



Veda Jyotih:

JURNAL AGAMA DAN SAINS

Penerbit: Dewan Pimpinan Pusat (DPP) Dosen Hindu Indonesia (DHI) bekerja sama dengan
Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar dan Institut Agama Hindu Negeri Tampung Penyang Palangka Raya

THE ESSENCE OF DEATH AS THE EVOLUTION OF THE SOUL INTERTEXT STUDY IN HINDU LITERATURE

I Nengah Sumantra dan A.A Made Arsana Putra

Dosen Pendidikan Agama UHN I Gusti Bagus Sugriwa Denpasar, Bali

Email: nengahsumantra45@gmail.com

Abstract

Every religion teaches about the truth, which can be practiced by its people in this life. This truth they believe can keep them from all kinds of suffering. Hindu belief about life after death, it can be seen from the literary works that can be heard from the general public there are similarities with Islam, namely the Al-Sirat bridge, but in Bali this bridge is called Titi-Ugal-Agil. The bridge (titi) can also move to make it difficult for those who during their life did evil to cross it. With the explanation above, death in Hinduism is not the end of life, because in Hindu belief life will continue from the previous life until death. According to Hinduism, death and life will continue to occur over and over again (Punarbawa) until a person reaches his final destination which is Moksha. Based on this background, three problems can be formulated, namely (1) Why do people experience the process of death according to Hindu literature? (2) How is the journey of the atman/soul after experiencing the process of death, according to Hindu literature? (3) How does the law of karma affect the process of death in Hindu literature? The purpose of this study is to add to the literature as a reference that can support Hindus to have a clear knowledge of the essence of the soul's journey after death. The method used is data collection, literature, and observation. The theories used in this research are the theory of religion (religion), the theory of intertextuality, the theory of hermeneutics, and the theory of change. The results of this study can enrich the literature on Hindu religious teachings related to death. Death is a common thing for every living being, in this world everyone who is born into the world will surely experience death in the future. Heaven and Hell we can

feel in this world (when we are reborn). The goal of Hinduism is not Heaven, but moksha. In essence, death has an impact on the Law of Karma which includes: psychological, religious, socio-cultural and social impacts.

Keywords: The Essence of Death, Nature, Heaven, Hell, Punarbawa and Moksha

1. Introduction

God created nature and its contents, complete with all laws and teachings of truth. As a guide for every life in this world, holy people who receive God's revelations package it in a concept called religion. Every religion teaches about the truth, which can be practiced by its people in this life. This truth they believe can keep them from all kinds of suffering.

Some religions also teach the process of creation, preservation, and fusion (uttpeti, stiti, and pralina in Hinduism). But with different understandings, beliefs, mythology or circumstances in each religion. This process applies to all (everything) that exists, and there are no exceptions to everything, including humans. The process that occurs in humans such as birth and death is a cycle of a life, which is a natural process (natural law).

In Islam there is a belief that there is an afterlife. In this realm of death the souls of Muslims will pass through the Al Sirat bridge. For good people and people who stay away from God's prohibitions, and carry out all his teachings, will be able to cross the bridge easily and enter the garden of Paradise which is located in the heavenly realm. The Islamic conception of Paradise is a beautiful garden, decorated with blooming flowers, fountains and rivers flowing with water, milk, honey and balsam.

As for some of the Muslims of the view that, death is something that they have been waiting for (a gift from God), for Muslims

who are obedient to the teachings of their religion, this world is actually a prison for them, the grave is a safe place, and heaven is a place of return. As for evil Muslims or unbelievers, this world is heaven, the grave is the torment, and hell is the place of return (Al-Suyuthy, 2007: 11). In Islam until now there has been no source that says about the evolution of the soul (reincarnation).

Buddhism and Hinduism believe in rebirth, (reincarnation) but with different understandings. In addition, Buddhism also believes in the law of karma which is an absolute law, without a mastery of justice outside of humans themselves. Man is not punished by his fault but by the error itself which causes man to be reborn, before full enlightenment is attained. Every human being will experience rebirth somewhere, under what conditions man himself has shaped in this life in the past. Therefore every moment and every day is a day of restraint for Buddhists. Karma does not need to wait until the next life appears (Donath, 2005:55).

Hinduism is in some ways very similar to Buddhism, even in Hinduism there is a belief about Buddha avatars. Hinduism believes that the Buddha himself is the incarnation of God (Bhagavatam, 2007: 23). In terms of death, afterlife and re-incarnation, Hindus believe that the soul evolves. Hindu belief about life after death, it can be seen from the literary works that can be heard from the general public there are similarities with Islam, namely the Al-Sirat bridge, but in Bali this bridge is called

Titi Ugal-Agil. The bridge (titi) can also move to make it difficult for those who during their life did evil to cross it.

Death and life that always comes and goes should be a common thing for Hindus, but it is not so in reality. Most Hindus still cry, lament, fear and some even curse death as if death is their greatest enemy. Regret, cries of fear and disapproval of death are more felt or more felt, by someone who has a family, lover or loved one who dies.

The fear of losing relatives, close friends, and loved ones caused by death, does not only happen to Hindus or people who have shallow understanding of their religion. This fear also occurs in many people or Hindus who are diligent in studying religious teachings. This kind of fear problem can be seen in reality in society. There are still many people found in society such as religious lecturers, religious teachers, community leaders and even temple holders who are still crying over the death of their parents, siblings, younger siblings, wives or husbands, children and their families. The fear of death is also reflected in the language one conveys about death. The message or delivery of death is packaged in an accent, tone of voice and body language that reflects grief (sad news).

Fear and sadness due to death seems to have pervaded the world, so it is not surprising that small people who have shallow understanding of their religion to big people who pursue religious teachings such as religious lecturers, religious teachers, community leaders, stakeholders the temple is still stricken with sadness and fear of death. Even in the puppet stories of great people such as the great king Drestharata, Bhima, the great warrior Arjuna is also saddened by death. And

what we most deserve to highlight to be used as material for learning, consideration and discussion is that a Bagawan Drona also experienced a decision due to death. Bagwan Drona's desperation can be seen in the fragment of the story that tells the lie of the maha king Yudhisthira, who said his son Aswatama had been killed by Bhima. This lie made Bagawan Drona give up his weapon and stop fighting. This fragment of the story can be used as evidence that Bagawan Drona also experienced despair due to death.

2. Discussion

The cause of death of each person is not the same, if it is really observed carefully and with full accuracy, almost all deaths have different causes. Because there are so many causes of death from so many people, we will not be able to mention one by one, for that the causes of death can be grouped broadly, namely; death by suicide, death by murder, death by illness, and death by virtue of the Hindu view.

2.1 Death According to Hindu Religion

According to Hinduism, death is a very important moment, even when determining the meaning of one's life. Death will give meaning to all the effort and excitement that we get during maybe 20 years we live, maybe 40 years we live, maybe 60 years we live, or maybe just a few blinks of our eyes living in this world. Therefore, it is recommended that people immediately remember God Almighty at the time of death.

Hinduism has the belief that remembering and prostrating to God when leaving the gross body is very important in determining the place to be in the universe. The opportunity to remember God at

the moment of death is not a reward for doing nothing. It is the result of the habit of chanting, calling, worshiping and worshipping, remembering, shouting and surrendering completely to God. There is no need to be proud if you have the serenity of welcoming death, without having to get used to bringing awareness to Him every day. Only by getting used to the awareness of remembering God at the time of death will occur, and he will be able to take us to a beautiful place in spirituality.

Hinduism believes in rebirth and reincarnation of the soul (atman). Eternal and eternal soul. A person's soul during his life will experience joy and sorrow and is influenced by the law of karma. Therefore death is not a major disaster, not the end of all, but a natural process of the Soul (atman) which then returns to earth to continue its journey.

In Hinduism, the soul (atman) is eternal and does not experience death, it is eternal. Death is experienced only by this physical body. Death is a temporary cessation of physical activity and is a means for the atman to increase his level and then be reborn in another body. Like when we change clothes from old clothes to new clothes.

Birth in this world is a place for the soul (atma) to do self-introspection. Therefore the soul has to be born again and again until it overcomes Maya, reaches a state of equilibrium and realizes its origin. When a person dies, his soul along with the remnants of karma (karma wasana) leaves the body through a hole in the head and goes to another world and returns after spending some time there.

In the process of death there are several stages that will be experienced by

everyone. Namely as follows. The stage of weakening the bonding network of the five elements forming the physical body. The weakening of the network ties of the five elements forming the body will begin with several physical characteristics, namely: 1) Our body loses the strength of its motion. We find it difficult to move and our bodies feel like they are being crushed by a heavy object. 2) The next thing that will happen is that our eyes, mouth and throat feel tight and clogged. We become thirsty. Then our eyes, mouth and throat feel dry. We can no longer control our urinary tract and feces. Maybe from the sewer we will come out pee and feces uncontrollably. Our breath feels cold. This is the second or subsequent physical characteristic that in our physical body there is a weakening of the bonding network of the five elements forming the body.

Here as a reaction from the mind generally appear various turmoil of thoughts, emotions and feelings that are raging. For those of us who have studied the teachings of dharma, we know what we have to do. We must welcome this moment with calm and equanimity. Don't be carried away by the various physical pains, currents of thoughts, emotions and feelings that are raging. Must remain calm and be willing to let go of this life. Anxiety, fear, misery and unwillingness in welcoming death will exacerbate physical and mental pain. We must remember that everyone will die and everyone will inevitably experience the same thing as this. We have no other choice but to be at peace in this moment. 3) The third physical characteristic is that we find it increasingly difficult to breathe. The breath becomes shorter and it becomes very difficult to breathe. This is the last physical sign of

the weakening of the bonding network of the five elements forming the body. 4) Characteristics that death is imminent is the weakening of memory and consciousness. Because the physical body formed from the five maha bhuta elements is getting weaker and weaker, then we will start to find it difficult to remember the names of family or friends who are waiting around us, even then we will find it increasingly difficult to remember or recognize them. 5) Then in the next stage everything gets blurry. We will no longer be aware of the outside world. Our last feeling of contact with the marcapada realm (physical realm) begins to slowly fade away. Every creature (animal, human and including fetus and baby) that dies must undergo this process. However, the duration or time period for this process is very different for each creature.

If during this lifetime we live with a lot of selfishness and many dharma violations, are arrogant, arrogant, greedy, self-serving, angry, dishonest, have a lot of envy, dualistic thoughts, etc., this first transcendent stage will occur. be a terrible experience. Every person and every creature we have ever insulted, we vilified, we deceived, we hurt, etc., in this lifetime will appear full of anger and perhaps with a terrible form. Moments of our lives that are full of mistakes and emotional turmoil will be played back, which will make all our feelings confused, terrible, filled with horror, fear and deep sadness.

On the other hand, if during this lifetime we live with a clean mind, full of compassion, do a lot of good deeds and rarely violate dharma, this first transcendent stage will be a peaceful and beautiful experience. Everyone and every creature that we care about, or whom we have helped or made

happy in our lifetime will welcome us with a warm smile, affection and full of gratitude. With such a noble quality of life, we can also experience heavenly experiences of meeting holy beings or meeting gods. There will be peace in welcoming death.

2.2 Types of Death According to Hinduism

Bad Death In Hinduism, Our lives as humans today seem as if they were only once. Even then, the period of time is very short, the longest is only about 100 (one hundred) years. Compared to the lifespan of the universe, the lifespan of us humans is very short, as short as a flash of lightning in the sky. Our existence in this world is like a fleeting ride through. Deeper than that, all life will inevitably end in death. The sadhakas whose third eye has been opened know that there are many people in this era who after death have to fall into the lower realms (become bhuta cuil, wong samar, memedi, gregek tunggek, etc.), or be reborn as animal. And after being reborn there, not only will you experience very heavy misery, but it will also be very difficult to become a human again. Such spiritual downfall occurs because man is in avidya (ignorance, ignorance). Not realizing what the true meaning and purpose of this life is. Because of this ignorance, humans do not prepare provisions for death during their lifetime. 1) Salah pati is Dead, wrong pati is someone who dies or dies unexpectedly, 2) ngulah pati is someone who dies or dies intentionally or commits suicide.

2.3 After Death

The state of mind at the moment of death, at the time of the thoughts and desires that are dominant in consciousness at the time

of death, directs where the soul will go and what form in the next birth. For example if a person thinks of his family and children at the time of his death, it is very likely that he will go to the ancestral world and will be reborn in a family. If one thinks about money matters at the time of his death, it is very likely that he will travel to Vishnu Loka and will be born as a merchant or merchant in his next birth. If a person thinks evil and negative he will go to the lower world and suffer in evil. If he thinks of God at the time of his death, he will go to the highest world.

2.4 The Concept of Life After Death in Hinduism The Realms (Loka) in Hinduism

Hindus call Maha Pralaya the Day of Judgment, closely related to the evolution of the age of the earth called Yuga. Hindu cosmology says that the universe is made up of five elements called the panca maha butha, namely: Pertiwi (solid), Apah (liquid), Teja (plasma, fire), Bayu (gas, air), Akasa (ether). Brahman created the universe through asceticism, during and after the universe was created, Brahman merged into His creation.

"sa tapo ' tasyata, so tapas taptw, idam sarwam asrjata, yad idam kim ca, tat srstwa tad ewa anuprawicat, tad ewa anuprawicya sac ca tyao ca abhawat" "God did penance, after holding penance, everything was created, namely everything that exists in this nature. after creating, into His love God becomes one" (Taittiriya Upanisad) 2 The "world" created at creation (srsti) is eternal because it was created from Himself.

Hindu cosmology, says the universe lasts one kalpa, after which it is destroyed by the

elements of fire or water. Then Brahman rested for the night. The process is called maha pralaya (catalyst) and is repeated for hundreds of years for Brahman (311 Trillion years for humans).

The universe is in the 51st year of Brahman or 155 trillion years after Brahma was born. after Brahma passes the 100th age, a new cycle begins again, all creation that was annihilated is recreated, and so on. every one cycle is called Mahayuga. Yuga consists of four parts, each part has a different character. Mahayuga has 71 cycles, each cycle consisting of 14 Manvantara (1000) years.

Mahayuga begins with a golden age called Satyayuga, ends with a dark age called Kaliyuga. when Kaliyuga ends, a new age will emerge, in which evil humans are destroyed before leading a new, more peaceful life. that is the cycle of Satyayuga to Kaliyuga, and also Kaliyuga to return to Satyayuga. like summer to winter and vice versa, continuously. after the 14 Manvantaras take place, it is called a Kalpa period. During this period, the fused universe is called *Maha Pralaya*.

Pralaya is a synonym of Samhara, one of Shiva's five functions which means 'end', reabsorbing nature at the end of time. According to Vishnu Purana and Agni Purana, there are 4 types of *Pralaya*: 1) *Prakritika Pralaya*, 2) *Naimittika Pralaya*, 3) *Atyantika Pralaya*, 4) *Nitya Pralaya*.

Apart from that, there is *Yuga Pralaya*, at the end of the *Maha Yuga*, at that time there are many deaths (for example due to war or natural disasters) pralaya in Samkya philosophy means 'empty' nothing, the state achieved by the three trigunas (satwam, rajas, tamas) is in a balanced position.

Maha Pralaya is a natural process desired by Brahman, described as both Maha Kriya and Omnipotent. Before *Maha Pralaya* occurred, if awidya (darkness) caused humans to experience misery, then Brahman himself would appear in the form of an avatar. Bhagavadgita (II.7). It is known that there are ten avatars, namely: 1) Matsya (the fish), 2) Kurma (the turtle), 3) Wahara (the wild boar), 4) Narasinga (the man with the head of a lion), 5) Vamana (the little Brahman), a dwarf, 6) Parasurama (the Brahmin armed with an ax - a knight), 7) Rama (king of Ayodhya), 8) Krishna (the shepherd), 9) Buddha and/or Balarama (the religious leader, Siddharta Gautama), and 10) Kalki (the Destroyer).

The Day of Judgment as the day of reckoning of sins or the day of judgment is different from the Hindu Maha Pralaya. Maha Pralaya is a period of observation or rest of the planet, cosmic, nature, is a time of manifestation that is returned by Manvantara. Everything that is created will be reunited with God. Maha Pralaya is not a frightening event, but a pleasant event (santa) because at that time, all forms that originate from Brahman return to Brahman. Moksartham Jagadhita.

Panca Tan Matra as quality, Panca Maha Butha as Guna or nature. The Panca Maha Butha covers the entire universe of this universe and this real universe is formed by the elements of the Panca Maha Butha. The mental realm includes various levels of the universe that are spiritual or abstract. There are seven layers of natural levels called Sapta Loka. Sapta means seven and loka means universe. The seven layers of lika as cetana and acetana include: Bhur Loka, Bwah Loka, Swah Loka, Tapa Loka, Jana

Loka, Maha Loka, and Satya Loka. From Sapta Loka, what is known in general are three layers of nature (Tri Loka), namely: 1) Bhur Loka is the underworld as this real world. 2) Bhwah Loka as the middle world. 3) Swah Loka is the realm of Heaven. These three layers of nature are called the Tri Loka because of their interconnectedness. These three layers of nature are often referred to in divine symbols because the three loka Bhur, Bwah, Swah seem to have a close relationship with each other. The four layers of nature above it as the natural world consist of: Tapa loka, Jana loka, Maha loka, and Satya loka.

2.5 Cause of Reincarnation/ *Punarbhawa*

Punarbhawa is actually suffering that will be felt by every creature in this world, but on the other hand it is also an opportunity to do good karma, the existence of punarbhava according to Hindu teachings is due to karmawasana. Karmawasana arises from human actions, which is used as a guide for right or wrong in Hindu religious teachings is the word of God in the holy book. Karma in the past will make wasana or imprint on the atman, so that punarbhava arises. The duration of Punarbhava is determined by the number of wasanas in the atman, when viewed from a philosophical point of view, karma and Punarbhava are both processes that are closely intertwined with one another.

Every *karma* committed by a person is driven by thoughts, senses and passions that are not in accordance with the line of truth taught by religion. The result is a sin that must be borne by the atman, so that atman is reborn (*punarbhava*) which is all caused by

karma itself. In real life in this world where there are many actions which are filled with *sad ripu*, *sad atayai*, and *sapta timira*, will bring a person into suffering, to be able to eliminate the cause of *punarbhava*, one should be able to eliminate the cause of suffering itself by always trying to be introspective in the right direction.

The steps that should be taken to be able to free oneself from the law of *punarbhava* are decency, possessions, nobility, holy devotion and virtue itself. Indeed, it is difficult for us to free ourselves from the law of *punarbhava* unless we can do things based on religious teachings like what holy people like maharsi do, and even then only some holy people can do it, because many are still bound by worldliness.

2.6 The Impact of the Law of Karma on the Process of Death in Hindu Literature

2.6.1 The Nature of the Soul According to Hinduism

Great Soul. Infinite soul, Immortal and immortal. The Supreme Being Himself does exist. The world of names and forms is imaginary. He is covered by the Great Soul, like a snake on a string. When irradiated, the snake on the rope will immediately disappear. He gets enlightenment or knowledge from the Great Soul. This world too will disappear completely. Everyone feels 'I exist', 'I am, Aham Asmi.' Nobody says, "I don't exist." This in itself proves the existence of the eternal Soul or the Supreme Self.

2.6.2 The Journey and Impact on the Individual Soul After Death

The impact of the Soul when it leaves the body after death, is accompanied by

the mind, Prana, senses and Siksma-huta or elements (Sivananda, 2008: 23). The soul takes the subtle parts of the elements which are the seeds of the new body. All these elements accompany the soul. When the soul departs, the head of Prana catches up with it and when Prana has departed, all the other Pranas follow it. They cannot remain without the foundation or the base layer or the support of the elements. The subtle elements or Tanmatras form the basis for moving Prana.

2.6.3 Effects of the Divine Knowledge of 'Vidya' and 'Karma' Actions on the Individual Soul After Death

The influence of the sacred knowledge of 'Vidya' as well as the actions of 'Karma' during life in the world, greatly affects the impact of the individual soul after death. Sruti says that those who do not go with the help of Vidyā along the Devyana path to Brahmaloka or by using Karma along the Pitriyana path to Chandraloka are often reborn in a lower body stage and often die. The criminals go to the third place (Trinyam stanam). Another Sruti passage says that the soul which does not pass through the above paths becomes small creatures, flies, caterpillars etc., keeps returning, and perhaps one might say: 'Life and Death. They are in third place. Sinners are called little creatures because they take the form of bodies of insects, birds and others. Their place is called the third place because it is not in Brahmaloka or Chandraloka (Sivananda, 2005: 26-27).

2.6.4 The Psychosocial Impact After the Soul Dies

Psychologically in terms of Hinduism it is said, the self or Soul travels to

another world followed by all kinds of knowledge. He has full knowledge of what is forbidden and forbidden. It gives impressions from experience of every deed done in the previous incarnation. These impressions play an important role in the shaping character of the Soul in the next birth. The new actions in the next birth are motivated by the impressions of the actions in the past life. The senses develop skills in performing certain actions even without much practice in this life.

2.6.5 Impact on Culture and Society After the Soul Dies

a. *Impact on Religion or Hindu Religion*

According to Koentjaraningrat (1992, religion is one of the cultural elements that greatly influences people's lives. In terms of Hinduism itself, the belief in the Soul, the Supreme Soul, and its journey after death, ultimately has a relationship with the five.

This is the main belief of Hindus, commonly known as Panca Sraddha, which is the basis for the teachings to know the true God 'Tattwa'. Panca Sraddha is a guide for every Hindu in living and carrying out their lives. Panca Sraddha consists of: Brahman, Atman, Law of Karma Phala, Punarbhawa, Moksa.

b. *Impact on Death Rites or Hindu Religious Events in the Community*

Belief from a religious perspective about the journey of the Atman or the soul that still has consciousness after

death leads to community dogma which states that the journey of the soul after death is a sacred procession. For this reason, so that the soul has a good journey, gets a good place, and so as not to interfere with the lives of its living relatives, community beliefs arise which eventually lead to actions to carry out a ritual of religious belief itself.

c. *Impact on Community Social Relations or Hindu Religion*

When the soul leaves the gross body when it experiences death, it also affects relations between people, especially relatives left behind in the community. For example, when carrying out a death ritual for a deceased relative, it may not only be carried out by one or two people, but it is also necessary for the role of other communities to make the ritual a success. This is applied by the Balinese Hindu community by always establishing cooperation or brotherhood both in worshiping and carrying out religious rituals, this is known as Menyama Braya. Then this concept is rearranged specifically as Masekaa, namely the division of tasks in society in order to achieve the agreed goals on the basis of paras parselungiung sabayantaka (Keramas, 2008:15). Every time there is a ceremony including death, Balinese Hindus usually work together in a sphere they call Banjar in the community.

References

- Netra, Anak Agung Gde Oka. *Tuntunan Dasar Agama Hindu*.
- Anadas Ra. 2007. *Meningkatkan Kesadaran Diri Sejati Atman Menuju Kebahagiaan dan Moksa*. Surabaya: Paramita.
- Anton. 2006. *Kematian Akibat Listrik*.
www.freewebs.com/kematian_akibat_listrik/kematian.html
- Al-Suyuthy, Imam Jalauddin. 2007. *Spiritualitas Kematian*. Jogjakarta: Diva Press.
- Bakker, Anton. 2000. *Antropologi Metafisika*. Yogyakarta: Kanisius
- Bertens, K. 1999. *Sejarah Filsafat Yunani*. Yogyakarta: Kanisius.
- Bhagavata-Purana. 2007. *Awatara Inkarnasi Tuhan Yang Maha Esa*. Alih bahasa: Tim Penerjemah Hanuman Sakti. Jakarta: Hanuman Sakti.
- Bhaktivedanta Swami Prabhupada, Sri Srimad A.C. 2011. *Di Luar Kelahiran dan Kematian*. Hanuman Sakti.
- Bhaktivedanta Swami Prabhupada, Sri Srimad A.C. 2006. Cetakan Pertama. *Bhagavadgita Menurut Aslinya*. International : The Bhaktivedanta Book International, Inc. Alih Bahasa: Tim Penerjemah.
- Bhaktivedanta Swami Prabhupada, Sri Srimad A.C. 2008. *Bhagavad Gita Menurut Aslinya*. The Bhaktivedanta Book Trust.
- Damm, Muhammad. 2011. *Kematian "Sebuah Risalah Tentang Eksistensi dan Ketiadaan"*. Jawa Barat: Kepik.
- Carrington, Hereward, Raymond Buckland. 1986. *Amazing Secrets Of The Mystic World Mengungkap Misteri dengan Roh Penyembuhan Kebatinan, Peramalan*. Semarang: Dahara Prize.
- Cundamani. 1989. *Pengantar Agama Hindu*, Jakarta: Yayasan Dharma Sarathi.
- Dana, Gede Arsan. 2008. *Sanjiwani Jurnal Filsafat*. Denpasar: Fakultas Brahma Widya Institut Hindu Dharma Negeri Denpasar.
- Dasa, Satyaraja. (t.th). *Dialog Timur-Barat*. Alih bahasa: Yudhajit Dasa (I GN Yadnya).
- Donath, Dorothy C. 2005. *Pengenalan Agama Budha*. Terjemahan Dayananda T. Gowarman. Penerbit Karaniya.
- Donder, I Ketut. 2007. *Kosmologi Hindu*. Surabaya: Paramita
- Fokus, 2001. *Dan Kepala Bocah Pun Dipenggal*. www.com/progsus/?id=9010-35k-
- Fronidizi, Resieri. 1963. *Filsafat Nilai*. Penerjemah: Cuk Ananta Wijaya. Yogyakarta: Pustaka Pelajar Offset.
- Geldberg, Bruce. 2007. *Self Hypnosis*. Penerjemah: Cahaya Wiratama. Yogyakarta: Penerbit B-First.
- Gibo, Aiko. 1995. *Manusia Tidak Mati*. Alih bhasa: Dwi Helly Purnomo. Jakarta: PT. Gramedia Pustaka Utama.
- Ginarsa, Ketut. 2002. *Atma Prasangsa*. Denpasar: CV. Kayumas Agung.

- Hattu, Hangky. 1999. *Tragedi Penyerangan Dan Pembantaian Warga masyarakat Pada beberapa Desa/Dusun di Pulau Ambon*.
www.fica.org/hr/ambon/idSerial1.html.
- Hadiwijono, Harum. *Seri Sejarah Filsafat Barat 2*. Yogyakarta: Kanisius.
- Husainy. *Gejala-gejala Agama*, (Banda Aceh: Seri Penerbit Ilmiah, 1995), 93.
- Ida Bagus Gede Yudha Triguna, *Upadeca tentang Ajaran-ajaran Agama Hindu*.
- Kajeng, I Nyoman, DKK. 2003. *Sarasamuccaya*. Surabaya: Paramita.
- Kamajaya, Gede. 1999. *Hukum Evolusi Roh*. Surabaya: Paramita.
- Konstantinos. 2001. *Speak with the Dead*. Terjemahan Frans Kowa. Jakarta: PT. Bhuana Ilmu Populer.
- Krishna, Anand. 2002. *Kematian Panduan untuk Menghadapinya dengan Senyuman*. Jakarta: PT Gramedia Pustaka Utama.
- Kamajaya, Dr. Gede. 2001. *Alam Kehidupan Sesudah Mati*. Surabaya: Paramita.
- Keramas, Dewa Made Tantera. (2008). *Putra Sesana: Sistem Pendidikan Demi Ajeg Bali*. Surabaya: Paramita.
- Koentjaraningrat. 1992. *Kebudayaan, Mentalitas dan Pembangunan di Indonesia*. Jakarta: Gramedia Pustaka Utama.
- Kurniawan, I Nyoman. 2013. *Samsara "Perjalanan Sang Jiwa dalam Kehidupan dan Kematian"*. Surabaya: Paramita.
- Merleni. 2001. *Tragedi Sampit*. www.mail-archive.com/tlits@lists.colorado.edu/msg00286.html
- Mekir, Sudhita dan Suwidjajana, N. 1987. *Ilmu Ilmiah Dasar*. Denpasar: Universitas Udayana.
- Miri, Seyyed Mohsen. 2004. *Sang Manusia Sempurna*. Jakarta Selatan: Teraju.
- Moody, Rayamond A. 2003. *Hidup Sesudah Mati*. Alih bahasa: R.A.Susilastuti. Jakarta: PT Gramedia Pustaka Utama.
- Mundiri. 1994. *Logika*. Jakarta: PT Raja Grafindo Persada.
- [Mantrahindu 2014 \(Menenal Mati Salah Pati dan Ngulah Pati\)](#)
- Nala, Nugraha. 2001. *Upacara Nyiramang Layon*. Surabaya: Paramita.
- Nasution, Harun. 1973. *Filsafat Agama*. Jakarta: PT Bulan Bintang.
- Palguna, IBM Dharma. 2007. *Budaya Kepintaran sampai Budaya Kekerasan Pikiran*. Mataram: Sadampatyaksara.
- Palupi, Sri 2008. *Wabah Kematian Di Sekitar Kita*. Yayasan Satu Dunia: satudunia.oneworld.net/node/1445.
- Prahupada, A.C. Bhativedanta Swami. 1983. *Kembali Lagi Ilmu Pengetahuan Reinkarnasi*. Alih bahasa: Gaura Mandala Bhumi dasa brahmacari. Jakarta Timur: PT Pustaka Bhaktivedanta.
- Ra, Anadas. 2009. *Melalui Kematian Kita Lahir Kembali*. Surabaya: Paramita.

- Sivananda, Sri Svami. 2005. *Apa yang terjadi pada jiwa setelah kematian*. Surabaya: Paramita.
- Siwananda, Swami. 2005. *Apa Yang Terjadi Pada Jiwa Setelah Kematian*. Surabaya: Paramita. Alih Bahasa: I Wayan Punia.
- Suhardana, Drs. K.M. 2011. *Atman "Atman Brahman Aikyam"*. Surabaya: Paramita.
- Surya Wijaya, A.A. Prima. 2010. *Memahami Catur Marga "Empat Jalan Mencapai Tuhan"*. Surabaya : Paramita.
- Wiana, I Ketut. 2015. "*Konsep Mati Menurut Hindu*", <https://phdi.or.id/artikel/konsep-mati-menurut-hindu> (diakses pada tanggal 22 Mei 2021 pukul 13.00 Wita).