

The Doctrine of Birth and Death

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The Doctrine of Birth and Death

Fore-word

The birth and death are the natural happenings to humans. Life begins with birth. Life ends with death. As man is related to birth and death but he has not been understanding about birth and death and grows imaginations on those. He doesn't know any scientific information about birth and death. The truth is not known because of unscientific and Purana (mythological tale) related matters prevailed. **Man must know about beginning of life and ending of life.** This book is written with the intention of giving truth by eliminating untruth that was fixed in man in the two matters. The matters of this book are associating with the charters and become the doctrine, so this is called "*The doctrine of birth and death*".

Siddanta (Doctrine) associates with the Sasanas (charters). It can be said that it is a doctrine in the Brahma Vidya because of it is associating with the charters of Brahma Vidya (the education that describes about the supreme God). Six Shastras (science) are on the earth. Among it, the first five are related to the Prakruti (nature). But the last is related to the Paramatma. **1) Mathematical science. 2) Astronomical science. 3) Physical science. 4) Chemical science. 5) Astrological science. 6) Brahma Vidya science.** These are sciences but some said about other subjects by leaving this. Those are 1) Siksha 2) Vyakarana (grammar) 3) Chandam 4) Niruktam 5) Jyotishya (astrology) 6) Kalpam. Some argue that these are the sciences. We do not understand how these are sciences except the fifth that is Jyotishya. Man doesn't know which is the Shastra or which is not the Shastra, but he has been saying that every book is the Shastra. In these circumstances, man believes the matters which are written in the mythological tales about the birth of man as truth and these are sayings of Shastras. Let us discuss about these matters.

According to some books, the fetus in the body of mother gets life and Jeeva who entered the fetus has memories of his previous birth. Some stories were fabricated for supporting that matter. Besides, they depicted in Bhagavatha Purana that Prahlada got Narayana mantra initiation by Narada in the womb of his mother. According to the Maha Bharata Purana, Abhimanyu had heard the entrance of Padma Vyuha (arrangement of troops in lotus shaped position) in the womb at sixth month. In so many Puranic books and in history books, it was written that that Jeeva enters the womb of mother. So people believed that Jeeva could enter the womb of mother. All books that came later also again described the same matter that Jeeva enters the womb before its delivery. In the mind of entire people this matter is stamped and can't be wiped out. But we have been trying to reveal truth by denying that matter is not bound to the science and it is untrue despite we know

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that they are not in the mood for hearing my word. The result of an attempt is this book "*The doctrine of birth and death*". In this not only the matter of birth, but also the matter of death are controversial.

Some may ask us what your opinion is by writing the controversial matter which is not believed by anyone. For this my reply is! Though none believes the truth, it is always true. We wrote this book as my intention is to reveal the truth. In this doctrine it is said that Jeeva doesn't enter the fetus, so the fetus doesn't have life. The chief principle in this doctrine is after mother has delivered the infant Jeeva enters its body by first breath. Immediately after hearing these words without seeing what secret is written in this they keep it aside. So this secret of the matter before birth shouldn't be known and remains as secret. If we examine the said matters with the outlook of research, then we can come to the conclusion. I hope you should not leave the matters which are said now descriptively by believing the matters that were said in the previous days are correct.

It was written about Karna who was great warrior in the Maha Bharat epic that he was taken birth in the ear, the Vali the king of Kishkinda in the Ramayana epic was born from the tail, Drona the teacher of archery in Maha Bharat epic was born in the dish and the Matya Vallabh was born from the fish. Nowadays also some believe these words. As the people exist who believe untruth easily and those people exist who accept the matter, which is heard without thinking whether the heard matter is true or not, though it was written in accordance with their liking, it is accepted. But those who have believed the untruth matters do not believe the matter of birth which is written with so many standard evidences as doctrine. It is astonishing that besides the common people even the learned does not believe this matter. They believe the words of poets in the mythological tales by leaving the words of Bhagavan in Bhagavad-Gita. Some are unable to know the difference between the Shastras and mythological tales (Purana) and treat every book as a science. If the difference between the Shastra (science) and the Purana is not known, there is no opportunity for knowing about the matter whether it is true or not.

Man takes untruth matters to the mind in not only birth but also in death. After death, first the emissaries of Lord Yama, who is lord of hell, will take the deceased to the hell. They reckon the sins which are done in the living period and punishment will be executed according to the decision of Lord Yama. Jeeva after giving many punishments in the hell, the angels will take him to the heaven. There in accordance with his merit, he will get comforts by living amidst of celestial harlots like Rambha, Urvashi and Menaka. After completion of merit, he goes to the abode of Lord Brahma for re-written of new karma in the head and again takes birth. This matter is belonged to the mythological tales but not truth. But people believe that it is 100% truth and have been propagating it. They forgot even the words of Bhagavan that are said in Brahma Vidya Shastra.

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After getting death, man enters another infant body. But he doesn't know that he should not go to either heaven or hell which are not existing specially. After death, Jeeva immediately takes birth. He doesn't know that he gets experience of merit and sin in the period of living only and the hell and heaven doesn't exist. ***Thus far we have condemned the matters which are believed by entire people and revealed the doctrine of birth. Similarly we revealed the doctrine of death by condemning the hell.*** The matters of birth and death are not revealed by anyone so it will be new to the readers.

For eliminating the misgivings in the death and for knowing the details of birth, the matters in this book which are said in the method of science must be read with the research outlook. Those who read it up to the last without thinking over and those who leave it in the middle do not understand. It is important matter for knowing about birth and death that are first and last matter in the living period. If we do not know about birth and death, we do not know who we are and where we came from. We forget the day that is nearing for leaving the world by forgetting ourselves or without having any memory as we are Jeevas. When ill-health occurs to us and doctors say that for this disease there is no medicine. Though we know death is inevitable, we suffer that we are endangered. But we can't think that it is natural. Besides we become weak by fearing about death. So for avoiding like that matter we have to know first about the matter of death and birth.

These birth and death are the matters of not only man but also belonged to all living things. So it is applicable to every person of all religions. In some religions, they do not accept the word that dead again takes birth. In even Hindu religion, some persons may not agree with the matter of rebirth. Though man either accepts or not accepts, God said that the dead again takes birth. There is no evidence for the word that dead should not take birth. But so many evidences are there for the dead who has taken again birth. So many persons got remembrances of their previous life and revealed it. Those incidents become truth. One person got remembrance of his previous life incident like hiding the money and he made that treasure see by revealing his previous birth name, recognizing his house and relatives etc are occurred. According to this there are evidences for proofing the birth but there is no evidence for denying the rebirth.

Those who do not accept the births though they do not agree with the doctrine of birth and death, all must be agreed the death. Despite they do not need the doctrine of birth, the doctrine of death must be known. The doctrines that are said by me are occurring in front of us. If we compare the words of me with the happened incidents it can be known whether my word is true or untrue.

There are two methods like Adyatmika (study of spirit) and Vijnana (science). Let us discuss whether science was taken birth first or Vijnana was taken birth first. For this reply is! Science has taken birth from the thoughts of exploration of man's brain. Despite it is great science, it must come out from

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man. The science is the totalessence of new thoughtsthat is bound to science has come from man. But spiritualstudy belongs to the inner of man. The study of Atma orknowing about Atmais Adyatmikata. Some are trying to know Atma which is in all. Some do not know Atma. But Adyatmikata is in manthough man is known or not. The science has come out from Atma which is in man. The entire science has come out from Atma. So Adyatmikata is the first. The science is the second. The science has taken birth from Adyatmikata.

The Vijnana (Science) can be seen from Adyatmikata, but Adyatmikata can't be seen by Vijnana. Because of, Vijnana has physical sight only. To the physical sight either Atma or its study can't be seen. Atma has subtle sight. With the subtle sight anything can be known. We have described invisible detailsof birthingand the state of death with this principle. These matters that havecome out by Atmais scientific. So we said many times that it should be seen with theresearch outlook. We have responsibility for thinking over about already foundmatter despite we are unable to find new matter. If all are considered, its greatness can come out.

Each one says useless matters of anything. Some may think whetherthe uselessmatters are to be considered or not. But we do not say that all should be considered. The matters which are told as Science, Shastraand Doctrine mustbe deeply observed. We have said before that the matters which are not boundto scienceshould be leaved. Here the birth and death are the doctrines. So it should be examined withyour scientific outlookwithout striking off. By seeing like that, we can know truth. We again revealthat the teaching of birth and death are the matters of great turn, so it should be known with the scientific outlook.

Yours

Sri Acharya Prabodhananda Yogeeswarlu

The Birth

The details of birth that is to be revealed on the basis of the verse “ **Vasamsi jeernani yatha vihaya navani gruhnati naroparani tatha sareerani vihaya jeernanyanyani samyati navani dehi** “ is in the Sankya Yoga chapter of Bhagavad-Gita. Those, who knew that in the matter which is said by Bhagavan untruth doesn't exist, will understand the details of birth in accordance with the word of Bhagavan. Those who see with not only mere criticism but also with meaningful outlook can understand the complete details of this verse.

We are disclosing the fact that what Bhagavan said in this verse is not understood fully by so many people, because of negative meaning of this verse stands in them without their intention. For example, Bhagavan used the words, like **old garment, new garment and described the old body and the new body in this verse**. They did not understand the new body and killed the meaning of this verse. Those who don't have wise knowledge and foresight nod their heads to the new body, which is mentioned in the Gita. They nod their heads to the statement of some Gita commentaries that describe about Jeeva, which enters incomplete body of six months of gestation in the uterus. They further nod their heads that Jeeva enters the new house after leaving the old house.

They accepted that Jeeva enters the new incomplete house, though it has neither roof nor door. They did not ponder whether the new house means completed house and new body means the fully formed body. What Bhagavan said is! Atma leaves the old body for reaching completely formed new body. Where Jeevatma exists there Atma is also associated with the Jeevatma. If Jeevatma takes birth, Atma also enters along with Jeevatma. If we know how Jeevatma changes the bodies, we can also know how Atma reaches the new body. Therefore, on the basis of spiritual and scientific knowledge and as a doctrine, I am writing this with full information.

At the time of mating of woman and man, semen enters the uterus through the vagina of woman and begins to make a body, which takes nine months to form a fully developed body in the uterus of woman. The fully developed fetus is in the uterus covered with placenta has no Prana (life). So many persons don't know the fact. So many persons misapprehend that in the sixth month of pregnancy, life comes into the fetus. The life coming into the fetus, which is in the mother's uterus, is untrue. The infant who has remembrance of its previous life and grieving is untrue. Here some persons may get a doubt how the fetus moves inside the womb of mother without life? If life doesn't come in the sixth month, the fetus doesn't move in the uterus. But movement has been happening from the sixth month. Thus they may ask us that they believe the fetus gets life in the uterus. For this our reply would be! If we see the Jammi tree from distance, mistakenly we may think that it is

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Tamarind tree. In the same manner because of we don't know the cause of movement of fetus in the uterus; we feel that life comes into the fetus in uterus.

If we go near and see the tree, then we can know about Jammi tree, which appeared as Tamarind tree from distance. If we examine the changes in the uterus, the doubt is cleared. Therefore, let us know the changes of fetus in the uterus. From the 1st month of gestation period of woman to six months, fetus develops and forms to shape. The nerves of mother's body has caused for development of fetus up to six months. Some nerves, which arise from the Brahmanadi of mother's body, occupy the uterus and get connection with fetus through the umbilical cord and make it grow. We have to count the fetus as a part of mother's body like heart, liver and intestine. Like the nerves, which are occupied by supplying the power to the heart and liver, has caused for their function, similarly the nerves move the fetus on and off after six months of gestation.

The potter makes the pot by turning and touching it up to formation is completed. In the same manner consciousness of Atma through Brahma nadi makes the fetus grow until its formation is completed by moving it up and down. It keeps the fetus at cross position in placenta, makes it form a suitable body for the entrance of Jeeva. Some are under the illusion that fetus gets life by observing the movement. The nerves of mother's uterus have connection with fetus and make it suitable for the living of Jeeva up to completion of its formation for nine months period. After completion of formation the nerves make the uterus contract and stretch the vagina for expulsion of fetus. When fetus comes out from the mother's uterus, connection of nerves with fetus is to be severed. The infant body comes out as dead body from the uterus. Up to infant body comes out, life doesn't come. So it is a dead body.

Some persons may ask us ***“ if the fetus doesn't have life, it may decay and becomes harmful to mother's life. After six months, when the fetus doesn't move, it is harmful to mother. When the movement of fetus is stopped, at any time mother may get pain and she may be taken to the hospital. Then Doctor says that her fetus is dead and has to remove it by surgical operation without delay. Even the ignorant person also knows that life comes to the fetus by the fetal movement and whenever the movement of fetus is stopped, life goes out. How can we believe your words? If the life is not in the fetus, mother's life will be endangered. We perceive and believe that fetus gets life in the uterus “.***

For this our answer is! It is true that in the sixth month of gestation age, fetus gets movements in the uterus. If the movement of fetus is stopped, immediately mother gets danger. But by this only, if we think that life has come into the fetus and gone are mistaken notions. If life comes at the sixth month, it means before that month fetus has no life. Why not mother gets harm in the period when

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life doesn't exist in the fetus. Here all are mistaken, without knowing the truth. But the fact is though some organs are in body, it won't harm to us. In the same manner though fetus is a part of body, it doesn't harm the mother. The nerves of mother's body occupy the fetus and make it grow.

Therefore fetus is a part of mother's body. If fetus is moved from the sixth month by the nerves, mother won't be bothered. After completion of ninth month, fetus is completely formed and by the pressure of nerves, mother brings forth infant. Unlike in the body of anyone, due to unhealthiness if the fetus is disconnected from the nerves, which is raised from Brahmanadi before completion of sixth month, that fetus gets separated from the mothers' body and expelled out. It is called abortion. Mostly this incident occurs in women before sixth month gestation. Before sixth month the fetus doesn't develop into a form. Hence it bleeds out as blood or lump of blood. In advance of two months if abortion occurs, it won't bother the mother. As the days pass on, abortion will be troublesome.

After completion of six months, fetus will be formed as a form and not able to bleed. If nerves are disconnected from the womb of mother after six months gestation period, despite fetus is being separated, it is in uterus results in, and mother becomes unhealthy. Then its decomposition starts. If the fetus swells, adjacent organs of body are subjected to pressure; leads to pressure on heart. By this pressure, heart may not work. Unless Doctor removes the fetus, mother may not survive. This is fact, but we understand differently that in the uterus life has come and gone. If mother is healthy, the fully grown fetus is expelled by the pressure of nerves from the uterus after nine months. ***How the cloth that is stitched by tailor is useful for a person to wear, similarly the fetus that is grown by the consciousness of nerves is coming out from the uterus. It is worthy to live for Jeeva.*** In this manner, Jeeva enters the expelled infant body. After Jeeva leaving the old body, it is dead, at that moment he enters the new body which is expelled from uterus.

In the Bhagavad-Gita Paramatma said "***as a man puts on new cloths by giving up old ones, Jeeva accepts new body by leaving old useless body***". Jeeva wears new body according to his Karma. Suitable new body is available only according to his merits and demerits. There is a chance for the Jeeva to enter the body of infant at the time, whose head comes out partially from the uterus. So the infant that comes partially begins to cry. In some cases, life doesn't come for a minute or up to two hours. The reason is Jeeva who is destined to enter the infant body may lately leave the body. Thus the Jeeva, who is destined to enter the infant body, is dead in another place lately. Because of this delay, Jeeva enters the infant body lately. Here Jeeva enters the infant body lately after its expulsion. In some cases life enters the expelled infant body after some hours. Now we can see an incident. In that life has entered the infant body only after 12 hours is described in — page.

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The midwives in villages didn't know why Jeeva is being entered lately into the infant body. They pat the placenta by sprinkling the water, as they think that placenta has life. While midwife pats the placenta, Jeeva enters the body. When Jeeva enters, simultaneously breathing starts in the body. So, we can say that Jeeva's life starts with the first breath. When Jeeva enters the body, infant begins to cry. Then the midwife cut the umbilical cord by thinking that life has come into the body from the placenta. They believed that if the umbilical cord was cut before life comes to the infant, the life didn't come into the body, which is in placenta. So they don't cut the umbilical cord until they test the body whether it has life or not. It is true if we cut the umbilical cord before life comes, it doesn't come to the body. But the life is coming from the placenta is untrue. The reason for not coming life after cutting the umbilical cord is mentioned below.

Placenta is basically keeping the blood not to clot till Jeeva enters the body like a seed, which supplies the food to the sprout. It only maintains for some time. When Jeeva enters the body, breathe and blood circulation starts. Then the function of placenta ceases. So, placenta should be separated by cutting the umbilical cord. If we cut the umbilical cord before entrance of Jeeva, blood will be cooled and clotted and not fit for breathing and entrance of Jeeva. The cutting of umbilical cord before entrance of Jeeva is not good. If the ignorant person cuts the umbilical cord within a minute, while blood is clotting, Jeeva may come in. If Jeeva could not come at that minute, blood would be clotted and body becomes useless. Because of this, the known and unknown persons couldn't cut the umbilical cord before life comes. Some believe that life comes from placenta. The midwives, who believe this, will not give reply by asking like these questions. ***"You are telling that fetus has got life in the sixth month. When mother gives birth to an infant, life comes first whether to infant or placenta. If life comes to infant is genuine, why does it goes to placenta? Again why it does come to infant?"*** For these questions, midwives won't give reply.

We are not able to know our birth; because of we are in ignorance and darkness. It is like imagining the matter, which is in darkness. Some say that in the sixth month, Jeeva enters the fetus of uterus and grieves by remembering of previous birth, so let you think how far it is genuine. In previous days, they believed that life has come after birth. As Krishna Paramatma said, Dharmas became Adharmas, now they are saying that life entered the fetus before birth. In the previous days, the time of entrance of life into the body was taken for drawing the chart of horoscope. Nowadays this system is still followed.

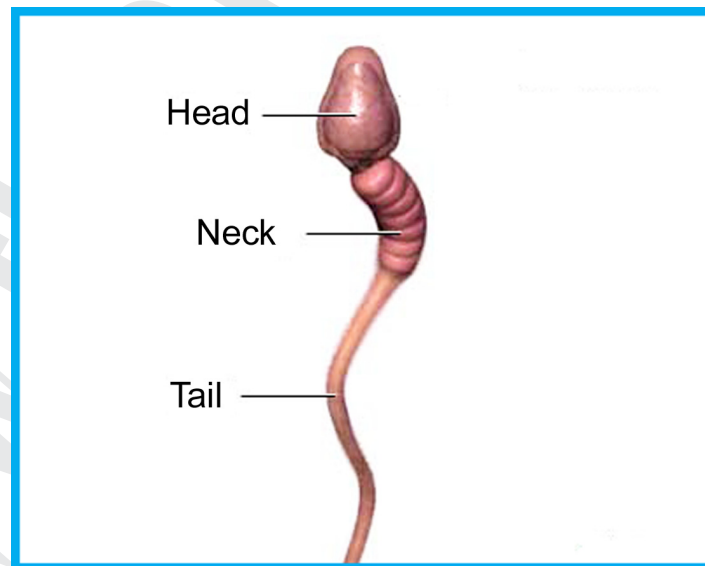
According to astrology, when first breath enters the body that time is counted as starting time of life of Jeeva for drawing the lagna chart. Now the time of delivery is only taken for calculation of horoscope charts, instead of time of entrance of life. The infant's real life starts when breath enters the body and not the delivery time. If we take the time of breathe that enters the body only for

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drawing the chart, it reveals future accurately. If we take delivery time for casting the chart, future is not revealed accurately. If Jeeva enters the body in the sixth month why not astrologers take that time as the ascending time for calculation of charts? As they are counting the time of delivery means, Dharma is not destroyed fully, but remained to some extent.

Now, the Physiologists and Doctors have many doubts. In their studies, it is revealed that sperm cell has life. One Doctor argued with a person, who listened to my teaching and asked like this. *“What he says is unscientific. Does he know more than us as we are physiologist or Doctor? The infant gets life after delivery is untrue. The Philosophers, who say that life comes in the sixth month is also untrue. The sperm cell in semen has live. If it gets union with ovum in woman, it grows as fetus and after completion of nine months, delivery takes place. It is a mistaken notion that infant body, which is expelled from the uterus, doesn't have life. We can demonstrate with sufficient proof that sperm cell has life. We have been extracting the sperm from the animal and keep it in suitable atmosphere for some time. If any need arises, we inject the semen in feminine animal vagina, for fertilization ”.* In this way he argued.

If we see the animal sperm in microscope, which is preserved in cool atmosphere from ' 0' — 4 'Celsius, so many sperm cells have head and tail and move forward. These cells swim by moving its tail. He, who sees it astonishes and thinks that sperm cell has life. The diagram of sperm cell can be seen in below para.

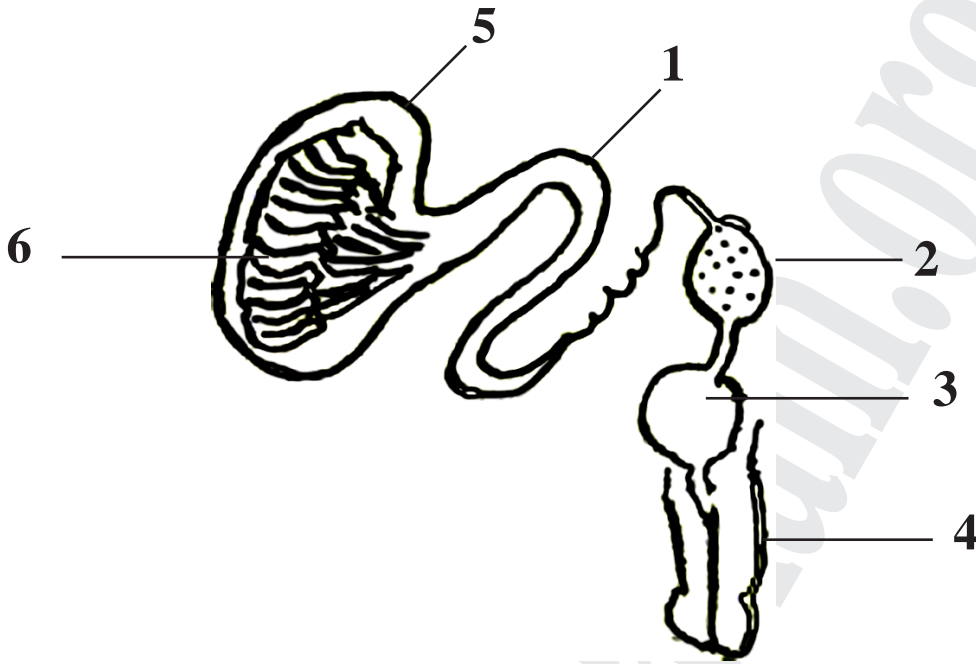


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The person, who sees the movement of sperm cell, thinks that it has life and life comes to the body after delivery is untrue. They asked us like this. *“ I have seen the movement of sperm cell in an experiment, so I do not believe your statement that life comes after delivery because of sperm cell has life before fertilization. If I believe your statement that life comes only after delivery as true, but what I have seen the movement of sperm cell is giving suspicion to me. Because of this I am under suspicion, whether your statement is correct or not. What is Doctor said to us, and makes me see is correct or not? What are you saying in this matter? “*

In the previous books, I revealed my thesis that life is not coming in the sixth month pregnancy, but it is coming after delivery only. Now Doctors say that sperm cell has life. Therefore now I am giving the details with scientific knowledge for removing their false assumption. Jeeva is not seen, but he is only visible to the eye of wisdom. Those Doctors who don't have eye of wisdom imagined only, but they have not seen Jeeva. Why did they imagine the sperm cell has motion after seeing its motion? If they think that sperm cell has life by its motion only, what about the buses and trains. Are those vehicles having life? Are the rockets, which are travelling without men, having life? No. As moving machines don't have life, in the same manner moving sperm cell has no life. Some persons may express doubt that without life, why has sperm cell move? To remove the doubt, we have to know, how the sperm cell is made in the male's body. Now I reveal the doctrine of birth in accordance with science which is still unknown even to the Physiologist and Doctors.

In male's body semen is made in testicles. Testicles are big in animals and small in humans. In those living things which are born from the uterus i.e., animals and humans, semen is produced. Each human testicle has more than 200 lobules. This lobule has made up of connective tissue and ducts. These ducts are called seminiferous ducts. The sperms are produced in the seminiferous ducts. The convulsed portion of excretory ducts passes from above to downward along with the posterior border of the gland. At the lower extremity, it turns upward. This duct is called epididymis. It gradually merges with the ducts deferens that is called reservoir of spermatozoa. It is continued to the prostatic urethra, where it joins the ejaculatory duct and terminates there. Man's testis structure is described below.



1. Epididymis Tube, 2. Reservoir
3. Prostrate Gland, 4. Sex Organ, 5. Testis, 6. Lobule

The sperm cells reach the epididymis and go to the reservoir where it remains for some time. During ejaculation it comes to prostate gland and joins with the liquid like milk, which is secreted from the prostate gland. Then it comes to the urinal duct where it joins with the liquid that is secreted from the Cowper's glands and with mucus that is like a gelatin secreted by mucus membrane. Then it comes out as white liquid. This is called semen. This semen gives nourishment to sperm. The sperm cells in semen have three parts. They are 1.Head, 2. Neck, 3.Tail. The sperm cells which are produced in the duct do not have motion. It doesn't develop fully. Its full development is in the epididymis and in the reservoir, where it gets motion. We have to notice that the sperm cell doesn't get motion until it fully has grown. The sperm cell swims in liquid at the speed of 4 mille meter in a minute. The tail of sperm cell moves like a snake, so it goes forward. These sperm cells don't move in the liquid of acidity. It moves in the liquid of alkaline. The sperm cells in the male body have power of movement for some weeks. After ejaculation it moves for only for some hours in the temperature of woman body.

Now we examine the reasons for moving the sperm cell. The liquid, which contains glucose that secreted in the reservoir, moves the tail. If the glucose touches the sperm cell, tail moves. Hence the sperm cell moves in male body as long as glucose is there. ***If glucose doesn't exist in the liquid, sperm cell doesn't move.*** How the lime stone moves when water touches, how the lime juice moves when baking soda touches and how mercury moves when heat touches, in the same manner the tail of sperm touches the glucose, instantly tail moves. As the sperm cell and glucose are not being adjusted;

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hence whenever glucose touches the tail of sperm cell, chemical action takes place. Owing to this chemical action, the tail moves the sperm cell. The sperm cell also moves forward by the movement of tail. Only by seeing the movement, it is mistaken to say that life has come to the sperm. Here all scientists are also mistaken. ***We have to know that whenever glucose doesn't exist, the movement of sperm cell stops.***

According to the opinion of scientists if the sperm cell has life, its movement is not only forward but also to sides and back. We have to observe that because of the sperm cell doesn't have life, it won't move to sides and back. The sperm cell only moves forward by the movement of its tail, which reacts to the glucose. Owing to chemical action, i.e., tail's movement, glucose is expended. When the glucose is expended, the reservoir secretes the glucose. Therefore there is no obstruction to the movements of sperm cell. At the time of mating, sperm is dropped in the vagina of woman. If the sperm cell gets union with the ovum of woman in the uterus, woman becomes pregnant. The sperm cell has to move far off to meet the ovum. The sperm cell moves forward while the tail moves. The movement of sperm cell is made to get union with ovum. Until the excreted semen has glucose in the woman's vagina, the sperm cell moves forward. If the entire glucose is expended, its movement also stops. How far the sperm cell moves is depended on the quantity of glucose in semen. During ejaculation prostate glands secretes more glucose that causes the forward movement of sperm cell.

Despite glucose exists in the liquid of acidic nature, chemical action doesn't happen, so sperm cell doesn't move. The sperm cells move only in the alkali liquid where glucose is reacted. In the women's vagina the liquids are acidic in nature. So, the sperm cell will be motionless and doesn't move forward in the vagina. The prostate gland secretes alkaline white liquid for averting the loss of dropped semen's vigour by the effect of acidic nature of liquid. Owing to the secreted sperm has the alkali nature, sperm cell can move for two or three hours though the liquids in woman's vagina have acidic nature. Prostate gland is cause for the semen being white. In each mating of male and female, sperm cell doesn't join with ovum, because in every attempt of mating the sufficient glucose, which is required for the movement of sperm cell, is not sufficient or by the effect of increasing acidic nature of liquid in woman's vagina. If glucose is sufficient in semen and the liquid of alkali nature is in full, though the semen cell moves forward, at that time if ovum doesn't exist for getting union, that mating becomes futile.

Any time, if favourable conditions arise, then only sperm cell gets union with ovum. If any unfavourable conditions arise, that mating is not fulfilled. So, it can be said that all mating of men are not fruitful. Owing to this, some get progeny very late. The animals, which are viviparous, mate one time only, that mating is fulfilled. In the animal semen alkali nature and glucose content is more. In the female animal only when ovum is released, that animal gets the changes in its body and attracts

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the male. If the male animal notices the changes in the female, it also gets desire for mating. The female gets desire for mating, when ovum released only and search for male. This state is called “*oestrus or on heat*”. When ovum is produced mating occurs. In that semen, sperm cells have opportunities for moving forward towards the ovum. Because of this if mating occurs one time in the animal, it will be fulfilled. In man, semen gets many obstructions to reach the ovum, until many mating occurs, it won't be fulfilled.

The sperm cell moves forward by the chemical action due to it touches the glucose, at the body temperature. Here we have to notice that optimum temperature is need for the chemical action. If the temperature is slightly higher than the body temperature it doesn't matter. If temperature is very high chemical action between glucose and sperm cell doesn't take place. The sperm cell is also destroyed at high temperature. If it is slightly lower than the body temperature, chemical action takes place. If it is very cold chemical action doesn't take place. But the sperm should not be destroyed. If the chemical action doesn't take place, the glucose in semen is not utilized. Now the semen is stored at **0 'Celsius** in cool atmosphere. If the stored semen gets warmth, again chemical action takes place and the sperm cell moves. So semen is stored and used, if any need arises. This process is done more in the animals.

Nowadays scientists have neither eye of wisdom nor subtle sight. So their thoughts are depending on the physical research. If sperm cell moves, their expectation is that it has life. They don't know about Jeeva. They do not know how many parts (the parts that are endowed with power) exist in the body along with the Jeeva for living. If Jeeva lives in a body, there the five elements must be existed. Jeeva resides in the body where mind, intellect, Chittam, ego etc like 24 parts exist, which are constituted by five elements like Akasa, Air, Fire, water and earth respectively. If 24 parts are not in the body Jeeva does not live. Jeeva leaves the body at death and wears the new body in birth, according to Bhagavat- Gita. In the new body there are four stages of development i.e., child hood, youth, maturity age and old age. But Paramatma never said that Jeeva is being developed in the uterus through the sperm cell. Jeeva's body has two parts. 1. Physical body. 2. Subtle body. Jeeva can reside in the subtle body, without having physical body. But Jeeva never resides without subtle body. The Sankya Yogis only knew well about the method of living of Jeeva in the body. Nowadays Doctors and scientists have not seen Jeeva, with their physical eye and only Yogis, who have wisdom of eye, can only see the Jeeva.

The sperm cell has a head and a tail. Head is pushed forward by tails movement. The tail functions as a vehicle to carry the cell forward. The head causes for fertilization. In previous Paragraph we knew only about tail. Now let us know about the head. In the head of sperm cell a round part is there. It is like a ball. It has brightness. ***If we explore and see the brightness in the round part, it is***

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made for facilitating to unite the ovum in woman's uterus for fertilization, and changes gradually to fetus. So this is said as seed in sperm. The ovum in woman's uterus is made from the ovary. In ovary, an ovum is produced every month. It is made of the material like protoplasm. The pair of ovaries, which are shaped like almond seed, is in two sides of uterus. The ovum, which is produced in the ovaries, stands in fallopian tubes. After mating, sperm cell moves forward in vagina and enter the flower shaped organ and reaches the fallopian tubes to unite the ovum. If the sperm cell unites to the ovum, it changes to zygote resulting in pregnancy. The zygote comes to uterus and penetrates into the membranes, which are made of gelatin and develops as fetus.

If the sperm cell gets union with the ovum, the zygote is formed. It is divided into so many cells and begins to form a new body. This process is called mitosis. This mitosis is a chemical action. When the sperm cell unites to the ovum, immediately chemical action takes place for fertilization. The sperm cell and ovum are made to facilitate the chemical action. These two are lifeless. During the chemical action, zygote is divided into so many cells. These cells are collectively formed and are made as fetus. After 3rd month of fertilization, an additional membrane is made to form that is blood filled membrane over the membrane of embryo in uterus. The blood vessels of this membrane and the blood vessels of mother are joined together. Some nerves arise from the blood vessels to form as umbilical cord and attached to infant navel. The umbilical cord supplies the needed oxygen, food and vitamins for the development of infant body. After fertilization, it takes 280 days for perfect development of fetus.

After fertilization, in a part of ovary, a liquid is produced for the protection of womb and merges with the blood. It contains progesterone hormone. This hormone gives strength to the nerves of uterus and protects from abortion. Mother has to protect her health for producing enough progesterone. If progesterone is not produced sufficiently in mother's body due to ill-health, it effects on the development of womb. If progesterone is not produced in the body, abortion occurs. So those who want to avert the abortion must take progesterone hormone in the form of injection.

In mother's body, some nerves, which come from the Brahmanadi, occupy the uterus. These nerves decide the shape of fetus. These nerves make the body grow and facilitate the delivery. These nerves move the fetus in the uterus. If the consciousness is transmitted lowly, fetus doesn't move properly resulting in improper growth in an order. If the fetus movement is not proper, due to ill-health of mother, resulting in asymmetrical growth like more development of upper body or less development of lower body. Some persons may have lower limbs that are grown more and upper body that is less grown. Some person's body may irregularly develop like very big head, their loins are either big or small and hands are either short or tall. For the orderly growth of body organs, the

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consciousness of Brahma nadi is required. If the consciousness of Brahmanadi doesn't exist, infant body neither grows, nor moves nor formed to shape.

Now if the Embryologists get the union of sperm cell and ovum in laboratory and make proper atmosphere by supplying needed vitamin, hormones and blood for its growth, after fertilization it undergoes to chemical action resulting in division of cells i.e., mitosis occurs. The divided cells grow only as lump of flesh and its further development is no more. The body is not fully grown and the half grown body is remained as lump of flesh. It doesn't get any shape. We understand from this experiment that the infant grows to a shape only in mother's body. Ultimately scientists failed in their experiment and knew that without touch of Brahmanadi, the body won't be formed. They agree the supernatural power i.e., God, which is beyond to realize. In their experiment, if the infant body is formed to a shape and Jeeva enters, they may tell that, there is no God other than them.

Some persons may get doubt about the story that Prahlada, the son of Hiranyakashyapa the demon king of previous Yuga, had heard Narayana mantram through Narada in the mother's uterus. Some persons may ask us how Prahlada heard Narayana mantram in the mother's uterus if he didn't have life. My reply is if we accept their words as Prahlada got life in the uterus, how he had heard the spoken words of those, who are out of body? If he heard, now the infants who are in the uterus also have to know the teachings of those who are out of body. We can't find anyone, who says that he had heard like Prahlada. If we examine about Prahlada keenly, his story is the imagination of poet. Brahavidya (the education which describes Atma and Parmatma) is only known to Yogis. The language pundits and poets don't know about Atma and Paramatma. So the writings of poets, who don't have wisdom, are incorrect.

The matter of Prahlada is an epic story. The epics are fabrications. The poets, who wrote according to their inclination, fabricated the story of Vishnu in the matter of Prahlada. By hearing these stories, the poets began to write the fabrications by thinking that the epics might be true as it was written by the elders. So they had harmed the sciences (Shastras). Though I am saying the truth, they do not hear my word and argue with unrighteousness without knowing what Dharma is and what Adharma is and become opponents to the revealed matters of Gita.

My teachings are related to Jeeva and Atma. So it is applicable to all living things. Birth is not only to man but also to all living things. My teachings are applicable even to insects, animals, birds and beasts. Some people may ask me "if Jeeva has entered egg after it has come out from the womb but egg is motionless. For coming into conclusion that the motionless egg doesn't have life but we notice that young one is coming out from the egg with life. How far your teaching is applicable to the oviparous lives? Does the egg have life? Does Jeeva enter the egg when it comes out from the womb? "

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If we know these doubts we can understand the oviparous. Now let us know about the egg of Fowl. Some differences exist among the Jeevas who take birth from the egg (oviparous) and the Jeevas who take birth from the embryo (viviparous). The thesis is the same, but in taking birth some difference exists between viviparous and oviparous lives. The thesis i.e., the birth takes place when first breath enters is applicable to all viviparous, oviparous and trees, which grows from the seed. If we take the birth of Fowl, after puberty some materials are produced in the body of Fowl and grow day by day as an egg shape. In the body of fowl the needed materials are being produced, at that time Hen made connections with Cock. When the Cock treads upon the Hen, results in, a material reaches the material that is made for egg in the body of Hen. Then the materials in the Hen's body begin to change as eggs and come out. In every day, Fowl makes an egg.

If we examine an egg we can see a white yoke and yellow yoke. In these materials no life exists. So we can say that egg has no life. Life never enters the egg, when it comes out but life enters the fetus, when it comes out. This is the difference between oviparous and viviparous lives. The materials in the egg are lifeless and it can change in proper atmosphere. The egg is made to change at 40 centigrade temperature. Among the different species of eggs, different temperatures are need for the development. The eggs are made to undergo chemical action at proper atmosphere. The egg is made with needed proteins and vitamins for making the body of chicken. In the egg chemical materials are filled like the hand grenade. As the hand grenade blows by the pressure, eggs also begin to change as chicken, when proper temperature touches the egg.

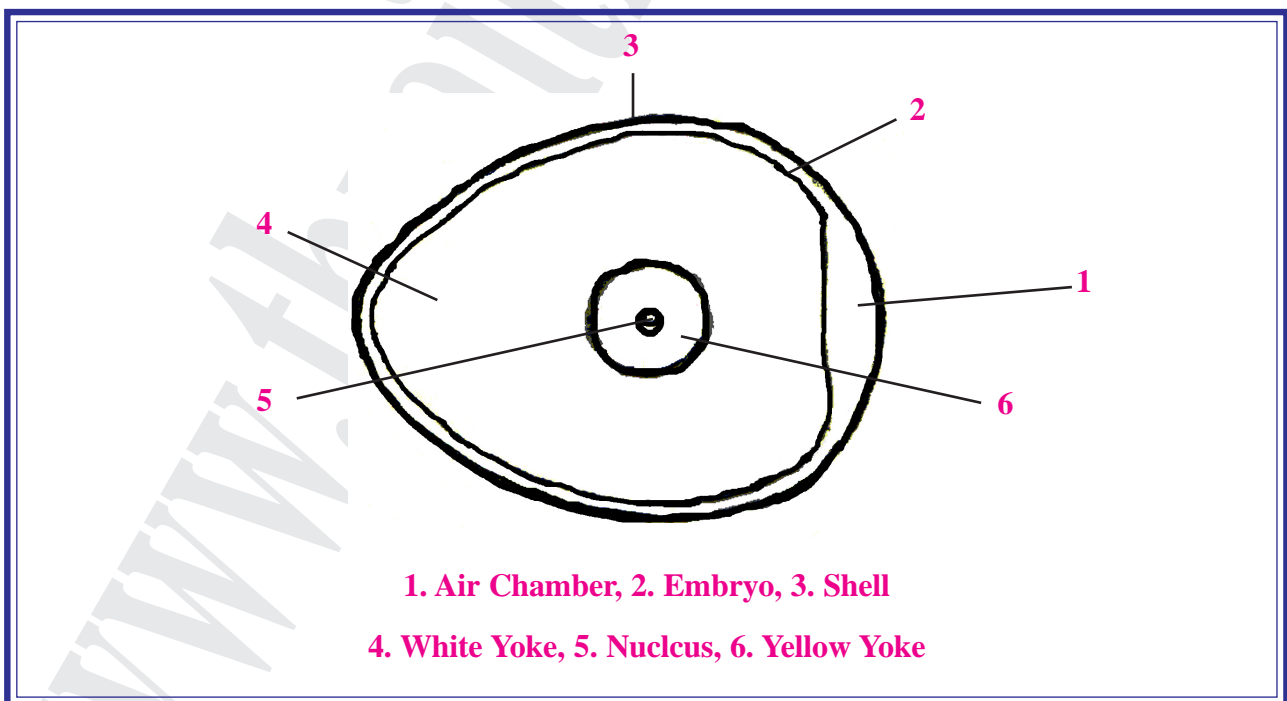
When Hen hatches the egg, the heat of Hen touches the eggs resulting in; the materials in the egg begin to convert to chicken. In the middle of yellow yoke of an egg one round material exist. It is Nucleus (male sperm). It begins to change at the time heat touches. The sperm develops by taking yellow and white yokes. Therefore the yellow and white yokes are counted as female cells. When proper temperature touches, the male and female cell unites and changes to young ones. In human, sperm cell unites to the ovum in the fallopian tube. But in the egg, when heat touches, the germ cell begins to change. In the egg, the chicken takes 21 days for development of its body. The time is taken for the development of an egg among many species of eggs is different. Each species of egg takes different time period for its development. The materials in the egg are destroyed at 40 centigrade. Because of this, during summer season the change of egg to young one is very less. The eggs will change to young ones not only under the Hen, but also anywhere at the proper atmosphere.

Nowadays machines are available to make young ones from the eggs. In the machines proper heat will be supplied to the eggs. Then it will change to young ones. It is called incubator. In some incidents the eggs, which are kept in the pot are changed to young ones. Some Hens lay the egg without connection of Cock. The eggs, which are laid without Cock can't produce young ones even it

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is hatched, because of the male germ cell is not in the egg. In that egg the white, yellow and remaining female materials are there, but male germ cell is not in the yellow. The eggs which are produced by the Cock treading have a male germ cell. Treading upon Hen by Cock is needed every day for producing the eggs daily. If Cock treads upon the Hen onetime it gives one male germ cell only. Therefore the Hen, which produces eggs attracts the Cock by whistling and gets treading by the Cock every day.

In the oviparous, the young ones are produced from the egg like the infant, who is made in the placenta of uterus in human. The young ones which are produced from the eggs do not have life like the infant who grows in placenta doesn't have life. Here noticeable information is, infant who has got delivery from the placenta gets life only at out of body. But in the oviparous, the young one gets life before it comes out from the egg. The both viviparous and oviparous lives get life through first breath only. The lifeless young ones won't come out by breaking the egg shell. The power for coming out from the shell is available only when it is with life. Because of this, God arranged the young one, which gets life inside of egg for breaking the egg shell. We have known the thesis that when body is prepared for living of Jeeva, Jeeva enters that body by first breath. Similarly in the young one which is produced from the egg, Jeeva also enters it through first breath. Some persons may get suspicion here. Air is necessary for breathing. Some persons may ask us, how the young one take breath within the egg as air is out of egg shell. Our reply is when egg is made in the body of Hen; the materials which are need for the growing as young one are filled in the embryo sac. Between the embryo sac and shell an air filled place exists. Below in the diagram air filled place can be seen.



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Jeeva enters the fully grown young one in the egg. At the time of completion of formation of body of young one, the membrane tears itself and the body of young one occupies the entire egg. After tearing the membrane, air spreads over the entire egg. Then Jeeva enters through the first breath as the air is in the egg. Now Jeeva is breathing inside air of an egg. Some minutes after breathing, entire oxygen in that air is exhausted. Despite breathing is being done, the young one suffocates and begins to kick by piercing the shell with its nose, because oxygen is not available, resulting in shell breaks up into the pieces. Then the young one begins to live with outer air. This process is applicable to all oviparous lives. As woman gets abortion, similarly some eggs become rotten. Till now we knew the birth of oviparous lives. In the matter of oviparous lives, we understand the eggs have no Praná. Now let us know how the plants take birth on the earth.

Like the young one who takes birth from the egg, the trees are taken birth from the seed. As the egg, which are made in the Hen's body has no life, the seeds also, which are made from the trees has no life. Some feel surprise by hearing the seed has no life. People confidently believe that seed has life. They astonish by hearing my word. Some persons may close this book without reading because of they think my word is untrue. Whosoever believe it or not, seeds do not have life is true.

As the egg is made in Hen's body, seeds are made in tree's fruit. Every seed is divided into two parts and called cotyledon. Some materials which are need for sprouting are filled in the seeds. In the cotyledon of seed, the chemicals and some foods that are need for sprouting are made. The seed is covered with the layer for protection like the shell that protects the egg. In this layer a cotyledonary node is there. The cotyledons are hinged to the embryonic axis at the point called cotyledonary node. In this node a small **point** is there. This point is very important in the seed. In this point male germ cell is immersed. In the seed except this point remaining cotyledons should be counted as female cells. It is divided into two parts. One part is called plumule. It grows up as stem. Another part is called Radicle and develops as primary root.

These are covered with a layer and called germ protection layer or seed coat. The seeds, which don't have this thick layer (husk), are destroyed as it doesn't have protection. So these seeds do not sprout. In the seed a pore exists near the node. If the husk and pore exists then consider that seed as fully matured. If the cotyledon is not matured, husk is not completely made and the pore is not formed, then consider the seed as not matured. These immature seeds don't give birth to sprouts. Fully matured seeds can change, when water touches. The seed, which is fallen in the earth, begins to sprout when water touches. Water enters through the pore near node of the seed and touches the point. Then the point and cotyledons begins to change. Cotyledons become soft. The point begins to sprout by obtaining nourishment from cotyledons. Then the outer layer begins to soften and tears itself.

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One part grows from the point as Radicle and enters the earth as root. Second part, Plumule grows up as the stem. As the body of young one has grown despite it doesn't have life in the egg, similarly the embryonic cell grows as sprout, which is in the point, despite life is not in the seed. This growth is only by the chemical action. During growing of sprout, it obtains nourishment from the materials in the seed. The germ cell while obtaining nourishment, changes to a plant. Small leaves are made on the stem. Small roots are made on the part that enters the earth. This small seedling doesn't have life. This seedling takes the nourishment from the seed by chemical action.

We can say that plant doesn't have life until it blossoms with leaves. According to the thesis, Jeeva enters the body only through the first breath; until the plant is taken the first breath life does not come. If the sprouts have fully grown with leaves and stomas (pores), then only it is fit for entering the Jeeva. Jeeva enters the plant by first breath, when leaves, stomas and stem are made completely. Plant takes breath through the stomas, which are under the leaf. When breath enters the pores, Jeeva also enters the plant. We shall easily recognize when life enters the viviparous and oviparous lives. Though life comes to the sprout, no one knows when breath enters the plant. When life comes to the sprout, it takes breath through the leaves. It takes nourishment through the roots in the earth and makes carbohydrates by getting sunlight on the leaves and grows.

The seeds are also spoiled like the woman gets abortion or the eggs become rotten. Owing to high temperature or the dryness of moisture, the inner materials of the seed doesn't facilitate for sprouting. Those seeds which do not have husk, rotten seeds and long standing seeds don't sprout. The embryonic cell doesn't sprout because of materials in the seed are not facilitating for sprouting. From this we have to learn that all seeds get birth through the first breath only. The living things in the sea also take water as breath. In the same manner all lives wear new body. As Atma exists along with Jeevatma, so Atma along with Jeevatma enters the new body. We have learnt that what the new body is when Atma enters the new body. For more details about Atma, we shall look into the next verse.

Noticeable matter: For the verse of Bhagavad-Gita "*Vasamsi Jeernani*" "what we say the details are new. So I hope you think well and understand this theory. There will be many suspicions and questions arise whether it is true or not. For clearing the doubts, some realistic incidents are revealed. Approximately 25 years back in the Enadu Telugu news paper under the head line "*anaughty*" was published. According to this, a woman delivered an infant in England hospital. Doctors examined the infant and declared dead, as the infant did not get consciousness until an hour. Then the body was kept in the mortuary room. After some time an old lady, the grandmother of infant came to the hospital and enquired about the infant. After knowing that baby was dead, she went into the mortuary room and uncovered the cloth on the head to see the face of the infant and found the infant was

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moving alive. She immediately took up the child with joy and showed the child to all. Then she handed over the infant to her mother. Then Doctors came and examined the child. They found that infant was healthy. Doctors' face turned pale as they did not know the reason to give explanation. They kept the child in their observation for a month and discharged from the hospital.

An incident occurred recently in the Gose hospital, Tirupati. The lady Doctor, who was mistaken, thought "How had I mistaken? After examining all tests, I have decided that infant didn't have life. An hour later how does the infant become alive?" She began to introspect. She read my book the doctrine of birth and death. She met me and disclosed where she had mistaken as this thesis was not available in the books and accepted her mistake. Then I asked her if the child didn't have motion, what you call the stage. ***She replied that child was in swoon. Then the child was kept upside down by patting the body. Even now if the body did not get motion, then they use two kinds of injections.*** Still the child didn't come to consciousness; they decided the child as dead. Then I told her that if child was unconscious and breathing didn't exist, it could be said as swoon. If breathing was not found in the child and was unconscious it could not be said as swoon. First you examine the breath and knew whether the child was alive or not. You can see many illustrations that were supporting the doctrine of birth and death. In this way I advised her.

1. The Child is alive, but Doctors said that the child is dead.

(Endau, Hyderabad, Seetha phalamandi. Nov 30. 2001)

The mother has been rejoicing for her nine months labour that is to be ripened shortly as she goes to bring forth a child, who tickled her in the womb. That minute has arrived. Doctors said that child was dead with heart problem. Doctors handed over the dead body of child by putting it in the gunny bag and took their signatures. But the child's father came lately to the hospital. Then the episode turned differently. The child's body has moved, while they were waiting for father of child. This incident occurred in the Gandhi hospital, Hyderabad. The details are mentioned below.

Prakash, 25 years old and Renuka, 20 years old got married last year. When Renuka carried pregnancy, she went to the Gandhi Hospital for medical examinations. They admitted in the Hospital. Renuka gave birth to a male child at 7 p.m. Doctors examined and declared that child as dead. The staff of Hospital handed over the dead body to Veeramma, the mother of Renuka and got her signature. Renuka's husband Prakash was not there at that time, as he went out. After an hour Prakash came to the hospital and found the child body was moving in the gunny bag. They were delighted very much and informed the Doctors. Then the Doctors found the child alive and kept the child in premature unit. Now the child is under treatment. Doctors have to introspect about this incident.

2. Doctors say life came and left before coming of life

Father's name: E. Ramamohan Goud. Mothers name. E. Vasavi.

Hospital name: Ganga hospital. Date: 22-7-2004. Time: 6.30 Am.

Smt Vasavi who was a pregnant lady got examined in the Ganga hospital by the lady Doctor. Doctor told Ramamohan Goud that the unborn child in womb was healthy. After some days Vasavi was admitted for delivery. She delivered a child. Ramamohan Goud saw the child 15 minutes later. The child didn't have either movement or breathing. He asked the Doctor about the child. They replied that infant was born with heart problem, so she took very light breathe that was not visible. If the infant grows with this heart problem, parents have to look after the child life long. After hearing these words from the Doctor, father got dislike on the child. Then the Doctor brought a van for sending the child to the intensive care unit in another Hospital by putting oxygen into the nostrils of child. For completion of these procedures approximately 45 minutes time had elapsed. The Doctor in that hospital declared that child was dead.

Ramamohan Goud hid the matter without revealing her wife Vasavi for 20 days to save her from any shock about her dead child. Here, Doctor's mistake is lack of knowledge to understand the child, who doesn't have either movement or breathe by telling about child that she takes breathe slightly with heart problem. His second mistake is to defend his action by saying that the heart of child is weak and if she grows elder, she won't move. Third mistake is sending the child to another hospital by putting oxygen into the nostrils of child for I.C.U, and declaring the child as dead by the Doctor of another hospital. Doctors do not know the fact that on rare occasions, life will come to the child lately after delivery is the big blunder.

The Doctors, who did not know the fact that life might come either within a half hour or one hour or two or three hours after delivery, told about child that it took little breathe slightly without ascertaining whether life had come or not. Sometime later they declared that life had left the body. In this incident, the parents, who were dreamed for their children, lost the child due to lack of wisdom. Doctors are indirectly killing the children in their initial stage of life due to not knowing the fact.

I request the Law authorities for issuing orders to stop the indirect killing of infants that grieves the parents because of murder is uncivilized act. Due to defect of medical education people did not know when life comes to the body. So, I hope law authorities should interfere for changing the medical education to defect less by teaching the fact and for protecting the infants.

3. Before coming of life, Doctor said that infant was dead

Father's name: Mallesh. Mother's name: Rajita.

Hospital name: Vijaya nursing home, Karmanghat. Date: 26-08 – 2004.

Doctors: Dr Satyanarayana and a Gynecologist.

Mallesh was a poor labour, who worked for hire. His wife was pregnant. He carried her to Vijaya nursing home for delivery. She delivered a male child. Doctors examined the child and declared dead. When Doctor said about the child, Mallesh was not in the hospital. After an hour and thirty minutes Mallesh came to the nursing home and heard the death of his new born child from the doctor and got worried. They thought that dead child had to be buried. Their relatives went to dig the pit for burying. At that time they were moving from the Hospital. Mallesh took the child into his arms at a last glance and found that child was alive. He was astonished and cried aloud that his child was alive. The Hospital staff was amazed at this incident. At that time the umbilical cord was not removed. Immediately Dr. Satyanarayana came and examined the child, and removed the umbilical cord. He recommended the child for sending to the Ovaisi Hospital. Then the parents took the child to the Ovaisi Hospital and got examined the child. Then the parents' joy knew no bounds, when they know that their child was healthy.

If the child who took breathe in the hands of his father did not open his eyes for some minutes, the child would have been buried. Local people and relatives asked the Doctor why you have declared the child as dead though child was alive. Doctor did not give reply due to he did not know the reason. E. TV reporter Rehman went to the Vijaya nursing home and pursued this matter. Then Doctor said that he did not make any mistake and threw the blame on the Gynecologist, who examined and observed this matter. This was telecasted on E.TV on 29th August, 2004.

4. The infant got life in cremation ground 12 hours lately after delivery

Mother's name: Sumati. Hospital: Gayatri clinic (Kalvakurti).

Date: 5-10 -2004. Doctors: Dr. Muvva Rama Rao and Dr. Himabindu.

The scientists, who have done so many researches, found somewhat in the physical matters, but still unknown matters are there. The scientists, who say that they knew everything and what they have known is only true but so many matters are there, which, have to be explored. They do not keenly observe any matter and are doing offence to the society by pretending like great doctors. When a goat brings forth kids, people simply disposed of those kids, if those do not have life. After three hours, if the two kids get the life one by one, it is surprising. But we should not observe it because of it is an animal. Though the same incidents occur in society, they are not minding. So I do not understand what to say is about that incident. Our fruits of research must go towards the

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civilization of society, and not towards the uncivilized society. The science is to be used for the existence of men and not to be used to kill the people in child hood. There are so many examples. Those are not only in Andhra Pradesh state but also in all countries as the infants are killed indirectly. Now we discuss an incident that occurred in a hospital Kalvakurti, Mahaboob Nagar Dist.

Smt Sumati belonged to the village Nazurullabad in Jadcherla mandal. She joined in the private hospital at Kalvakurti on Tuesday, 05-10-2004 for delivery. She delivered a female child after she was undergone a caesarean operation at 5.00 P.m and the Doctors declared the child as dead after examination. The parents have brought the child to home at late hours. That day was Tuesday; they decided to bury the child on Wednesday morning. As usual, while they were burying, the child suddenly began to cry. They brought the child to their home with astonishment. The child was safe. They became furious on the Doctor for his declaration that child was dead, after examination. They attacked and tried to close the hospital. Then the Doctor, who declared the child as dead, ran away.

Here we could see clearly the matter, which could not be known even to the Doctors. People do not know the fact that infant gets life only at that time when it comes out from the uterus. The Doctors escaped when they were attacked, as they thought that they had done mistake. They did not understand how the life had come next day to the child. The infant had no life, when she was delivered was a fact. As the doctor did not know the fact, he felt that he did a mistake, so he had escaped. It was a disgrace to his knowledge. In this connection, we can understand the matter, which is unknown to the Doctors. We have been telling since 30 years but they are stubbornly talking and questioning me in this matter as they knew all things. What can I say, I hope you consider in this matter.

Man who doesn't know about his birth is also mistaken about his children's birth. So many parents have a false notion about their children that they are dead in the uterus before life comes. Some men are burying the child, who doesn't have life and some men leave the child in the places where people do not move or throwing in the thorny shrubs or in the drainage canals, after Doctor told that the infant is dead. In the same manner incidents are occurring in thousands. In Andhra-Jyothi daily news paper a news was published on Monday, 13 - 09 -2004 in Dharmavaram, Anantapur District.

5. An orphan infant was embraced by a couple on 12 -09-2004, Dharmavaram

This is an incident of a couple, who embraced an infant that was thrown by the mother. The police went to Goods shed near railway crossing in Dharmavaram to take over the abandoned child by hearing about the child. They found the child was alive and sent to the hospital for medical check-

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up. Though the infant was crying, no one came forward to take up the child, except Police circle Inspector Victor and Sub Inspector Sreenivasulu. They traced out the child from thorny shrubs and moved the child to the hospital. Doctors gave medical aid and the child was healthy. Many persons came forward to embrace her for adoption, but the police inspector thought that child should be handed over to only childless, financially rich parents resulted in justice would be done to the child. V. Devadanam and Saroja who were childless, belonged to Guntakal came forward for adoption. Then the police inspector Victor handed over the child after taking particulars of them.

There is possibility of thinking that infant had taken birth due to their parents illicit contact, so mother has thrown away the child. Now in this modern age, so many doctors are there for removing pregnancy. So any lady doesn't wish to grow her pregnancy for nine months. The majority cases are the incidents that are thrown out by the mother because of she felt that infant is dead. This incident was about a child, who was thrown out into the bushes after parents have come to conclusion that the child was dead. If the child got life after it was abandoned, someone may take up after seeing the child, otherwise it might be carried by dogs. Nowadays these types of indirect killings have been increasing in the society. For the last thirty years despite I am saying, they mocked me without knowing the truth. I request the honorable Justice and courts to come forward for preventing the indirect murders.

6. Oh Mother! I am living. Doctors wrapped the child in the cloth as they felt that the living child was dead

21 – 09 – 2005. Koti: Hyderabad. (News today: Sultan bazaar).

When infant just opened her eyes, it can't be known the lap of mother. It doesn't know the taste of milk. It has to see in future so many colors and beauty of nature. But due to cruelty of Doctors, a child is declared as dead. They wrapped the child in a cloth and thrown away. The mother who dreams after her own hearts doesn't know what happened to her child. The Doctor called the child dead and kept in mortuary. If the words that are beyond negligence, immodest and unculture exist in the dictionary, it might be suitable for the behavior of staff of the hospital. This incident has occurred in Sultan bazaar children hospital. *It questions the entire humanity. It remains as black spot to the entire medical profession.*

Suresh Yadav and Revati belonged to Suraram village near Jeedimetla. Previously Revati got abortions two times. As she was pregnant third time, she got examined by the Doctors for some time. Doctors informed Revati about the unborn child of her that it might be weak or dead due to she had been suffering from high B.P. She was admitted for delivery on 8th September. Dr. Sandya Deekshit was on duty. Doctor injected medicine for delivery. She delivered a male child at 3-45 a.m. Yamma,

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mother of Revati was there in delivery ward but her husband Suresh went for medicines. The nurses came and informed Yamma that the child was dead and asked for cloth at 6.a.m. They wrapped the child and put in a plastic cover.

Yamma and Suresh were waiting for their relatives. At 3- 30 p.m Revati's father-in-law Sivaiah came and asked the body of child. He opened the cover to see the dead child, but he found the child was alive. Immediately he informed the duty medical officer Rajeswari. She examined the child and sent to the Nilofar hospital. The Doctor, who had showed negligence, declared the infant as dead, found the child alive only after 12 hours. In this incident the reaction of Doctor was also low. This incident revealed the negligence and irregular behavior of Govt hospitals to the screen again. You can see so many incidents are favourable to the doctrine of birth and death. In this matter I am giving some questions to you. Try to answer these questions.

- 1) We can see some persons who have remembrance of the previous birth on the earth. But can anyone exist who say about the stages of womb? Have you remember about the stages of womb?
- 2) When infant comes out from the uterus, an astrologer counts the time for making the chart and reveals the remaining period of Dasa, according to astrological science. Why should not count the time of the entrance of Jeeva into the fetus of mother for calculating the Dasa period? Why do they write the passed over period of previous life (Previous life bhukti) instead of passed over period of Dasa (Dasa Bhukti)? (Some men say about this period as Garbha bhukti. Jeeva never lived for years in the uterus. So it must be called passed over period of the previous life)
 1. When infant comes out, why doesn't it have respiration, blood circulation and consciousness for some minutes or hours?
 2. Why the midwives have been saying that life is in the placenta and it should come to the infant? If life comes into fetus in the uterus, whether to the placenta or the infant.
 3. In some hospitals, when doctors declared the infant as dead, how does infant get the life after some time?
 6. People say that unborn child who is in the uterus doesn't grow without life and if it is dead in the uterus mother gets danger. Up to six monthes period of gestation, how does fetus grow without life? In that period of six months, if fetus doesn't have life, why didn't mother get danger?
 7. According to Bhagavad-Gita, Jeeva gets childhood, youth, maturity age, old age and gets death. But why didn't mention about the pregnancy stage in the Gita?

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8. According to Gita, Jeeva leaves the old body and enters the new body. What is the meaning of new body? Is it fully developed body or undeveloped body of sixth month gestation?
- 9) If we are born from the Bhagam (vagina) with life, we should be Bhagavans. Why aren't we Bhagavans?

Here my answer is! The Air, which is among the five major elements, is in our body. This is divided into five parts. Air may be called life. So the five vital airs are in our body and are called five lifes. Usually all say that when air exists in the nostrils, life exists and if air doesn't exist, life also doesn't exist. When life doesn't exist Jeeva doesn't exist. We have to know that when breathe doesn't exist in the nostrils, life doesn't exist. The fetus is surrounded by amniotic fluid in the uterus. Thus breathing doesn't occur. So Jeeva is not there. Try to answer my questions relating to birth. Then you can know what the truth is and what the untruth is.



The Death

If the body called machine is stopped to work is called Maranam (death). Mara means machine. Marana means some defects occur in the machine results in its working is stopped. As so many parts exist in the machine, in the body also so many parts exist. As driver specially exists to drive the machine, a driver also specially exists for driving the body. As one who drives the machine is called driver like that one who drives the machine is called Atma. Atma exists in the entire body and makes the body work is called life. When any defect is formed in the machine like body, it doesn't work. Then Atma abstains from working in the body and enters the new body. Atma leaves the body only when the body like machine doesn't work.

The stopping of body like machine is named as Maranam (death) for recognition. When we get remembrance about the machine we know that one person exists who drives that machine similarly elders decided the name Maranam for understanding that the driver of the body doesn't exist in the body at death. This matter exists like this way with the spiritual meaning, but in the mythological tales it is said in another way. It is said that another world exists that is called Yama loka (hell), there Lord Yama exists as the ruler. When man's longevity is completed lord Yama sent his messengers for taking the life of man by separating Jeeva from body for taking to his abode. We heard about these matters many times but these are not bound to the science and in it truth doesn't exist. Yamaloka (hell) and punishments are created to frighten the man. They did not say that punishments were given on the earth.

According to the mythological tales Jeeva grieves at the time of death like grief of equal to bite of 1000 scorpions. The grief of death is bigger than any grief in the life; so, many people are feared about death. Some feared before death that the messengers of Yama will come and they are ferocious for looking. Some imagine the punishments in the hell and become worried. It is good for knowing about death that is associated with many misconceptions in accordance with the scientific binding. For writing about death with rationalistic outlook, we have to observe what happens at that time in the body. For writing about death, one who dies and has seen what happened at that time only can write about death. The dead person despite again he takes birth, he doesn't have remembrance about the matter of death. Jeeva doesn't have remembrance about how he again takes birth by wearing the body. As Jeeva doesn't know about the matter of birth after death, how can he say about matter of death that was occurred before birth? Jeeva doesn't say about the birth and death. So birth and death are the secrets. If they exist as secrets, there is possibility of imagining in accordance with the liking of man.

The new matters which didn't exist on the earth, new matters which are not known to man and the matters that are not imaginable to man came out from man. For example, Television, Radio,

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computers, trains, Air-planes etc were not known to man first. So many marvelous matters have been coming from man. These are all bound to the science and rationalism. Can we know the birth and death with the scientific regulations which are secret? Definitely, we should be known. It can be known that by seeing how man has found the new principles, in accordance with that we can find remaining matters. In man's body Jeeva, Atma and Paramatma exist. By saying that in one body three entities exist is the new matter. Though it is true, no one knows about this. Three entities exist in the body is bound to science. Bhagavan said about this matter in Bhagavad-gita which is Brahma Vidya Shastra.

When man found a new matter it is called doctrine. As that doctrine is found by him so his name was put in front of the doctrine. The Newton doctrine and Darwin doctrine etc are some examples. We agree that man found a new matter. If we think here a question may arise. That is, in the body three Purushas exist. If a new matter comes out from man, who among the three purushas has said that matter from the body of man? Let us assume that in a house three persons have been residing. If a big help is given to the outsider from the house, the outsider must know the person who has given the help among the three persons. If a question arises who has given that help then we can pay our sight on the three persons of that house. At last we can know who gave that help. If we know about the three persons then we can know among three, who has much strength and who has power for doing help. Then we can recognize one who has given the help among the three.

In the house called the body three Purushas like Jeevatma, Atma and Paramatma has been living. When a secret in the house like body is opened we have to examine thoroughly about the three that are in the body. If the existence of three is not known, who said among the three is not known. So first we have to know the existence of three and next we have to know their complete information. The first person in the body is Jeevatma. We are in the name of Jeeva in the body. He who is in the body feels that he is Jeeva. If any work is done in the body Jeeva thinks that all is done by him. Who is Jeeva? What is his duty? Why he is in the Body? For getting answers like these questions let us know descriptively about Jeeva.

Jeevatma exists in men and consider that he is the minister, officer, rich man or poor man in accordance with his status in the world. Really Jeeva doesn't have any connection to the external state. In the body Jeeva exists in a place only. According to one account, his measurement in the body is 31,104 part of the body. For knowing this account the meaning of 93rd poem in the book "**Niguda Tatwarda Bodhini**" which is written by me must be seen. As Jeeva, who is very small by thousand times is called usually in some circumstances that ***you are not even in the size of a small particle.*** Jeeva doesn't work in the body. He is in the body for experiencing the works that are getting on. He is in the body for experiencing the pleasures and distresses.

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There is no relation between Jeeva and his external status. But Jeeva thinks that external status belongs to him and he is doing all works. Though he thinks any how, he doesn't have any connections with the getting on works, or the external status or his considerations and the secrets which are found. He doesn't introspect about his state that he has not done anything and no matter is not connected to him. With the ignorance, Jeeva doesn't know his state, his measurement and his place of residence in the body. As he doesn't know that he is in the body for experiencing karmas only and he doesn't know the remaining matters are not connected to him so he thinks that he has done the work. In the same way he misapprehends that the opened secret which was found is revealed by him and that doctrine belonged to him. In accordance with the real wisdom, Jeeva is not independent in the body, unnamed, bounds to karma and experiences karma.

We have learnt that there is no connection between the first Atma that is Jeevatma and the works that are getting on in the body. As the first Atma that is Jeevatma exists like this, but the Paramatma who is the last is also not doing any work like Jeevatma. Jeevatma experiences Prarabda Karma and gains Agami karma by ego. Paramatma doesn't experience karma and doesn't gain karma. Jeevatma is in the body at one place. Paramatma spreads over the whole body and in the out of body. As Jeevatma have the form and measurement, but Paramatma doesn't have either any form or any measurement. So it can be said that Paramatma exists idle without doing any work in the body. He doesn't think that he is the doer of works. So some may question us, if Jeevatma and Paramatma are not doing any work how man is working? For this answer is!

Thus far another Atma exists in the body which is not propagated in the spiritual education. That is second Atma which is between first Jeevatma and third Paramatma. So many are known about Jeevatma and Paramatma called God, but they do not know about Atma which is in between this. Some argues that Paramatma only exists. Whatever they say, in the body Jeevatma and Paramatma exist without doing any work but Atma, who is doing all works, also exists. Our great ignorance is not recognizing Atma which is in our body. Whenever the word Atma is heard, you are taught that you are Atma or Atma is yourself. It can be said that lack of knowledge about Jeevatma, Atma and Paramatma as they differentially exist is the big dearth.

The second Atma is in between Jeevatma and Paramatma and exists as representative of Paramatma and lord of Jeevatma. Atma spreads over the whole body and is doing all works. Atma is the lord for doing the actions through the body and the actions which are done always in the body. It moves either in inner organs of the body or the external organs like legs and hands. In this way Atma is doing many actions, but it doesn't say anywhere as he is sole responsible for doing these actions, so no one recognizes it. As Jeevatma thinks that he is doing all works, the role of Atma is not known to anyone. Whether we know or not, but Atma exists is true. It is doing the works inside

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or outside of the body. Besides it gives the power to every organ of the body. It spreads the whole body as consciousness and is the root cause for everything.

Despite Jeevatma and Paramatma does not work, Atma reveals through its intelligence(Smriti) many machines, unknown doctrines and the exploration in the science either for the development of the world or the social progress. It reveals itself the unknown matters. In these days on the earth from the computers to the many scientific instruments are revealed through the intelligence of Atma. There is evidence for revealing this matter that it is scientifically bound. In the 15th verse of Purushottama Prapti Yoga chapter of Bhagavad-Gita, it is said about the manner of Atma **“Sarvasya chaham hridi sannivishno mattah smriti Jnana mapohanamcha “**. As Smriti(intelligence or remembrance), Jnana(Wisdom) and Uha (Imagination) occur by means of Atma, and all works are getting on by Atma, but Jeeva thinks with ignorance that he is doing the works. Atma is doing its work. But man is thinking that not only the works of Atma, but also the research knowledge which is revealed by Atma is belonged to him.

Atma in everybody made the body function in all manners. It exists as one Atma in each body and has a uniform principle. Though the portion of Atma is one it can be said that in so many bodies so much Atmas exist. Each Atma in each body is useful for the external world in different methods. It resolves the each man in one kind of field. So, many persons become great by their Atma in so many fields in the world. It revealed many secrets for the comfort of man by making the devices. It revealed so many research matters and the instruments for the comfort of man like Air-planes, T.V, and the Computers. As Atma revealed the mundane matters in the form of research thesis to man, but Jeeva thinks that he has found it. It becomes natural to man by thinking that I am the cause for doing every new research work and for in every new matter.

Atma in every one's body is made to function in all manners. In some person's body that Atmas are doing special works. The performance of Sachin Tendulkar in the cricket, the research ability in Abdul Kalam, the great singer Bala Subrahmanyam's mastery in the singing are the specialties of their Atma only but they do not have the specialty. In many fields of mundane matters, Atma has been giving new creativeness, skillfulness and research ability for the development. In the Universe there are two classes such as the world and Paramatma. In the class of world, Atma has taken man ahead in the form of exploration. It sinks him in the comforts and in the distresses.

As man moved forward in the mundane class thinks that it is his skillfulness. As Atma revealed so many medicines to the diseases, it also revealed so many instruments for the comforts. These are all matters of mundane class. So many worldly matters came out from the Atmas of some people only, but the matters of Paramatma come out from a special body. Man who is having special Atma

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which reveals the secrets of Paramatma is called Bhagavan. No one knows the matters of Paramatma, except Atma of Bhagavan. The other Atmas in men can reveal any great matter in the world.

In the world, Sri Krishna came as Bhagavan. When Paramatma took birth on its own that birth is called Bhagavan. According to the Puranas (mythological tales) Rama is called Bhagavan. Here I request you take the Shastras only without taking mythological tales as the standard. No one knows that Paramatma took which birth before Sri Krishna. It is said that the ten incarnations belonged to Sri Maha Vishnu, who has a form and name. But we say about births of Paramatma who doesn't have either form or name. Paramatma, who haunts the world revealed, so many spiritual secrets in Bhagavad-Gita. So many secrets that are not known to man have come out from Atma of Bhagavan. Among the secrets, the matter about death and the matter about birth of man exist.

I am revealing here about the secret of death as the doctrine of death and the secret of birth as doctrine of birth. It can be said about the secret of birth and death when we have remembrance at the time of birth and death respectively. By not questioning me how you are writing the matter which is not remembered by anyone and not known by anyone, I am saying that in accordance with the 22nd verse “ **Vasamsi Jeernani Yadha Vihaya Navani grihnati nara pa rani tatha sareerani vihaya jeerna nyanyani samyati** ” in the Sankhya Yoga chapter of Bhagavad-Gita, I have written about the doctrine of birth. Similarly I have written about the doctrine of death in accordance with the sixth verse “ **Yam yam vapi smaran bhavam tyajante kalebharam, tam tamevaiti kaunteya sada tadbhava bhavitah** ”, in the chapter Akshara Parabrahma Yoga of Bhagavad-Gita.

Atma reveals any secret though that is very much. Especially Bhagavan's Atma reveals the matter of Paramatma. We revealed previously so many matters that were revealed by Atma of Bhagavan. Now I am revealing the matters which are revealed by Atma of Bhagavan. I hope you understand well without envious. But man who is under illusion of Maya doesn't believe it. So I request you observe the secrets of birth and death with cautiously as these are also like that. I am saying that not to come to conclusion after reading a part, but understand it by reading completely. The details of birth and death are the secrets so it appears newly and is unbelievable. Because of this I have to say descriptively. You should know that the matters of birth and death are revealed from Atma of Bhagavan only, but not from me as I am Jeevatma. Now let us see the details of death.

Men have two kinds of death. One is untimely death. Second is timely death. **The death by leaving only 10 parts of physical body without leaving complete body is called untimely death. Those who got the untimely death are living with the remaining 14 parts of the body. The death of those who leave the 24 parts of the body is called the timely death.** Those who got untimely death are living invisibly. So that death is for name only, but it is not the complete death. Those who get

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timely death only leave complete body and goes to the next birth. Now let us know about that kind of death.

We learned the meaning of the death. But we have to learn what happens at the time of death, what experience Jeeva gets at the time of death, and in what manner Jeeva leaves the body must be known. The body consists of 25 parts including Jeeva. Atma gives power to the 24 parts of the body and made the body function. Atma and Paramatma are not counted as the parts of body. There is a principle for counting as the part of body. There are 25 parts including Jeeva who are doing the special works. Atma should not be counted as the part of body because of it gives power to all parts for moving and it spreads over the whole body. ***The body consists of 25 parts is called lively body. Among the 25 parts the external body consists of 10 parts is called Physical body. The internal body consists of 15 parts is called Subtle body.***

The body is two kinds and is called Physical body and subtle body. On the earth, the subtle body may exist without Physical body, but Physical body doesn't exist without the subtle body. The physical body can be said another wise as outer body and Subtle body as inner body. Jeevatma exists in the inner body. If the inner body consists of Jeevatma has gone then outer body becomes dead body. The outer body has value as long as inner body exists. If inner body doesn't exist then outer body becomes dead body and be spoiled. We can easily know about death after knowing the physical body and subtle body.

In the house fan waves the Air. Lamp gives the light. T.V makes the picture telecast. Despite these are different instruments in accordance with its work, one uniform power is need for its working. That is the electricity. In the house called body 25 parts exist. Though they are doing different works, a power is need for its working. That is Atma power. It transmits power to all organs and makes the works do by the organs. The power of Atma is the basis for the external organs of the body and to the internal organs of the body. This is the manner for the living body. When the longevity of body is completed then death follows. All parts in the body will work up to death comes. We are told that every work is done by Atma. If one work is done in the body it is for experiencing either distress or comfort of that work by Jeeva alone.

For example let us think that on the wayside one man found a rice bag of 10 K.G. He has taken the bag and carried it for two K.M distance. When he is carrying he has to suffer pain of weight. In this action Jeeva is getting some pain and some comfort. For doing this action, the power of Atma is need for all parts in the body. Though Atma made the action do by its power Jeeva has experienced some of his Prarabda Karma and has gained some Agami Karma. Though the completed action has appeared to all, the Prarabda Karma which is the cause for getting on the action doesn't appear. In

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the same way Agami karma which is taken birth from the action doesn't appear. Though Atma is doing all actions, Prarabda karma is the cause for doing like that. Because of Atma is making to do in different kinds by man who is having different karmas. By doing like that the most wonderful works appear in the world.

In the world so many works are getting on but Atma which is doing works and karma which is being done doesn't appear to anybody. But Jeeva, who experiences, doesn't know his state and feels that he is the doer. Let us know with example how Jeevatma thinks that he is the doer without knowing the work which is made to be done by Karma and that is doing by Atma. We are said about the 10 K.G rice bag. One man saved the money by doing the works for the daily wages. He purchased 10 K.G rice in the Govt store at the rate of two rupees per K.G rice and is going to his village. In the middle of way, he went to the stool. He put the rice bag at the way side and went to the back of bush for sitting. At that time another man came on that way and has seen the rice bag. His sight of eyes fell on the rice bag then his mind that has spread up to his eyes, has taken the matter to the intellect. As the intellect grasped the external matter, began to think with the dispositions that are surrounded it. The dispositions are two kinds like good or bad. So intellect has two kinds of thoughts. Those are like this.

Good disposition : A person, who is not known, dropped down the rice bag.

Bad disposition : What may be whosoever concern nobody exist now, so take it.

Good disposition : He will come back again for taking the rice bag. Why we have taken it? Don't do like that.

Bad disposition : When nobody doesn't exist, which is found is our property. So take it.

Good disposition : One who lost this bag will come back and sees it. He will be worried.

Bad disposition : That is his mistake. Why not take it?

Good disposition : One who lost this bag will be worried.

Bad disposition : How do we leave it which is found for whosoever is suffering?

Good disposition : This kind of taking is bad work. Don't take it.

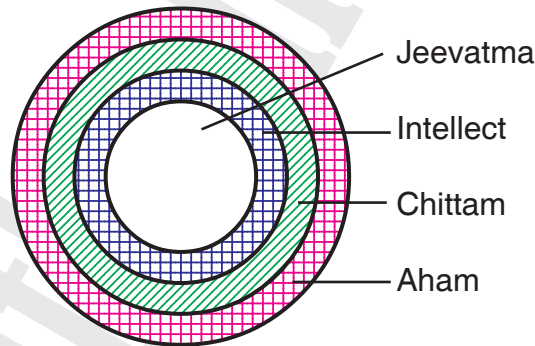
Bad disposition : If you think that it is good or bad, you should not live. So first take it.

As intellect considers in accordance with the two kinds of dispositions but whether that work happen or not happen depends on karma. Intellect considers two kinds of thoughts in accordance with the dispositions but doesn't make any decision. The Chittam, who is at the side of intellect, makes the decision. Chittam decides one matter among the matters which are considered by the intellect. Chittam have to decide one matter that is either good or bad. Chittam decides in accordance with Prarabda Karma of Jeeva that is, what is to be happened or what is not to be happened. His

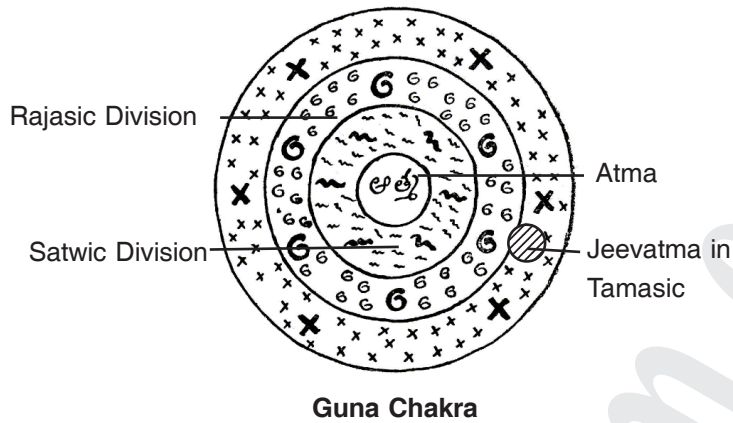
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Chittam decided to carry the bag as he has to experience some pain by carrying two K.M distance and have to experience some happiness by possessing the bag. Then that information reached the mind from the Chittam. The external senses of actions like legs and hands received the information from the mind. The hands and legs follow the information that has come from the mind.

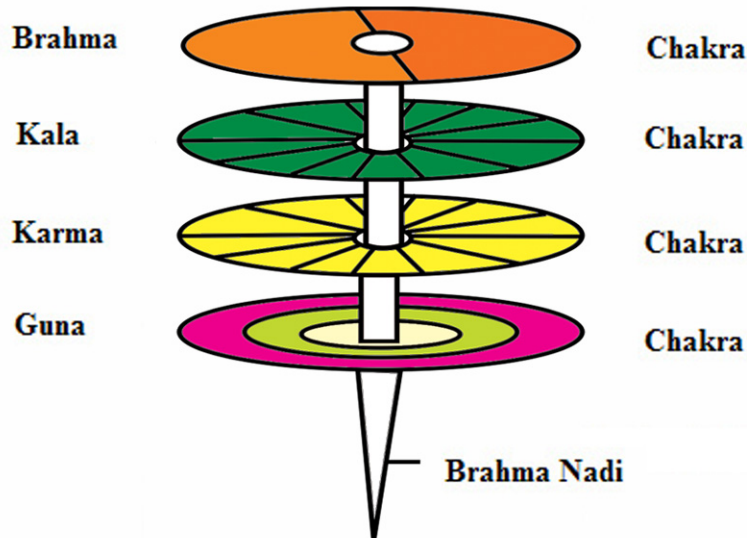
In this Jeeva involvement does not exist at least. Here Jeeva's work is first he felt happy as he has got some gain. Then he felt pain while carrying the bag. It means Jeeva experiences distress and happiness only in the action that is happened and doesn't involve in doing the action. The root cause for this action is Prarabda Karma. But Atma gives power to the organs of the body for its moving. The external senses of actions of the body like hands and legs are used in the actions. Besides, Aham (ego) teaches Jeeva to think that I am the doer in the actions that are happened. Aham exists at the side of Chittam. As Jeeva got the theme of Aham and thinks that he has done the actions which are not connected to him, results in new karma in the actions that is Agami karma entangles Jeeva. We can see the form of Jeeva, intellect, Chittam and Aham in the below picture.



When intellect was known about the vision of rice bag, the dispositions in the head were worked. The dispositions are two groups as good and bad. As the disposition desire which is belonged to the bad group of dispositions has given the thoughts about the rice bag, but the good dispositions also has given the thoughts. The decision was made in accordance with karma. In some circumstances in different works different dispositions are working in accordance with that action. Jeeva, intellect, Chittam and Aham always reside in the dispositions. The picture in which Jeeva exist in the dispositions is seen in the below.



Jeeva exists in the empty place and it is encircled by the layer of intellect. Next to the layer of intellect, layer of Chittam exists. Next to the layer of Chittam, layer of Aham exists. In this way Jeeva exists as an open place in the middle of three layers. As Jeeva exists in the three layers, it results in Jeeva having a form. Jeeva, who is roundly shaped, is associated with intellect, Chittam, and Aham and it is in any part among the three parts of disposition. The three dispositions, which are like the circular wheel-shaped, are encircled the Jeeva. In the middle of three dispositions, Atma exists as an axis. Atma exists as an axis to not only the wheel of three dispositions, but also to the wheels like Karma chakra, Kala chakra, and Brahma chakra, which are above one by one respectively. Let us see the picture of Brahma, Kala, Karma, and Guna chakra in the below.



The picture of Brahma, Kala, Karma and Guna Chakra.

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The four wheel design exists in the middle of head and exists parallel to the middle of the eye-brows. As Jeeva who is in the below wheel is entangled in the dispositions, but karma transmits from the above Karma chakra. It indicates what karma is to be happened. In this way karma is getting in accordance with the time, the dispositions are in accordance with karma and the work is in accordance with the dispositions. Atma, which exist as axis to the four wheels by making Brahmanadi as centre and the dispositions in the Guna chakra are not counted as parts of body.

The rice bag was found on the way at 12 noon in accordance with the Kala chakra. Karma which is to be experienced like some happiness and more pain has come to experience in accordance with karma chakra. The disposition desire has worked. Jeeva attained Agami karma in the form of sin. In this action the parts of body like legs, hands, eyes, inner mind, and intellect, Chittam, Aham and Jeeva has worked. In this way in many circumstances Prarabda karmas are being experienced through the body. While Jeeva experiences old Karma, again he is getting new karma by ego (Aham). In everybody this manner is getting on. As Jeeva experiences old karma and is getting new karma, Jeeva again takes new birth by leaving the body. The birth and death has been occurring by karma alone. This is the process that occurs in the lifetime of man.

For knowing the state of body in the death, it is necessary to know how the actions are getting on. Thus far actions of Kala, Karma and Guna chakra in the living body are known. We have known the matters of Jeeva, Atma and organs of the body. Now let us see the state of death. Jeeva experiences happiness or distress in the body up to as long as he is living. Except in the sleep, Prarabda karma comes to experience in the dream and in the waking state. If thorn pierced into the feet that pain reaches the intellect through the mind and comes to experience to Jeeva through the intellect. In the body there is mechanical system which reaches each experience to Jeeva speedily. This kind of mechanical system doesn't work at the time of death. That state is called ending state.

In the period of life, body has five stages. Those are 1) Childhood, 2) Youth, 3) Kaumara (maturity age), 4) Old age, 5) Death. The period of childhood, youth, Kaumara (The period between the youth and old age) and old age is some years, but the period of death is from five minutes to half an hour. Some may have more time. Beginning from the childhood to the old age karma and dispositions has been working uniformly, but at the time of death, in the internal and external organs of body changes will occur and will be stopped to work.

Atma spreads over whole body and gives power to the body moving the organs in accordance with karma, but in the stage of death Atma withdraws its consciousness slowly. As Atma withdraws its consciousness results in first loss of contact with hair and skin happens. At that time despite ants crawl upon the body, it is not known. Though scorpion bites, pain is not known. At the time of

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death, the pains that were known through the skin during lifelong period are not known. According to this, it can be said that Jeeva doesn't feel pain at the time of death only than other stages. As Atma, who spreads entire body withdraws its consciousness, the senses of action like legs and hands lost its power to work. Then man doesn't move and only fall upon the cot. As he loses power to move the mouth, so he doesn't speak. Despite the senses of perception are working for some minutes and senses of actions are not working, he sees those men who have come to near him. He hears those words, but he is not in position to talk with them.

As the mouth, legs and hands do not work, he suffers himself. Then he doesn't know the pains on the body and the pains of legs. But, if pains exist inside of body he knows only that pains. After some time later even the senses of perception like eyes and ears become powerless. Then he doesn't know who is speaking, what is speaking and who is outside. If some persons told him that your younger son had come and asked him where you hid the treasure, Jeeva wouldn't be able to know the matter. Because of the objects do not appear to him despite he opened the eyes; he appears to the outsiders as he is seeing without moving the eye-lids. At that time some feel that he is seeing the messengers of Lord Yama who has come for him, and he lost attention on us by seeing the messengers of Yama. It is mistaken opinion by thinking that those who are at last stage are seeing the emissaries of Yama because without knowing fact about them that they do not have sight.

We don't feel external pains because of the senses of perception and senses of actions do not work. Only internal senses work and connections with the external world are disconnected. Mind is also disconnected with the external world. Along with Atma, mind is disconnected with the external senses, so it doesn't take external matters to intellect. The external matters do not reach the intellect, so there is no need for intellect to think. As intellect doesn't think, Chittam doesn't work. As no work is happened, there is no work to Aham. Owing to mind receives power from Atma results in it remembers the past incidents in accordance with the nature of mind. Gradually mind weakens. At that time man doesn't have any pain or any thinking except some remembrance only which is given by mind.

He who have much mental agony and body pains without peace gets the state of without any agony at the time of death that was never seen in his life. As the living do not know that state which is without having any worries or considerations thinks about him that he is suffering more grief. At last mind becomes weak. It forgets small matters. As his power of remembrance become weak, mind remembers only the chief matters and the matters that are attached. Intellect grasp these matters and reveals Jeeva. Mind remembers always up to the last. At last mind forgets all the matters and remembers one matter that is among his chief matters. That is the last remembrance of mind. Mind doesn't have any exceeding matter than this. Jeeva grasps that last matter through the

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intellect. In the life time of man what he expects as great , what matter is important to him, which matter is his target and he lives by keeping it as essence of life that matter is his last remembrance.

As Jeeva sees the last matter on the mental plane through intellect, Atma withdraws its power from intellect and mind. Then all organs become standstill without work. Thus far the 24 organs of body which are worked in all stages of the body are stopped to work. At last Jeeva who named as part of the body, only remains. Atma withdraws its consciousness from the body and reaches Brahmanadi, which is the centre for his residence. Then whole body is dead but Atma is in Brahma nadi that is in the middle of head and Jeeva is in the Guna chakra. That state is for some seconds only. Atma leaves Brahmanadi along with four wheel structure. Then it will be the complete death. At the time of death, Atma has withdrawn its consciousness by leaving the parts of body.

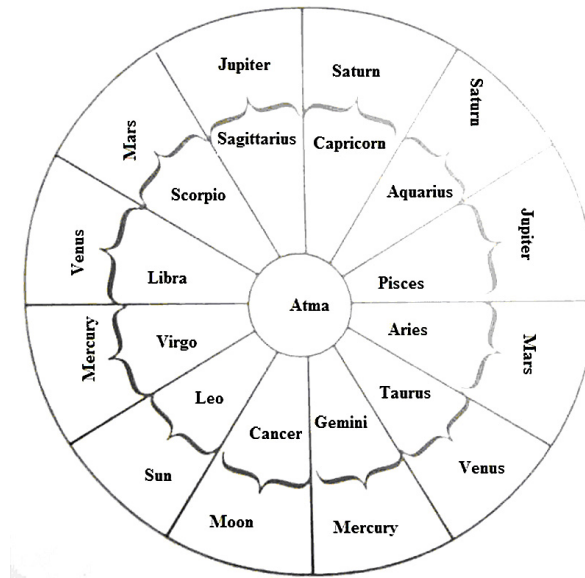
At last Atma enters another body by taking Jeeva and its dispositions which are Guna chakra, karma chakra, kala chakra and Brahma chakra. This matter is said in the 8th verse of chapter Purushottama Prapti Yoga of Bhagavad-Gita “ **Sareeram ya davapnoti yachcha pyutkamat eswarah griheetvaitani samyati vayur gantani vasayat**”. Atma takes along with him the dispositions, karma and Jeeva for entering another body by leaving the body as air carries the smell.

Atma goes along with four wheel design from the body. As Atma exists as axis to the four wheel design, If Atma goes anywhere the four wheel design which is attached, also goes along with Atma. This four wheel design exists in not only humans but also in the entire living things. If body of any living things is dead, Atma along with the four wheel design goes without appearing. As smell travels in the air without appearing Atma also travels in subtleness. Anything among Atma, Jeevatma, dispositions and Karma doesn't appear. So we can't recognize those despite those leave the bodies in front of us. As the four wheels, which are based on Atma go along with Atma. Jeevatma have to go along the dispositions. Atma and Jeevatma are the pair Atmas. So if one goes, another also must go.

From the previous days men did not know what this secret at death time is! Thus far, no one knows about Atma that goes along with the four wheels. Any Guru didn't say this. It is not written in any book. It should be understood carefully, because in any Age about the details of four wheels were not said by anyone and this matter is the new. In the head of every living thing Brahma, Kala, Karma and Guna chakra exists. It should be known with the wisdom alone that it is subtle and appears to the sight of wisdom. If these four wheels are understood, the secret of birth and death is easily understood because it is very secret in the spiritual education. For understanding the readers, we have made the four wheels, which are subtle, Guna chakra and Jeeva who is in the Guna chakra see in the form of picture. Now see Karma chakra and Kala chakra in the next pages.

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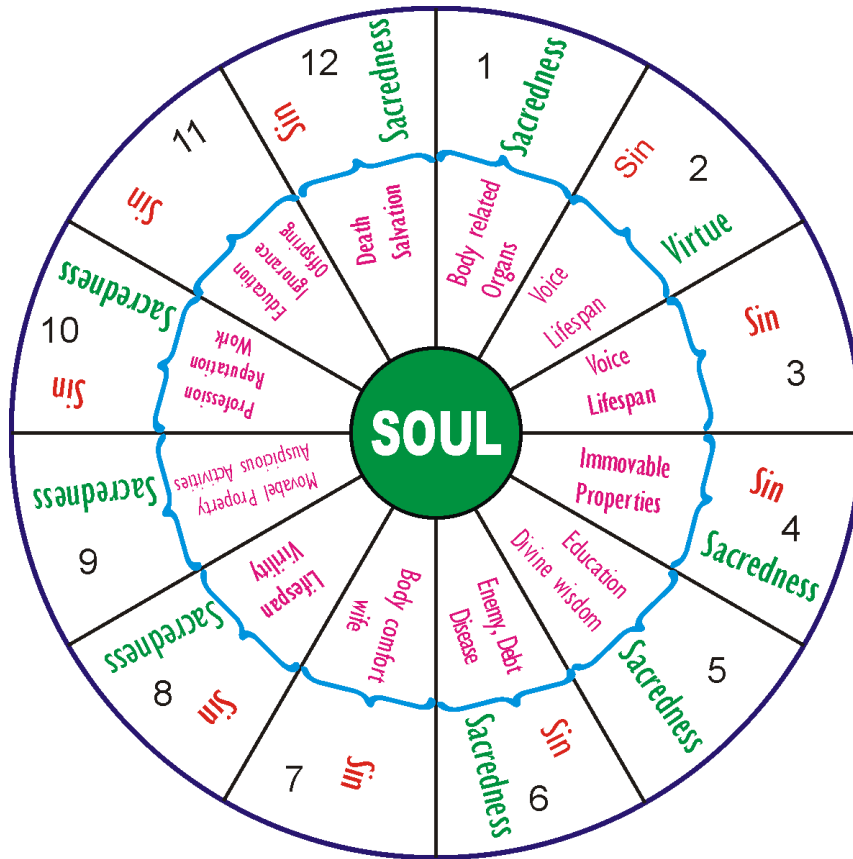
The matter of Kala, karma and Guna chakra might be understood somewhat. The Brahma chakra which is above to all is related to the longevity of Universe, so now that matter is not needed. As the smell in the flower doesn't appear, as the smell has gone to somewhere by mingling with air, in the death the four wheel design reaches another body within seconds. In fact it can be said that within one or two seconds it can reach another body.



KALA CHAKRA

If we see descriptively, the breath in man who is going to death is moving up and down. At the time of death the breath that goes inside of the nostrils at last comes out only and doesn't enter inside. Though the exhalation and inhalation is the natural process of breath, it doesn't enter the dead body, but only enters another body along with Atma. Here the breath that comes out doesn't enter the same body, but without any delay it enters another body. According to this we can understand that breath goes up and down. At the death it enters the new residence without going to old residence. Despite the new born body is far away of thousands of miles from the dead body, immediately Atma reaches there.

As Jeeva of dead body immediately enters another body there is no existence of Lord Yama and his residence that is hell. Some may ask us what will be the employment of Lord Yama. Lord Yama and the hell are your imaginations only. The sin and merit which we have done must be experienced in the births on the earth. Those who have done the merit must experience the heavenly comforts on the earth only. Similarly those who have done sin must experience the distresses like in the hell on the earth only.



Karma Chakra

A question may raise whether Atma and Jeevatma that are going much distance in one or two seconds have known in advance about the body which is to be worn and exist in such a place. For this reply is to be seen. In Bhagavad-Gita it is said that at the time of death what last remembrance has come to the mind in accordance with that remembrance birth must be attained. The last remembrances are two kinds. The Paramatma related remembrances are one kind. The mundane related remembrances are second kind. The forth coming birth will be in accordance with the last remembrance of what kind it is and what state it is. Bhagavan said in Bhagavad- Gita, Akshara Para Brahma Yoga **“Yam Yam vapi smaran bhavam tyajat ante kalebharam! Tam tamevaiti Kaunteya! “**

According to this what kind of remembrance he have that kind of birth will be attained. In the last if mundane related remembrance has come, according to that remembrance Atma reaches infant, who takes birth in that house where it is having like that theme. Immediately after leaving the body, Atma reaches straightly to the place where infant is taken birth which is suitable to the last remembrance. According to Prarabda karma of Jeeva, Atma enters the body by suitable reason. In the brain of infant's body in accordance with his to be experienced karma and to be known wisdom everything is suitably provided. In accordance with the last remembrance of deceased person, Atma sees suitable body which is rightly fitted. That is the aim of Atma. As water flows to low ground Atma reaches the body that is suitable to the last remembrance of the mind.

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Tortoise comes out from the sea and lays the eggs in the sand pit. After some days eggs change to young ones and go towards the sea. Despite the young one is not able to see the direction of sea, it travels to that side. If it is turned back from the way by anyone but it turns and goes to that original way. If we construct a wall for a furlong distance without knowing the sea, the young one of Tortoise travels along the wall and turns back towards the sea. Similarly if we leave a pigeon at one thousand miles distance away, then it travels towards its residence. The young one of Tortoise recognizes the direction of sea despite many obstacles exist. The pigeon which does not know the way and direction recognises the direction of its residence. Atmas which are in the tortoise and the pigeon have power to recognize it. Similarly Atma recognizes the body which is having suitable brain in accordance with the last remembrance or Prarabda karma.

Agami karma that is earned mixes with Sanchita Karma. Some may ask us when man is dead how Sanchita karma changes to Prarabdakarma. For this answer is! At the time of death all organs of body loses power and not in the position to work. Atma makes him take little breath and at last stops the mind to work. At that time Jeevatma only sees what he obtains at last. Except breath, Atma reaches Brahmanadi for a moment at the time when mind is stopped. At that moment Atma selects Prarabda karma from sanchitakarma in accordance with the last vision of mind. Until Jeeva doesn't obtain last vision, Prarabda karma is not decided. Prarabda karma is in accordance with the last vision of jeeva at the time of death and the body of next birth is in accordance with the Prarabda karma. At the last moment when Prarabdakarma is decided from Sanchita karma, at the same moment thus far Agamikarma that is gained joins in Sanchita karma. The formation of Prarabda karma from Sanchita karma and joining of Agami karma in Sanchita karma are taking place at a moment.

Man who is living by engrossing his mind in what matter is in his life, on what matter he is having more interest, on which matter he always thinks that matter's remembrance comes to the mind at the time of death and reaches Jeeva. It is said in the Gita that if anything is always remembered that comes to remembrance when leaving the body and attains like that state **Besides, God said that always remember me. At last I will come to remembrance and merges with me.** This matter is said in the chapter of Akshara Para Brahma Yoga in Bhagavad-gita " *Tasmatsarveshu Kaleshu mamasmaraya yudhyacha mayarpita manobuddir mamai vaishmasya samsayah, Abhyasa Yogayuktena chetasa nanya gamina paramam purusham divyam yathi pardu chintayan*". Its meaning is always remembering me by offering your mind and intellect. You must reach me. If you remember me by the meditation and the practise in the mind you must attain me that I am supreme and divine. In this way Bhagavan said devices in the Gita.

Jeeva gets any kind of birth, but at the time of death he will be relieved of the physical and mental worries. Thus far we have known the matter of death of a person who goes to next birth. This is the

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natural process that is getting on everybody. He who eliminates Sanchita Karma by living without attaching karma must attain liberation. Let us know the ending period of man who doesn't have karma.

In the world, Yogis have only possibility of engrossing in the Paramatma. Yogis are three kinds. These are Brahma Yogis, Karma Yogis and Bhakti Yogis (devotional Yogis). The ultimate aim of Yogis is attaining the supreme state. The process of joining in the Paramatma who pervades in the entire is called Moksha or liberation. Brahma Yogis are practising Yoga by controlling the mind. Karma Yogis are practising Yoga by controlling the Ego (Aham). The Bhakti (devotional) Yogis know the details of Chittam and eliminates it in their thinking. By this process they make the way for attaining the Paramatma. The Yogi will engross in the Paramatma by eliminating karma after death. Those who are Yogis never take birth after death. Their death is not like the death of those common people who goes to next birth. Though the three kinds of Yogis are reaching the Paramatma, in their death some different changes occur in the body and merges with the Paramatma.

First Brahma Yogis who have suppressed their mind in their lifetime are accustomed to not coming of any thoughts of matters to their mind. The duration of period of suppressing the actions of mind are called the period of Brahma Yoga. Because of those who practise more period in the Brahma Yoga in their lifetime, their external senses do not work and mind engrosses in the Atma. Mind passes the matter of Atma to Intellect at the time of death. Then the Intellect passes the matter of Atma to Jeeva. At that time Jeeva only knows Atma. While mind reveals about the matter of Atma to Intellect and intellect reveals Jeeva, first mind merges with the Intellect. Mind merges with Intellect is the rare incident. In the living Brahma Yogis, though mind passes the matter of Atma to Intellect during the practise of Brahma Yoga, those exist separately. But at the death time mind merges with Intellect. The mind and Intellect are joined together as special entity merges with Jeeva without its existence. Then the mind, intellect and Jeeva become one.

This manner happens in only Brahma Yogis who get liberation at the time of death. Jeeva who is united with the mind and intellect becomes special entity. At last Jeeva merges with Atma without his existence. At last Jeeva is ruined. So Jeeva is said as Kshara. In Bhagavad-Gita Jeevatma is described as Kshara Purusha, at the time of liberation he lost his existence by merging with the Paramatma. As Jeevatma has been continuing his birth and death from so many Ages, at last his existence is lost by the death and there is no opportunity for taking again birth. In this way Jeevatma existence is closed. Jeevatma merges with Atma and converts to special entity. The special entity merges with Paramatma who is in the body. Atma and Paramatma become one and Paramatma only remains in the body. When Jeevatma merges with Paramatma, breath also is stopped. In this way the last death of Brahma Yogis happens. Let us see the death of Karma Yogis.

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Those Yogis who accomplished Karma Yoga in the lifetime suppress the Ego. Karma Yogis, who are known the working of Aham (ego), do not follow the ego. In the last death of Karma Yogis, due to power of Atma doesn't exist in the external organs of body, body lost control. At that time mind thinks on the divine and passes to intellect. Then intellect passes the matter to Jeeva. As Jeeva retains it with experience, mind merges with the intellect. The intellect unites with the mind and doesn't merge with Jeeva like in Brahma Yogis but it merges with Aham (ego). The mind, intellect and Aham become one entity by changing its form and merges with Jeeva. As Jeeva unites with the mind, intellect and Aham, changes to special entity and merges with Atma. As Atma unites with Jeeva at last engrosses in the Paramatma. That is liberation of Karma Yoga.

The Jeeva who is changed engrosses in the Paramatma through Atma and spreads over every atom of Universe. Here noticeable information is! In Brahma Yogis, mind merges with intellect, intellect merges with Jeeva, Jeeva merges with Atma and Atma merges with Paramatma respectively. But there is no mention of about Aham and Chittam. But in Karma Yogis intellect merges with Aham with slight change and Aham merges with Jeeva. Here it is not mentioned about Chittam. For this matter, reply is given later. Let us see how the devotional Yogis, who exist rarely on the earth, attain liberation.

Those who practise devotional Yoga for attaining liberation, in the last death of them first body become standstill. Next mind stands on the Paramatma and passes that matter to intellect. Then intellect passes it to Jeeva results in Jeeva stands in that experience. At that time mind merges with intellect. Next intellect merges with Aham. Then Aham changes to special entity and merges with Chittam. Then Chittam merges with Jeeva. As Jeeva is united with the Chittam results in changes to special entity and merges with Atma. In this way after Jeeva's existence is ruined, Atma merges with Paramatma in the devotional Yogis. At last devotional Yogis attain liberation and spread over every atom in the Universe.

Some may ask us that in the last death of Brahma Yogis, what the state of Chittam is and Aham is. Similarly in the last death of Karma Yogis what is the state of Chittam? For this answer is! Because of Karma Yogi has attention on Aham and the devotional Yogi has attention on the Chittam, so these are remained in the body. In Brahma Yogis who doesn't have attention on Aham and Chittam, when intellect merges with Jeeva, Aham and Chittam lose its existence. Similarly in Karma Yogis when Aham merges with Jeeva, Chittam also ruins. In the devotional Yogis, the Aham and Chittam changes to special entity and ruins. In Karma Yogis Chittam ruins commonly, but Aham merges with Jeeva after it has changed. When common people die, both Chittam and Aham ruin as well as mind and intellect ruins. In the death of those who are going to next birth, the mind, intellect, Aham and Chittam do not change and lose its power, ultimately these are ruined.

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Thus far we have known how the last death is in the bodies of Yogis without getting birth. A question may rise that those who are Yogis may get like this death. For this reply is, there is no possibility of getting like this death despite they are Yogis. Those Yogis who have eliminated the entire Karma will get last death without getting births. Then only Yogis will get liberation. If karma exists though they are Yogis they do not merge with the God. It will be natural death. If Yogis, who do not have Karma, get last death, there is possibility of people understanding about their liberation. The time of death of those who are the perfect Yogis, and those who have eliminated the karma should be the day time. It will be bright fort night and the summer solstice. Despite it is day time, bright fort night and summer solstice, if Sun light doesn't fall on the place of Yogis body, while he is leaving the body, it can be said that their death is not the last death. They have the remaining of karma and again get births.

It can be known that this principle is not applicable to those who are not Yogis though they die at the time of day time, bright fort night, summer solstice and Sunlight is fallen at that place. By revealing that this principle is only applicable to Yogis, Bhagavan said in the 23rd verse of the chapter of Akshara Para Brahma Yoga “ ***Yatra kale tvanavrutti ma vruttim chaiva yoginah prayata yanti tam kalam vakshyami Bharatarshabha. I am saying about that at which time if Yogis have died they attain liberation and at which time they have died again they take birth***”.

In this verse we have to recognize the word Yoginah. Bhagavan said that Yogis would attain liberation when they died at the day time, when Sun light existed, bright fort night and in the period of summer solstice. Bhagavan said if Yogis died in the day or night when clouds had covered, in the dark fort night or in the period of winter solstice again they would take birth with the luster of wisdom. According to this the fixation of time by God is not applicable to the death of common people. Thus far we have known about the death. We have discussed about the death how it is in the common man and how it is in BrahmaYogi, in KarmaYogi and in the devotional Yogis. I am saying proudly that the details about death did not available in the past; in future no one will say more than this information. Don't be mistaken about the pride. I have used the pride, but pride doesn't use me.

I am thinking that these details are useful for those who fear about death and do not know about death. Those, who have faith in the mythological stories, and those who grow the beards think that it is not written about the emissaries of Lord Yama so it is not correct, then I can ask them why you believe the unscientific matters. We described the matters which are said by Bhagavan in Bhagavad-Gita with many standards.

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The secrets of **birth and death** that are said in this book are not said by anyone in the past. In the future no one can say more than this.

Now, I believe that all people will understand the truth of birth and death. I am concluding it with that hope.

Yours

Indu Virtue Principal Donor

Sensational Writer, Thraitha Theorem Originator

Sri Acharya Prabhodhananda Yogeeswarlu



*How a Shastra is need for defending the matter,
In the same way Shastra is need for condemning a matter.*

*If one thousand persons say untruth it won't become truth.
If one thousand persons deny truth it won't become untruth.*

*(The doctrine of birth and death is hinted in Quran in the 6th Sura 95th Ayat as follows.
According to 6th Sura, 95th Ayat “It is Allah who causeth the seed grain and the date – stone to split
and sprout. He causeth the living to issue from the dead. And he is the one to cause the dead to issue
from the living. That is Allah! Then how are you deluded away from the truth?”)*