



RESEARCH ARTICLE

Nature's Management - Life beyond death

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Abstract

The concept of life after death is a profound and essential aspect of *Prakruthi* (nature), deeply rooted in ancient scriptures such as the *Vedas*, *Upanishads*, *Brahma Sutras*, and the *Bhagavad Gita*. According to *Prakruthi*, life is not a singular journey but a continuous cycle of birth, death, and rebirth, known as *Samsara*, and a state beyond rebirth, known as *Moksha*. This cycle is governed by the law of *karma* (duty or work), where past actions determine future births. The *atman* (self) is considered eternal and indestructible, distinct from the physical body. Death is not an end but a transition, where the self sheds the body and continues its journey.

The ultimate goal is *Moksha* (liberation), attained through *Dharma* (righteous living), *Bhakti* (devotion), and *Jnana*. *Moksha* represents the *atman* merging with *Brahman*, where *Brahman* itself is *atman*, ending the cycle of rebirth.

This paper explores these key concepts, examining one's journey beyond leaving the body and self-management. It aims to provide a comprehensive understanding of the actual life of creatures and the metaphysical dimensions that affect existence after death, as envisioned in *Prakṛuti* and expressed with profound vision by the *Bharatiya Rishis*.

Keywords: IKS (Indian Knowledge System), Human Values, Life Management, Rituals, Traditions.

关键词: IKS (印度知识体系)、人类价值观、生活管理、仪式、传统。

Introduction

In Bharatiya (Indian) tradition, the lifespan of a human being is measured by the term *satamanam*, which denotes a measurement of a hundred years (*In Jyotisha Sashttra*, it refers to one total cycle of MAHADASA and counts to 120 years (Brihat Parasara Hora Sashttra)). This concept is not to be confused with the standard measurement of time used in clocks and calendars. Rather, it is a subjective and individual metric; each being has its life span, referred to as a "hundred years," regardless of how long it may be in conventional time units. The timekeeping instruments and calendars we commonly use are relative constructs, not

absolute measures. In relative terms, a lifetime may span from a single day to over a hundred and twenty years, or even more. Yet, from a traditional perspective, this duration is still termed *satamanam* for that particular being.

According to the Bharatiya *Kāla Māna* (Indian system of time measurement), we are presently in the era of Kali Yuga, which spans 4,32,000 years, of which approximately 5,000 years have elapsed. Preceding Kali Yuga was the Dvāpara Yuga, which is twice the length of Kali Yuga, followed by Tretā Yuga, which is three times the length of Kali Yuga, and before that, Kṛta Yuga (also known as Satya Yuga), which is four times the length of Kali Yuga. Collectively, these four Yugas constitute a single Mahā Yuga, totaling 43,20,000 years. A collection of 1,000 Mahā Yugas makes up a single *Kalpa*, which equates to 432 crore manifested years. As per *Jyotiṣha Śāstra* (the science of astrology and timekeeping of Bharath), we are currently in the 28th Mahā Yuga. At the end of each Yuga, known as Yugānta, the patterns of life and consciousness transform, though nothing is destroyed in the absolute sense; rather, it happens at KALPANTHA.

The Sanskrit term *Kalpa* carries deeper philosophical meanings it signifies the act of conceptualization, imagination, or manifestation. The word *Kālpāna*, derived from *Kalpa*, implies something that is imagined or mentally constructed, indicating the fluid and perceptual nature of time and existence in this framework.

The mystery of what lies beyond leaving the body has intrigued human consciousness since time immemorial. In

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How to cite this article: Kanth, M.S.R., Murthy, P.G., Srikanth, P. (2025). Nature's Management - Life beyond death. The Scientific Temper, 16(8):4659-4667.

Doi: 10.58414/SCIENTIFICTEMPER.2025.16.8.09

Source of support: Nil

Conflict of interest: None.

Hindu Vedic culture, this inquiry is not mere speculation rather it is deeply embedded in *Prakṛuti*, the cosmic order. Rather than viewing life as a one-time occurrence, the Hindu Vedic culture explores the *Prakṛuthi Niyama* (nature's order) and presents it as a cyclic process of birth, death, and rebirth (Bhagavadgita). This cycle forms the backdrop for an individual's journey through various lifetimes, driven by the *Chitta Samskara* developed due to *Karma*.

The ancient sages of Bharath, through deep meditation, perceived life and death not as opposites but as interconnected phases in following the righteous living and also in the journey toward ultimate liberation or *Mokṣha*.

This paper seeks to explore these philosophical underpinnings within the framework of *Prakṛuti*, shedding light on how the ancient seers envisioned the self's evolution and its final union with Brahman. And what happens before this final union? How to develop a righteous understanding to *manage* current life peacefully and the understanding of things that the *Prakṛuthi* manages after leaving this body and before getting another?

Literature Review

The process of *pañcīkaraṇam* (quintuplication) is outlined in *Tattvabodha*, a foundational Vedantic text. It describes how the five subtle elements combine to form gross matter. Guru explained author that, each of the five great elements (space, air, fire, water, and earth) exists in its subtle form. Each element is first divided into two equal halves. One half is kept aside without mixing. The remaining half is then divided into four equal parts. Then, for each element, we take its own half and add to it one-fourth (i.e., one-eighth of the whole) from each of the other four elements. This mixture now contains all five elements in it mostly its own, but with portions of the rest too. This process is called *pañcīkaraṇam*, and it is how the gross physical elements (which make up the material universe) are formed from the subtle ones.

This process is explained in the original verse:

पञ्चीकरणं कथम् इति चेत्।
एकमेकं भूतं द्विधा विभज्य
एकमेकमर्थं पृथक् तुष्णीं व्यवस्थाप्य
अपरमपरमर्थं चतुर्धा विभज्य
स्वार्धमन्वेषु अर्थेषु स्वभागचतुष्टयसंयोजनं कार्यम्।
तदा पञ्चीकरणं भवति॥

Panchikaranam katham iti chet?

Eteshaam pancha-maha-bhootanaam taam-saamsha-swaroopam

Ekamekam bhootam dvidha vibhajya

Ekamekam-ardham prithak tushneem vyavasthapyā

Aparam-aparam-ardham chaturdha vibhajya

Svaardham anyeshu ardheshu swabhaga-chatushtaya-samyojanam karyam.

Tadaa panchikaranam bhavati. (Adi Shankaracharya)

The Guru guided the author to attain the state of *manonmanī*, characterized by the eyes remaining neither open nor closed (completely still, without blinking), and the body is free from the movement of breath (the vital air is calm), and the mind is devoid of any thoughts or mental fluctuations, then bring that *manonmani* state into the presence.

The state is explained in Yoga Taravali's original sloka:

नेत्रे ययोन्मेषनिमेषशून्ये वायुर्यया वर्जितरेचपूरः।
मनश्च सङ्कल्पविकल्पशून्यं मनोन्मनी सा मम सन्निधत्ताम् ॥

*Netre yayonmeṣa-nimeṣa-śūnye Vāyuryayā
varjitarecapūraḥ |*

*Manaśca saṅkalpavikalpa-śūnyam Manonmanī sā mama
sannidhattām || (Adi Shankaracharya)*

The *yoga nidya/dhyana Nidra* a state, when a person experiences, there arises the intense inner reflection on the Self, and all past worldly attachments have ripened and dissolved, then there emerges a unique meditative sleep born of the Unborn, which completely abandons all thought of the phenomenal world.

Explained in Yoga Taravali's original Sloka:

प्रत्यग्विमर्शातिशयेन पुंसां प्राचीन्सङ्गेषु फलायितेषु।
प्रादुर्भवेत्काचिदजाध्यानिद्रा प्रपञ्चचिन्तां परिवर्जयन्ती॥

*Pratyag-vimarśātiśayena puṁsāṁ Prācīna-saṅgeṣu
phalāyiteṣu |*

*Prādurbhavet kācid ajā-dhyāna-nidrā Prapañca-cintām
parivarjayantī || (Adi Shankaracharya)*

During discussions with the Guru, it was explained that the reasons we attribute to death are often misunderstood. The only true cause of death is birth itself. After death, rebirth occurs due to the vibrations imprinted upon the self. These vibrations arise, manifest, and then dissolve back into the unmanifested, only to re-emerge again. Why, then, worry about this natural cycle of manifestation and unmanifestation?

The *Bhagavad Gītā* states the law of birth and death:

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थं न त्वं शोचितुमर्हसि॥

jātasya hi dhruvo mṛityur dhruvaṁ janma mṛitasya cha |

tasmād aparihārye 'rthe na tvam śhochitum arhasi ||

(Bhagavadgita)

In order to experience anything, one must possess a body. Setting aside the broader chain of causation presented in the

verse, the essential point to consider is encapsulated in the phrase “annād bhavanti bhūtāni” — the body is ultimately formed from food.

The Bhagavad Gītā states in the original verse:

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

*annād bhavanti bhūtāni parjanyaḥ anna-sambhavaḥ ।
yajñād bhavati parjanyaḥ yajñaḥ karma-samudbhavaḥ ॥*
(Bhagavadgita)

Considering the experiences, the mind is uncontrollable and it always moves like air (the Chitta Vrithi are always be there) The Bhagavad Gītā expresses the problems of Sadhaka in the verse:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

*chañchalam hi manaḥ kṛṣṇa pramāthi balavad dṛḍham ।
tasyāhaṁ nigrahaṁ manye vāyor iva su-duṣhkaram ॥*
(Bhagavadgita)

The solution provided by Sri Krishna in Bhagavad Gītā is “Undoubtedly it is correct that controlling wavering is difficult. But the way is Abhyasa and Vairagya”. The Bhagavad Gita declares in the verse:

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

*asamśayaṁ mahā-bāho mano durnigrahaṁ calam ।
abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate ॥*
(Bhagavadgita)

The paths of travel after leaving body are explained as bright and dark paths. The way of light leads to liberation and the way of darkness leads to rebirth.

The Bhagavad Gītā declares these paths in original Sloka:

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥

*śukla-kṛṣṇe gatī hyete jagataḥ śhāśhvate mate ।
ekayā yātyanāvṛttim anyayāvartate punaḥ ॥*
(Bhagavadgita)

For the benefit of beginners embarking on Yoga Sādhana, breath regulation is commonly introduced in the form of prāṇāyāma. However, the rigorous and unwavering

concentration on the Para-Brahman can become so profound that the act of breathing itself is naturally suspended. This interpretation is supported by the phrase jita-śvāsaḥ (breath conquered) in the second line of the verse, indicating not deliberate control but the transcendence of breath through deep meditative absorption. Thus, the breath is said to be “conquered” in the context of tapas (austerity or penance), offering a deeper understanding of the verse.

The Dhruvopakhayam of Bhagavatha Puranam states:

पञ्चमे मास्यनुप्राप्ते । जितश्वासो नृपात्मजः ॥
ध्यायन् ब्रह्म पदेकेन । तस्थौ स्थाणुरिवाचलः ॥

*pañcame māsya anuprāpte । jita-śvāso nṛpātmajaḥ ॥
dhyāyan brahma padaikena । tasthau sthāṇur ivācalaḥ ॥*
(Bhagavata Purana)

It is stated that during the Kali Yuga (the current age), the Vimsottarī Daśā system is to be followed. The term “Vimsottarī” is derived from the Sanskrit words “vimśati” meaning twenty, and “uttarī” meaning additional or subsequent — collectively signifying a total span of 120 years. This duration represents the complete cycle of planetary periods (daśās) considered to encompass the typical human lifespan in Vedic astrology.

The Brihat Parasara Hora Sashtra declares in the Sloka:

विश्वोत्तरशतं पूर्णमष्टः पूर्णमुदाहृतम् ।
कलौ विशोत्तरी तस्माद्दशा मुक्त्वा द्विजोत्तमः ॥

*viśvottaraśataṁ pūrṇamaṣṭaḥ pūrṇamudāhṛtam ।
kalau vimsottarī tasmād daśā muktva dvijottamaḥ ॥*
(Brihat Parasara Hora Sashtra)

If the specified formalities are not performed for ancestors or are done without shraddhā (faith and sincerity), the jīva remains as a preta permanently.

The Garuda Purana mentions in Sloka:

पितृपंक्तिप्रवेशार्थं कारयेत् षोडशत्रयम् ।
एतच्छ्राद्धविहीनश्चेत् प्रेतो भवति स्थिरम् ॥

*pithrupamkthipraveshaarth kaarayeth shodashathrayam ।
etachdravihinschet pretho bhavathi sthiram ॥*
(Garuda Purana)

The Jiva, who were righteous while living will enter in other three paths and the non-righteous jivas enter through south gate.

The *Garuda Purana* states the paths of travelling in the Sloka:

धर्मराजपुरे यान्ति त्रिभिद्वारैस्तु धर्मिणः।
पापास्तु दक्षिणद्वारमार्गेणैव व्रजन्ति तत्॥

*dharmarajpure yaanthi tribhidwaraisthu dharminah।
paapaasthu dakshinadwaramargeNaiv vrajanthi tat।।*
(Garuda Purana)

How the practice of *dhyāna* on *AUM* leads to the reduction of *chitta vṛtti* is explored in "*Liberation through the Sound and Silence: The AUM*". (Kanth, M.S.R., Ramadevi, S., Murthy, P.G., 2025).

How the bondages develop in conceptual world is explored in "SOHAM- The Bondage of Attachment and Detachment" (M.S.Rajani Kanth, 2025).

The *Mārkaṇḍeya Purāṇa* outlines various forms of *Naraka*, one of which corresponds to the experience described by the author (Gita Press, 2020, p. 44, line 5).

The *Vikalpa* is defined as though the thing does not exist; we conceptualize with the verbal knowledge.

Pathanjali Yoga Sutrani declares in original verse:

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः

śabda-jñānānupātī vastu-śūnyo vikalpaḥ
(Pathanjala Yoga Sutrani)

Vairagya is a state where the *VISHAYA* exists but will not influence the *chitta vritti* including the feel of detachment. *Pathanjali Yoga Sutrani* declares in original verse:

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्

dr̥ṣṭānuśravika-viṣaya-vitr̥ṣṇasya vaśīkāra-saṃjñā
vairāgyam || (Pathanjala Yoga Sutrani)

Results are based on intensity of practice. The same practice done by different people with different intensities may get results after different durations of practice time.

Pathanjali Yoga Sutrani declares in original verse:

तीव्रसंवेगानाम् आसन्नः

tīvra-saṃvegānām āsannaḥ ||
(Pathanjala Yoga Sutrani)

Methodology

The world into which all living beings are expressed is referred to as *Prapancha* in Sanskrit, as well as in many other languages spoken throughout Bharat (India). The term *Prapancha* is defined as "*prakṛṣṭena pañcī kṛtyāt iti prapañcha*," which means "that in which the five

fundamental elements are thoroughly combined." These five elements are: *AKAASHA* (space) which provides *AVAKASA* (the possibility of accommodation), *VAYU* (air), *AGNI* (fire), *APAH* (water), and *PRITHVI* (earth or solid matter). *PRAPANCHA* thus denotes the realm in which these five elemental principles come together in a refined and harmonious union to form the manifest universe (Adi Shankaracharya). *KRUTHI* means that it is written. *Prakruthi* (nature) means "*PRAKRUSHTENA KRUTHYATH ITHI PRAKRUTHI*", which is something written at its best. The scriptures of nature maintained by Bharath not only reflect metaphysical doctrines but also guide one toward Dharma (righteous living), and Bhakthi (Devotion) that leads to *Jnana* (self-realization), which are essential to breaking free from the cycle of rebirth.

As we all are living in a conceptual world, the first concept that arises in any living being is *AHAM* the sense of "I". This sense of *I* can become associated and confined in various ways: 1) it may be identified with the physical body, or 2) with aspects of one's personality shaped by profession, financial status, life experiences, etc or 3) it may be connected to the true self the innermost essence beyond external attributes.

The tendency to identify the 'I' solely with the body constitutes the fundamental nature of all *JIVAs* (individual beings), and the confinement of the sense of self to the body alone is indicative of an animalistic state of consciousness. These individual beings derive *fleeting* satisfaction from the material possessions they earn and cling to, never attaining *lasting* fulfillment because they never identify the difference between satisfaction states achieved with amenities and with the right understanding of self.

At the conceptual level, the identification of the 'I' extends beyond the physical body and becomes associated with mental constructs. These beings derive only *fleeting* satisfaction from the possessions and comforts they acquire, never attaining true or *lasting* fulfillment, though they are capable of recognizing short-term and long-term satisfaction (Kanth, M.S.R., Ramadevi, S., Murthy, P.G., 2025). At a subtler level, the attachment of the 'I' evolves from the physical to the conceptual, where the sense of self becomes bound to mental constructs such as profession, wealth, social status, and other external identifications thus deepening the illusion of individuality and separation.

The *Jiva*, exhibiting this pattern of identification with both the body and conceptual constructs, is classified as a human being. These mental constructs are known as *Kalpana* (illusion or imagination). The author states, "I am the author of this paper," where the "I" is identified with the concept called "author" an example of *Kalpana* created by the author himself.

English lacks precise terms to distinguish between truth and fact. The author asserts that a *fact* is objective, while *truth* is subjective what one believes. However, in Indian

languages like Sanskrit or Telugu, two distinct words express this nuance: *Satya* and *Nija*. *Satya* refers to that which never changes, an eternal Fact, while *Nija* is deeply personal and subjective. For example, Adi Shankara uses the phrase “*Nija Tapah Phalabhyam*” in the *Sivananda Lahari*, meaning “the personal result (or fruit) of penance belongs to the one who performed it.” In this sense, *Nija* represents the individual *Kalpana* each person creates.

The term *Kalpa* is also used for time in *Prakriti* (nature). In the Indian time system, *Kalpas* are cosmic time cycles, such as *Shweta Varaha Kalpa*, *Lakshmi Kalpa*, and *Mayura Kalpa*. The manifestation of creation by *Prakriti* is called *Kalpa*, whereas manifestation by a human mind is referred to as *Vikalpa*. (Pathanjala Yoga Sutranī)

At the level of *MANAH* (mind), a human being may pursue either physical comforts and sensory pleasures or the realization of the pure Self. Both paths require comprehensive knowledge, disciplined learning, dedicated practice, and diligent preservation. Education directed toward acquiring material comforts and worldly skills is termed *apara vidyā* (lower knowledge) or *laukika vidyā*, whereas education aimed at attaining self-realization and higher wisdom is known as *para vidyā* (higher knowledge) or *ātma vidyā*. To be considered a complete human being, one must engage in the pursuit of both; failure to do so reduces one to an animalistic mode of existence, despite possessing a human body. One who imparts *apara Vidya* the education aimed at acquiring physical comforts is referred to as an *adhyāpaka* or *upādhyāya*, which simply means “teacher.” However, one who imparts *para-Vidya* the higher knowledge of the Self is called a *Guru*. The term *Guru* does not merely translate to “master” or “teacher” in English; it denotes a guide of *Adhyatma Vidya* and revealers of ultimate *SATYA*. “*Adhi*” means highest and “*atma*” means self. The education in which the self is the central focus is called *Adhyatma Vidya*.

Out of *JIGNASA* (curiosity), the author approached his guru seeking *ātma vidyā*—the knowledge that teaches where to anchor the *ātman* (Self) and how to cultivate detachment. He also inquired about how to control the mind. In response, the guru advised him to practice the *Bhagavad Gītā*. After repeated study over dozens of readings the author began to realize that the idea that “the mind is uncontrollable” is not unique to him. It is, in fact, a universal experience, as even Arjuna raises this concern in the *Gītā*. (Bhagavadgita)

To this, Bhagavān Krishna offers a solution: through *abhyāsa* (consistent practice) and *vairāgya* (detachment) (Bhagavadgita). control of the mind becomes possible. With further study and contemplation of the *Bhagavad Gītā*, the author came to an interesting linguistic realization: the syllable “*MA*” in Sanskrit can mean “no,” “not,” or “don’t”; “*NA*” also shares a similar negating function; and “*H*” (*visarga*) serves as an exclamatory or expressive phoneme. Thus, the

term *MANAH* (or *Manas*) could be interpreted philosophically or symbolically—as a surprising expression of something that fundamentally *does not exist*.

Yet paradoxically, all living beings perceive, feel, and interpret reality through this very “*Manas*”. This realization highlights the mysterious and illusory nature of the mind: though central to experience, it may itself be devoid of independent, enduring existence.

After several more months of practice, the author found he still unable to cultivate *Vairagya*, which is commonly misunderstood as mere detachment from external objects or experiences. Observing this, the guru advised him to study the *Pātañjala Yoga Sūtras*. There, it is clearly stated that *viśayāḥ* (objects or concepts) may continue to arise in the *Manas* (mind); however, *Vairagya* is attained when these concepts no longer exert control over the mind, and the mind ceases to act or react in response to them (Kanth, M.S.R., Ramadevi, S., Murthy, P.G., 2025).

In this light, *Vairagya* does not imply the suppression or elimination of external aspects or experiences. Rather, it refers to a state in which the mind remains uninfluenced by them. The objects may still exist within the field of awareness, but the mind maintains equanimity, unaffected by attraction or aversion. This distinction marks a deeper and more precise understanding of *Vairagya* as taught in the *Yoga Sūtras* of Patañjali.

The author gradually began to experience a fundamental insight: what is commonly referred to as the *mind* does not exist as an independent entity. Rather, what exists are the *Chitta-Vritthi*, which are *AHAM*, *MANAS*, and *BUDDHI*—the fluctuations or modifications of consciousness. This realization gave rise to a deeper question: *What causes these Chitta-Vritthis to arise?*

With the blessings of his guru, the author turned to the study of the *Itihāsa* epic texts such as the *Mahābhārata* and the *Rāmāyaṇa*. The term *Itihāsa* means “*iti ha āsaṃ*” “thus happened as it is, and the author is a part of that and has witnessed everything” signifying that these narratives are intended to present reality as it unfolded, unlike modern historical accounts which are often written to favor specific perspectives. Alongside scriptural study, the author engaged in meditative practices centered on the sacred sound *Aum* (*Omkāra*) and *Soham*. The practicing of *Dhyana* on *AUM* leads to reducing the *Chitta Vritthi*, especially the functionality of *MANAS* (Kanth, M.S.R., Ramadevi, S., Murthy, P.G., 2025).

Through sustained and rigorous practice, the author was eventually blessed with a practice referred to as *Manonmani Vidyā*. In conventional meditation, the practitioner focuses the mind on an external or internal object. In *Manonmani*, however, the focus is reversed—the mind concentrates on itself. In this process, the vibrations of the mind intensify, eventually becoming so subtle that they approach stillness—a state that varies among individuals depending

on the intensity and sincerity of practice (Pathanjala Yoga Sutrani). At this stage, the guidance of the guru becomes essential. Under the guru's direction, the author was instructed to continue the *Abhyāsa* of *Vairagya* and be aware of developing *vairagya* on *abhyāsa*. The practices of *Manonmani Vidya* and *Amanaska Yoga* lead the *sādhaka* (practitioner) into a state called *Yoga Nidra*, in which the *Sadhaka* sleeps into body, and awakens into actual self and *Prakṛuti* (nature) along with all the senses.

The author emphasizes that these states are not merely theoretical or scriptural abstractions. They have been *practically experienced* by many seekers, including the author himself often without prior knowledge of the specific names or descriptions. The terminology found in the *śāstras* (scriptures) serves primarily to transmit experiential knowledge, to help *sādhaka* recognize and recall these inner states. However, names in themselves hold no transformative power unless accompanied by *bhāvanā* (deep feeling or contemplation), which enables the shift from the conceptual self to the realized Self. In the discussions of Bhagavan Ramana Maharshi, he stated that the breath and mind are two branches of the same tree. If one is stopped, the other automatically stops as well. When the breath is regulated and stopped, the mind becomes controlled, and this practice is called *Yoga Sāadhanā*. Conversely, if the vibrations of the mind are stopped or concentrated on a single aspect, then the breath also stops, and this is called *TAPAH* (penance) (Bhagavata Purana). This latter practice leads more quickly to *Yoga Nidra*.

At the advanced stage of *Yoga Nidrā*, the *Jīva* (individual self) begins to encounter and witness aspects governed by *Prakṛuti* (Nature). During this state, the author was confronted with numerous existential and moral questions. One such question pertained to traditional beliefs that individuals who commit acts of grave disrespect such as assaulting parents and elders or entering temples with footwear—are punished in *Naraka* (Hell) by having their legs cut off over an extended period. The author wondered: *If cutting a leg takes only a few seconds, how can such punishment be administered over months or years?*

In response to this doubt, Mother Nature took the author to *Naraka* (hell) to directly witness the process. This experience was not merely a symbolic vision, but a conscious journey facilitated through *Yoga Nidrā*, in which the *Jīva* perceives subtle realms beyond the physical. In many Western philosophical or mystical frameworks, which are typically more *body-centric*, such an event might be interpreted as a symbolic or visionary revelation—i.e., “Nature revealed to the author a vision of *Naraka*.” However, within the Indian yogic tradition, this is understood as an actual experiential encounter, enabled by deep meditative states that transcend the limitations of the body and sensory perception. There, he witnessed a form of karmic

punishment: a *Jīva*'s leg was being slowly cut with a saw while the *Jīva* cried out in agony. Eventually, the leg was severed, and the *Jīva* lost consciousness. At that point, those administering the punishment sprinkled water on the *Jīva*'s face to revive him. Upon awakening, the *Jīva* found his leg intact again—only for the entire process to repeat.

This experience raised a profound doubt in the author: *Was this truly a factual event or merely a vivid illusion?* When he brought this question to his guru, the guru directed him to study the *Mārkaṇḍeya Purāṇa*, wherein similar descriptions of *Naraka* and its punishments are recorded *exactly as experienced*. This confirmed to the author that the Yogic and scriptural paths are not merely symbolic but often intersect in experiential truth.

The author then raised another significant doubt: *If the Jīva has already left the physical body—which is either cremated or buried—how is it possible for that Jīva to possess a body in realms such as Naraka or Svarga?* In response, the guru directed him to study the *Brahma-Sutra* to realize the travel path of *Jīva* and *Garuḍa Purāṇa* that reflect deeply on the importance of *pinda pradhana*, *tila tarpana* etc—the ritual offering of food to ancestors. This sacred practice provides the departed selves with a temporary *Deha* (body) through which they can experience the consequences of their past KARMIC imprints, or what is referred to as fate in English. These imprints are essentially the “*vibrations written on the self*”, which manifest as experiential outcomes.

The Sanskrit term *bhūta* means “that which has come into being” or “that which exists.” For a being to exist in any experiential realm, a body (*śarīra* or *deha*) is essential—and the body itself is said to be made from food (*Anna*) (Bhagavadgita). Depending on the state and destination of the *Jīva*, different types of bodies are formed:

- *Bhoutika Deha*: the gross physical body of living.
- *Pinḍa Deha*: the subtle form taken after death while journeying to *Naraka* or *Svarga*.
- *Yātana Deha*: the body used to experience suffering in *Naraka*.
- *Bhoga Deha*: the body used to enjoy pleasures in *Svarga*.
- *Sūkṣma Deha*: the subtle body operative during deep states like *Yoga Nidrā*, etc.

When a proper body is not formed—especially due to the absence of *pinḍa-pradāna* performed with the correct *bhāvanā* called “*SHRAADDHA*” (devotion or sincere intention), the ancestors become *PRETHA*, who possess all emotions and senses but lack a body. This state continues until the *Kalpanta* (end of cosmic cycle). The practices that involve working with such *Jīvas* (*PRETHA*) are known as *Vāmāchāra*, means the practices that should be left over.

Then the author realized that when a *Jīva* takes birth, the body given by Nature is based on the vibrations he has developed through attachments and detachments accumulated over hundreds or even thousands of past

lives. This is not a matter of Nature's will, but rather *Prakṛti Niyama*—the law of Nature. When the *Jīva* leaves the body, he has three possible paths:

- Travel to *Pitṛu Loka* (the realm of ancestors) and remain there. The path to *Pitṛu Loka* is divided into two types: *Dhooma Mārga* (dark paths) and *Śukla Mārga* (bright paths), as mentioned in the Bhagavad Gītā. It is further divided into four types according to the Garuḍa Purāṇa. The body used during this journey is called *Pinḍa Deha* for both paths, which is formed from the offerings made during the first ten days after death. The bodies used in *Naraka* (hell) and *Svarga* (heaven) are called *Yātana Deha* and *Bhoga Deha* respectively, and these are formed through the annual offerings made to the departed.
- If the successors do not perform any offerings, he remains as a *Pretha* disembodied being.
- Attain *Mokṣa* (liberation or self-realization) by breaking free from the cycle of birth and death.

With limited knowledge, the author approached the guru and asked what happens if the successors do not perform any rituals. The guru advised him to teach the successors about the traditions established by Nature. He was also instructed to perform alternative rituals and to intensify his *Adhyatma-sādhana* in order to attain liberation by developing a correct and righteous understanding.

The guru further corrected the author's perspective and prescribed proper practices to be followed for managing life after death in harmony with Nature's order. He explained that, while living in the physical body, a person lives for one *śatamanam* (a full life span), but after leaving the body, the soul remains without a physical form for *tri-śatamanam*—a period that spans three generations. This period may equate to hundreds of years. For instance, in the case of King Daśaratha's ancestors, it lasted sixty thousand years, and for Śrī Rāma's ancestors, it was eleven thousand years. The guru said, "In your case, it is approximately sixty years," when compared to the time as measured on Earth.

He drew an analogy: just as you would prepare food and luggage for a three-day train journey, similarly, you must prepare for a journey that spans three generations. This preparation is possible only if you pass on traditions to your successors. Therefore, the true *management of life* lies in transmitting these traditions to future generations.

The author shares some guidance given by his Guru at different times on different queries for perfect management of life now and even after leaving this body:

Q. Why should one perform *vigraharādhana* (worship of statues) during the practice of *Adhyātma Vidyā*?

Guru: You have experienced that you exist in a conceptual world, and the "I" is a concept—an emotional vibration, not a material entity. Humans are governed not by logic but by emotions. They change bodies based on their own

emotions. Logic and rules belong to Nature. For example, if you feel hungry, you need a body to eat; the body serves you to fulfill your needs. The body is your *vigraha* (form or embodiment). Thus, when you worship your *vigraha* (body), what harm is there in expressing gratitude to the Parabrahma (Supreme Being) through *vigraharādhana*? Just as you use a wristwatch to track the sun's position in the sky, that is also a form of *vigraharādhana*. So after leaving this body, we need a body not to become a *pretha*. So doing *pinda pradhana* is also the culture of *vigraharadhana*. The Jnani like Ramana Maharshi, Rama Krishna Parama Hamsa, and other *Sanyasi* (*Sat padarthena buddi nyasatvat iti sanyasi*, means whose Buddhi is settled in Para Brahma) as they have become Para Brahma, *pinda pradhana* is not performed for them.

Q. Once a *Jīva* attains *Mokṣa* (liberation), does he continue to live? If so, why?

Guru: Once one attains self-knowledge (Jnana), he becomes Para Brahman, like Bhagavan Ramana Maharshi, Sri Chandrasekarendra Saraswathi Mahā Swami, Sri Ramakrishna Paramahansa, and others. When Ramakrishna Paramahansa was suffering from throat cancer, his disciple Swami Vivekananda urged him to eat so he could stay in the body and asked him to ask Kali Matha to give energy to eat. Ramakrishna meditated on Kālī Mā and replied that Kālī Mā said, "You are eating with all the mouths of all the bodies in the universe; do you still want to eat with this (your) mouth?" The author confesses that he could not fully understand what others realized, but by the blessings of Swami Vivekananda, the author understood that Ramakrishna Paramahansa had become Parabrahman and expressed himself as described in the Puruṣa Sūkta "sahasra śīrṣā puruṣaḥ" (the infinite-headed Puruṣa, where in Sanskrit *sahasra* means a thousand, and also uncountable). Once a person has eaten and is satisfied, but continues cooking, people should realize that he cooks for someone else. Similarly, Ramakrishna Paramahansa lived for Swami Vivekananda, and all sincere followers of nature's teachings.

Q. There are many *MATHAM* (philosophical or religious systems); which one is correct?

Guru: *Mathi* means mindset, and *Matham* means that which is accepted by the *mathi*. You should align your *mathi* with the natural laws of Nature, where the Nature is the expression of Parabrahman. After imparting complete knowledge to Arjuna, Bhagavan Krishna says: think, realize, and follow whatever you feel is righteous; this is my *MATHAM*. The Sanskrit word *MATHAM* is not related to the English word "religion." What you call your Matham (tradition or religion) encompasses various ways of managing life whether in this body or in any other. It is the Matham of Nature, and therefore, it is Sanātanam (eternal). You have the Veda, which provides divine order and guidance. You have the Purāṇa,

which conveys the same truths, much like a parent would through stories and nurturing. You have Kāvya (poetry and literature), which imparts the same wisdom in the manner of a friend subtly, beautifully, and accessibly. These are not merely stories. You find a mantra in the Veda.

You discover a corresponding story in the Purāṇa. You identify a Kṣetra (sacred place) where the events of the Purāṇa and the essence of the Vedic mantra are believed to have manifested. Together, these three—Veda, Purāṇa, and Kāvya—form a complete system. Integrate them to deepen and expand your understanding.

Q. Science has developed greatly; how can one still rely on beliefs?

Guru: What you call science is material science, but the world itself is conceptual and Kalpana (imagination). Material science is still developing; it is not final. Long ago, scientists said the electron was a particle; later, it was said to be a wave; then neither particle nor wave. In the future, someone may prove that the electron and proton do not exist independently but are expressions of the neutron, thus proving the Ardhanārīśvara principle. Recently, NASA identified the largest star in the universe, 26 times larger than the sun, and gave it some name. Yet Jyotiṣha (Indian astrology) has called it *JYESHTA* (the biggest) since the star's creation. Western science once declared the earth was flat and stationary, then that it was round and orbited the sun, then that the sun was stationary. Now, science confirms the sun moves through space and will eventually admit that the sun moves around the Dhruva Tara (Pole Star).

Q. Can mathematics be used to understand Adhyātma Vidyā?

The Guru asked the author: "What is sixteen divided by two?" The author replied, "Eight." The Guru said, "Eight multiplied by two gives sixteen. The denominator multiplied by the result gives the numerator." Then the Guru asked, "What is sixteen divided by zero?" The author said, "It is infinite or undefined." Then the Guru asked, "What is four divided by zero?" Again, it is undefined or infinite. The Guru declared: your mind is zero, and Nature is infinite and indefinable. When your zero mind multiplies with the infinite Nature, sometimes you get 2, sometimes 4, sometimes 16, and thus all concepts you imagine arise. This is how the conceptual material world is created. Finally, the Guru said, "Yat Bhāvam Tat Bhāvati"—the way one thinks, one becomes. But whatever one becomes is always within Nature because one can only think within Nature, not beyond it.

Nature is like Railway department. Though there may be hundreds of staff on a train, the train always moves on the tracks; the staff cannot take it off track. The Government lays down the tracks based on the demands of the people. Similarly, the track of the Jīva is laid down by Nature according to the vibrations and requests of the Jīva himself.

The author experienced that different levels of management must be properly maintained to live a peaceful life. One should manage to acquire amenities to keep the physical body comfortable with natural acceptance and without being under external influence. One should also manage time to understand the nature of Nature and the Self, to truly live as a human. Lastly, one should uphold the traditions of Nature so that successors may live peacefully, and one can have a better life after leaving this body—even if others consider this a superstition.

Results

- Managing things for the future even after leaving the body
- The transition from body consciousness to Jīva consciousness
- The Role of the Guru in Transforming Perception
- Realization of the existing Nature and Nature that we created
- How meditative and combining multiple things led to develop confidence
- Different levels of practice (body, Jīva, and actual self)
- Importance of passing traditions to successors.
- Developing Harmony in Society by :
 - The right understanding of Jīva leads to reduced conflicts
 - Moving beyond identity-based divisions (body, personality, status)
 - The Guru-Shishya tradition is a model for peaceful knowledge transfer
 - The realization that all beings are fundamentally Jīva, leads to harmony in relationships and society

Further Scope

- Moving beyond logical thinking to experience
- Realizing that Jīva is not separate from Deva (the Divine)
- Experiencing Jīva as Parabrahma (the Supreme Consciousness)
- Transcending all dualities
- Living as a Jīvanmukta (liberated while in the body), guiding others on the path
- This section will emphasize that the journey doesn't end with either death or self-realization

Conclusion

The journey of the *right understanding of Management done by Nature* leads to the *right understanding of management by individuals*. Each individual develops nurturing of nature and self within that. In this sequence of self-management, there is no destruction of nature or self. One need not compare or contrast to other traditions. The Bharathiya/Hindu traditions are accepted by nature so we must show gratitude to nature. We can use physical or any of the material science to acquire amenities that provide comforts only to the

physical body. But writing the right vibrations on self is the best management of one's life, as it helps one after leaving the physical body also. *Unless one experiences cannot accept this, and once one is given this experience by nature, he will not have the physical body to let others understand that experience.* So practice is only the way of *life management*. Select the right and righteous practice and manage life.

Acknowledgments

The author bows in deep gratitude to the wisdom blessed by Mother Nature and the RISHIS of Bharatha, whose teachings illuminate the path of managing self. The sacred guidance of Guru Samavarthi, Agastya Bhagawan, Valmiki Maharshi, Vyasa Bhagawan, Patanjali Maharshi, Markandeya Maharshi, Jagatguru Sri Adi Shankaracharya, Sri Chandra Sekharendra Saraswathi Swami, and Sri Rama Krishna Parama Hamsa has been an unshakable foundation for countless seekers of truth.

The author expresses thanks to the scientists of material sciences, as they struggled a lot to prove many things with material sciences and succeeded in many aspects as mentioned above.

The author also expresses heartfelt gratitude to Shri Gnanambica Degree College (Autonomous), Madanapalle, for its invaluable support in facilitating this study, and also to the AICTE, Sri Chaganti Koteswara Rao, Sri Samaveda Shanmukha Sharma for developing confidence with their teachings.

With utmost humility, the author acknowledges that this endeavor is but a small step in the vast ocean of wisdom imparted by the sages and Nature. May Nature's divine grace continues to inspire and uplift all educators and students in their quest for knowledge, wisdom, and truth guiding them

in mastering the self within this body and harmonizing the self across different bodies on varied planes.

Conflict of Interest

The authors have conducted this research independently and declare no conflicts of interest, ensuring objectivity and integrity in the study of spiritual concepts.

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