bāla maraṇa*.³


The death of the enlightened person based on right knowledge is called *paṇḍita-marāṇa*.

7. *Osāṇṇa-Marāṇa*: (death of a monk dismissed from the order)

*Osāṇṇa-marāṇa* is also called *avasaṇṇa* or *asaṇṇa maraṇa*. Defining the term *osanna marana* Sūri comments that the monk who has become mean in his nature and is thereby dismissed from the order of the monks, which is

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¹ *Māyādhiḥ*: संवेदितत्वाभ्यानरसिद्धिः दर्शनिवाला || 25 || Ibid., p.54.

² *दर्शनिवालस्य पुनः संकेत्यो द्विविधं मरणं || इच्छया प्रत्ययद्विनिश्चयिते च || 25 ||

Ibid., p.54.

³ *चारिजः*: प्राणपूर्वचारिजः असमस्तं असमस्तं वात्सर्यं 25 || Ibid., p.54.
leading on the path of liberation, is called \textit{osanna}. Obviously, the death of such a monk is called \textit{osanna maraṇa}.\textsuperscript{1}

8. \textit{Bāla-Paṇḍita-Maraṇa} : (death of a partially wise person)

The death of a samyakdrṣṭi\textsuperscript{(a person with right views)} saṃyātasaṃnyata\textsuperscript{(both partially controlled and uncontrolled)} is called \textit{bāla-paṇḍita-maraṇa}, because a person inviting this death is both viz. \textit{bāla} (child) and \textit{paṇḍita} (wise).\textsuperscript{2}

9. \textit{Saśalya-Maraṇa} : (dying in pricks)

Death of a person oppressed by the pricks is called \textit{saśalya maraṇa}. Obviously, the deceit, pride etc. are called pricks-hurting one's mind.

10. \textit{Baldya Maraṇa} : (death of a person devoid of humility)

A person embraces \textit{baldya maraṇa} when he is neither respectful in attending the services etc. nor practising proper \textit{yoga} (to control body, speech and mind) being lethargic. Moreover, he hides the capabilities of observing the vows (\textit{vraja}), regulation of activities (\textit{samiti}) and controlling of body, speech and mind (\textit{gupti}). Besides, he also contemplates religion as if in giddiness and keeps himself away from meditation, salutation etc.\textsuperscript{3}

\textsuperscript{1} Ibid., p.55.
\textsuperscript{2} Ibid., p.56.
\textsuperscript{3} Ibid., p.57.
11. Vasāṭṭha-Marana : (death in sorrow and passions)

The death occurring during ārta dhyāna (sorrowful meditation) and raudra dhyāna (meditation including passions and violence) is called vasāṭṭha maraṇa. It is of four kinds viz. 1. indriya vasāṭṭha maraṇa, 2. vednā vasāṭṭha maraṇa, 3. kaśāya vasāṭṭha maraṇa and, 4. nokaśāya-vasāṭṭha maraṇa.¹

My intention here is only to categorize the kinds of death and not study each kind in detail.

12. Pippanāsa-Marana : (death by stopping of breathing)

Pippanāsa maraṇa is also called vippanāsa maraṇa. Śūri comments that the monk embraces vippanāsa death, when he stops both inhaling and exhaling after undergoing penance, confessing the sins in the presence of Arhanta without any fault.²

13. Graddhaprṇṣṭha Marana : (death by lethal weapons)

Death brought about by the lethal weapons is called graddhaprṇṣṭha maraṇa.³ Nevertheless, pippanāsa and graddhaprṇṣṭha deaths are neither recommended nor condemned by the āgamas.⁴

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¹ cragwi - to - ^ wctapt - to - ffcromfrow, etewneragmui, cb^cwgiuui, te 25 ii
² Ibid., p.57.
³ Ibid., p.60.
⁴ aroftrtro# 3R35# t to# 'f^qrora' ^ ii25n
Ibid., p.59.

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14. *Bhaktapratyokhyāna Maraṇa* : (fasting unto death under the supervision of *niryāpaka*)

'Bhaktā' means food and 'pratyākhyāna' means 'refraining from'. Hence, death welcomed by fasting unto death observing vows and practising austerities when it is close is called *bhaktapratyākhyāna*. This ritual of welcoming death is studied at pp.70-180 (ch.2).

15. *Inginī-Maraṇa* : (fasting into death only by selfhelp in absence of *niryāpaka*)

Embracing death by fasting unto death depending upon only one's own determination and bodily help (self-help) after successfully completing the rituals, vows and penance is called *inginī maraṇa*. Naturally, only selfhelp is allowed in *inginī* death. This death is also studied at pp.180-188 (ch.2).

16. *Prāyopagamana-Maraṇa* : (fasting unto death denying even self-help)

*Prāyopagamana maraṇa* consists in embracing death when the body is reduced to a skeleton, after the observtion of vows, practising austerities and fasting, depending upon neither oneself nor others. Moreover, all bodily movements are restrained in this death. This death is studied at pp.188-191 (ch.2).

17. *Kevali Maraṇa* : (death of the Omniscient)

The death mysteriously brought about by the Omniscient is called *kevali maraṇa*. This death is not studied here as it is a kind of death that cannot be practised by ordinary human being.
4. Philosophy of Death and Fear of Death:

Ācārya Samantabhadra allays the fear of death of the aspirant of sallekhana pointing out how body is an abode of innumerable worms and it is perishable. In other words, why should anyone be afraid of giving up this body? Besides, says Samantabhadra, your real body is your knowledge (jñāna), you are jñāna sarīrī. 1 The aspirant is thus made to realize the essence of his Self, which is his jñāna sarīr (body of knowledge). It is all pervading and indestructible, whereas the body in which he dwells, the body of bones and flesh is ugly and worm-ridden. One need not fear death which claims this body.

The cause of fear is your love for the body, but this body is different from the essential Self. When this Self is liberated, it is an occasion to celebrate like a festival. A prudent person, who is aware of this liberation of Self, acquires real knowledge and conquers the fear of death. Death is described as giving up the old body and entering the new one. 2 It is like changing home. The Self – the immortal essential Self—acquires new home. Death is, therefore, not a cause for lamentation. Besides, when a righteous person knows that death would finally reward him with the life in heaven and

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1. कृमिजालशतकोणं जरी देहिप्रवरे ।
भज्ञमने न भेतवर्य बटस्तवे ज्ञानिग्रह ॥ Ratna, Śrāva. 126-2 ॥
Samantabhadra, op. cit. p.437.

2. ज्ञातनं भवं भवेत् कस्मात् प्राप्ते मृत्युमुहोत्सवे ।
स्वरूपस्वः पूर्व याति देही देहान्तर स्थितिः ॥ Ratna, Śrāva. 126-3 ॥
Ibid., p.438.
the heavenly pleasures, he need not fear death. He should rather welcome it and rejoice in its approach.

Samanatabhadra says that death is the utmost good that can happen to the Self. This Self is incarcerated in the cage of the body from the time of conception by its enemy—the karma. This body is continually oppressed by the miseries like hunger, thirst and disease. The Self caged within the body is subjected to these miseries. Only the death can relieve it from these miseries. Death is, thus, a friendly messanger, who helps the righteous persons leading spiritual life, to attain liberation.

Samanatabhadra says that death is like a Kalpavṛkṣa (a tree fulfilling your wishes). A person who does not benefit himself from this holy tree, being engrossed in this mundane world, can achieve nothing. He further says that the Self residing in the body is all the time aware of miseries and

1. सुदर्शन प्राणेण यस्माद् दूरश्चे पूर्वसत्तमः:।

भुज्ये स्वपुरुष सैंख्यं, मृत्युभीति: कृत् सतान्॥ Ratna. Śṛava. 126-4॥

Ibid., p.438.

2. आगम्यदुःखसन्तानः, प्रक्षिपतो देह पिन्दे।

नात्मा विमुच्यते क्षणेन मृत्युभूमिपति विना॥ Ratna. Śṛava. 126-5॥

Ibid., p.439.

3. सबूतुःखदिन्दु पिण्डे दूरीकृत्यायतं दिष्टं।

मृत्युभूमिप्रसदेन प्रायतने सैंख्यसम्भव:॥ Ratna. Śṛava. 126-6॥

Ibid., p.440.

4. मृतुयुक्तैवते प्राणेण आत्माः न साधितः।

निमानो जन्मजन्मात्रे स पश्चात्त करिष्यति॥ Ratna. Śṛava. 126-7॥

Ibid., p.440.
happiness, and when he thinks of the life beyond how can he be afraid of death? He should happily travel to the other world. Only those persons who are enamoured of the mundane life have fear of death, but once they acquire knowledge and become ascetic, they become happy at the approach of death.

At the approach of death, the body may suffer from severe diseases. These diseases are the result of accumulated \textit{karma} of a person. Yet, these diseases and the suffering they cause can help him renounce the love of the body and yearn for the attainment of liberation of his Self. Diseases thus can help in conquering the fear of death.

6:4:4 \textbf{ISLĀM}:

Mohammed, the prophet of Islām, was born at Mecca on 28th April, 571 A.D. During his travels as a merchant, he acquired knowledge of political and religious situation of his times. The cardinal principle of Islam is that there is no God but Allāh, and Mohammed is His prophet.

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1. सुखं दुःखं सदा वेलि देहस्वर्य सवयं ब्रजेत्।
मृत्युभीतिस्वदश कर्यं जायते परमार्थत:। 
\textit{Ratna. Śrāva.} 126-9

Ibid., p.441.

2. संसारसक्तिचितानं मृत्युभीत्व: भक्तेनूषाम्।
मोदयते पुनः संसारि ज्ञानविरायप्वसिनाम्। 
\textit{Ratna. Śrāva.} 126-10

Ibid., p.442.

3. मृत्युकाले सतां सुखं यदृ भक्तेवद्वाधि संभवम्।
देहमोहिनविरायं मन्ये शिवसुखाय च। 
\textit{Ratna.Śrāva.} 126-12

Ibid., p.443.
A faith in a life after death is one of the principles of Islam. In respect of death The Holy Qurān says:

"The Angel of Death,
Put in charge of you,
Will (duly) take your souls:
Then shall ye be brought
Back to your Lord." ¹ Surat 32, A. 11.

The commentary on this runs as follows:

"If death is certain, as it is, and this life by itself in no way satisfies our instincts and expectations, we may be sure that the agency which separates our soul from our body will bring us into the new world. If we believe in a soul at all – the very foundation of Religion – we must believe in a Future, without which the soul has no meaning." ² In short, the death is beneficial because it takes our soul to a new world, a world of bliss.

The Holy Qurān expresses the concept of the 'Day of Judgement' as follows:

"Every soul shall have
A taste of death:
And only on the Day
Of Judgement shall you

¹ The Holy Qurān, cit. p.1228.
² Ibid., p.1228.
Be paid your full recompense.

Only he who is saved

Far from the Fire

And admitted to the Garden

Will have succeeded:

For the life of this world

Is but goods and chattels

Of deception." ¹ Surat 3. A. 185

We can see from this that Islam has a parallel concept of death as in Christian religion. But Qurān specifically describes life in this world as 'goods and chattels of deception'. Again, it also believes in separate entities of the body and the soul, and the death separates the soul from the body. The commentary on death further states that after death the soul will realize that this life was but a probation period for a man. On the Day of Judgement the inequalities of the life in this world would be finally resolved (by punishment) and the soul will be purified.

The Holly Qurān has expressed the inevitability of death in the following words:

"Wherever ye are,

Death will find you out,

Even if ye are in towers

Build up strong and high!" ² Surat 4.A. 78

1. Ibid., pp.198-99.
2. Ibid., pp.235-36.
The independence of soul from the body which suffers and is subjected to sin and inequalities, is comparable to the concepts of 'Self' (Pure Self) in Jainism. But Jainism has an additional concept of *samsārī jīva*, which gradually attains Pure Self-hood by renouncing the worldly possessions and the enjoyment of bodily pleasures. Jainism also has an elaborate procedure for the education of a person to attain liberation.

**6:4:5 CHRISTIANITY:**

**Philosophy of Death and Fear of Death:**

Let us now see what Christianity says about the philosophy of death and fear of death. In the "Psalm of David" the death is compared to a shadow:

"Man is like a vanity:

his days are as a shadow that passeth away." ¹

This is also echoed in the poet "Longfellow's Psalm of Life" as below:

"All this world's a fleeting show.

For man's illusion given." The only

reality will be when we have

attained our final goal." ²

"The Psalm of David" further compares human life with grass and flowers as:

2. The Holy Qurān (English Commentary), footnote op. cit. p.199.
"As for man, his days are as grass; as
a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone,
and the place thereof shall know it no more." 1

In these words we are told about the inevitability of death and at the
same time insignificance of man's life in this world.

Stating the naked truth of life, consisting of wrath, sorrow and labour
the "Psalm of a Prayer of Moses" the man of God says,

"For all our days are passed away in the wrath: we spend our years as
a tale that is told. The days of our years are three-score years and ten; and if
by reason of strength they be fourscore years, yet is their strength labour and
sorrow; for it is soon cut off, and we fly away." 2

Here, the words 'threescore and ten' stand for a life-span consisting of
70 years and a word 'fourscore' stands for 80 years.

According to Christianity the philosophy of death implies not only the
moral life on the earth, resurrection but also The Judgement Day, which taken
together constitute a particular system of thought of both this and the other
world as follows:

The Holy Bible (New Testament) has warned the Christians that they
should not be greedy of the material things which are of no use for ethical
life. In this regard St. Matthew says, "Lay not up for yourselves treasures

Ibid., p.562.
upto earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."  

Furthermore, referring to the ethical and non-ethical ways of leading a life alongwith their respective consequences St. Matthew says:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."  

A straight and narrow gate here signifies simple but very rigid religious life with belief in Jesus and his philosophy and life without temptations of sins. On the contrary, the concept of wide gate stands for corruption. Many people, of course, choose the wide gate as it is easy to enter. Eventually it leads to their destruction.

Christianity assumes that everybody has to get reward of his deeds. In this regard St. Matthew says, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."  

Referring to the ethical way of perfection and following God, St. Matthew says, "Jesus said unto him, If thou wilt be perfect, go and sell that

2. Ibid., 7-13-14, p.855.
3. Ibid., 16-27, p.866.
thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." 1 This suggests that man should be merciful and charitable to the poor, giving up his wealth, which will secure treasure for him in the life hereafter.

Greed of worldly possessions is castigated in Christianity everywhere. In his gospel St. Matthew says:

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." 2 This is comparable to Jaina philosophy of life, which also exhorts its followers to shun greed of worldly possessions and give up everything. Jainism goes further and teaches its followers to give up the body itself because it is the store and cause of all sorrows.

There is a concept of resurrection in Christianity, which is neither rebirth as understood in Jainism nor reincarnation as conceived in Hinduism. A man comes to life after his death like a tree comes into existence after the destruction of a seed. This is a view of resurrection. In this regard St. John says: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." 3

1. Ibid., 19-21, p.869.
2. Ibid., 19-23-24, p.869.
The concept of the resurrection in Christianity appears to mean, one lives in one's seed even after one's death. For example, see his quotation from St. Matthew's gospel. "The same day came to him the Sad-du-cee's, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." 1

There is a concept of great tribulation related to the philosophy of death. Tribulation means the great destruction. Its nature is as follows:

St. Matthew says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four

1. St. Matthew, 22-23-30,
Ibid., p.872.
winds, from the one end of heaven to the other." 1 In other words, the angels shall gather the persons already dead in the name of Christ. The remainder persons will be gathered by the Lord. Eventually, all these persons will stay with God forever. Notwithstanding that, no one knows that day except God. In this regard St. Matthew says, "But of that day and hour knoweth no man, no, not the angles of heaven, but my Father only." 2

The Day of Judgement starts after tribulation when Jesus gathers all his believers living and dead. The Day of Judgement is also concerned with the philosophy of death. In this regard St. Matthew says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: And these shall go away into everlasting punishment: but the righteous into life eternal." 3

Here, 'sheep' stands for righteous persons and 'goat' for accursed persons. Finally, the accursed go away into eternal punishment whereas the righteous into eternal life. In short, the righteous persons never die. On the other hand, the accursed undergo eternal punishment.

1. Ibid., 24-29-31, p.875.
2. Ibid., 24-36, p.875.
3. Ibid., 25-31-34 and 46, p.877.