



Life and Death of PARTHIV SHARIRA

Anatomy

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ABSTRACT

Life consists of three components: 1. JIVATMA, 2. PRANA, 3. MANA. In a living PARTHIV SHARIRA JIVATMA is present in the form of heart beat, PRANA is present in the form of respiration and MANA is present in the form of function of brain controlling all the sense organs. In developing embryo first of all JIVATMA enters the cardiogenic area in the form of arterial pulsation and in this way heart is the first organ of body to start its function. After parturition when new born baby takes his first breath PRANA enters lungs in the form of respiration. Later on MANA enters brain with first cry of baby. At the time of death this process is reversed. In a dying PARTHIV SHARIRA first of all brain stops its function with all the sense organs and motor area of speech is the first area of brain to become inactive. After this respiration stops and in the last heart beat stops. In Brahma Sutra written by Veda Vyas it is mentioned that at the time of death of PARTHIV SHARIRA first of all speech stops and MANA merges in PRANA with all the senses. Later on PRANA merges in JIVATMA with MANA and in the last JIVATMA present in heart leaves the PARTHIV SHARIRA with PRANA, MANA and all the senses. Heat in the living PARTHIV SHARIRA is present due to JIVATMA. After death of PARTHIV SHARIRA JIVATMA lives in SUKSHMA SHARIRA Education obtained and works performed by PARTHIV SHARIRA also go with JIVATMA after death.

KEYWORDS

JIVATMA, PRANA, MANA, PARTHIV SHARIRA

DISCUSSION

वाङ्मनसि दर्शनाच्छब्दाच्च || 4/2/1 || (ब्रह्मसूत्र)

At time of death speech merges in *MANA*. It is mentioned in Vedas and it is also proved by seeing a dying person.

अत एव च सर्वाण्यनु || 4/2/2 || (ब्रह्मसूत्र)

I should be learnt that all the senses merge in *MANA*.

तन्मनः प्राण उत्तरात् || 4/2/3 || (ब्रह्मसूत्र)

After that with all the senses *MANA* merges in *PRANA*.

सोऽयं तदुपगमादिभ्यः || 4/2/4 || (ब्रह्मसूत्र)

PRANA merges in *JIVATMA* with *MANA* and all the senses. It is proved by description of *JIVATMA* when it leaves a living PARTHIV SHARIRA.

After death of PARTHIV SHARIRA *JIVATMA* leaves the PARTHIV SHARIRA through eyes or through anus or through any other aperture in body (बृहदारण्यकोपनिषद् 4/2/2). When *JIVATMA* leaves the PARTHIV SHARIRA it is accompanied by *PRANA*, *MANA* and all the senses.

भूतेषु तच्छुतेः || 4/2/5 || (ब्रह्मसूत्र)

With senses *MANA* and *PRANA*, the *JIVATMA* is situated in microform of earth, water, air, fire and space.

पृथिवीमय, आपोमय, वायुमय, आकाशमय, तेजोमय ||
(बृहदारण्यकोपनिषद् 4/4/5)

SUKSHMA SHARIRA is described as *RATHA* consisting of microform of earth, water, air, fire and space components.

तदापीतेः संसारव्यपदेशात् || 4/2/8 || (ब्रह्मसूत्र)

JIVATMA remains related to *SUKSHMA SHARIRA* till it is released from the birth-death cycle.

सूक्ष्मं प्रमाणतश्च तथोपलब्धेः || 4/2/9 || (ब्रह्मसूत्र)

Earth, water, air, fire and space components of *SUKSHMA SHARIRA* are in their microform. It is proved by proof given in Vedas.

नोपमर्दनात् || 4/2/10 || (ब्रह्मसूत्र)

SUKSHMA SHARIRA can not be destroyed by burning like the PARTHIV SHARIRA.

अस्यैव चोपपत्तयेऽर्थात् || 4/2/11 || (ब्रह्मसूत्र)

Heat of PARTHIV SHARIRA is lost when *SUKSHMA SHARIRA* leaves it with *JIVATMA*.

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