

THE MYSTERY OF DEATH

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THE MYSTERY OF DEATH

Everyone is aware that the meaning of 'death' is 'lifelessness'. Every living being is associated with 'birth' and 'death'. A life begins the very moment a being is born and ends with 'death'. The span of survival between the 'birth' and 'death' is called 'life'. If a human has to take birth, a body should compulsorily exist. Likewise, if a human life has to come to an end (die), he should compulsorily have a form of body. When an infant takes a human shape and when 'life' reaches to dwell in it, we are saying, 'a life is born' or 'a birth took place'. Though it looks a natural occurrence, there's an aspect unknown even to the scientific human knowledge. That itself is called, 'the mystery of birth'. This mystery which is unfolded till date is exposed scientifically to the public through our book, 'The principles of life and death' (*Janana Marana Siddhantamu*). This is a milestone in this advanced scientific world. These aspects are described in detail in the aforesaid book about the mystery of human birth and death. Apart, the aspect of 'death' is highlighted in our other books; wherein, death is defined as two types, viz., 'natural' and 'unnatural' death. With this, a human has become aware that the occurrence of 'birth' is but common, whereas, occurrence of 'death' is of two types. What supports our theory is scientific in nature and hence there is no scope for anyone to deny it. We told in advance that this information is unknown to the scientists. No one can condemn the theory since our contention is based on scientific principles.

Now, what is meant to say is that though death is said to be of two types, there exist yet another type of 'third death'. As per our assumption though the third type of death is not a real 'death', but it is also a 'death' in the public view. Hence, it should also be concluded as 'death' of a third nature. As per scientific reasons till date, 'natural death' is the only type known to all. The second type of 'unnatural death' is totally an unknown aspect. And, about the third type of death, i.e., 'untimely death', we can confidently affirm that no one is aware of it. Though this is not known in the present times, there exists sufficient evidence that in the olden days some persons are aware of the third type of 'untimely death'. We may know about them in the later stages. Now, it should be examined whether 'death' is related to the effects of past actions (*Karma*) or is it superior to Karma? If the spiritually enlightened persons are asked this question, they will say that the aspect of both birth and death are related to Karma. But, our

answer to this question is, either it be a human being or any other living thing, life and death are just natural. Both birth and death are beyond the hold of Karma. They are determined in advance by the effect of past action, such as the time of death, place of death, the stage of life, the state of health and ill-health, strength and age of the body. But, whether it is 'death' or 'birth', both are not related to *Karma* and are mere natural occurrences. If we just speak of 'death', it is a state where human consciousness is extinguished and the body is devoid of any sense. Hence, this aspect should in no way be related with Karma. If something is felt and experienced, then we may relate it with Karma. But, death is not experienced and hence it is beyond the hold of Karma. When a life originates, it will start experiencing the effects of past actions. After the effects of past actions get exhausted, life no longer lives, but will die. Hence, both the birth and death are beyond the hold of Karma.

WHAT IS MEANT BY DEATH?

If a person's life comes to an end, it is called the 'end of life' or 'death'. The 'end of life' means, losing everything that was existing earlier or the element of 'life' in the body getting exhausted. In the ever-elapsing time, ignorance has grown and the meaning of 'life' in the body getting exhausted, has lost its identity. The end of life is also called as 'death'. Yet, the word 'death' has not changed and is prevailing by all means. Now, let us discuss about the changed aspect of 'end of life'. It is common that there exist two *atmas* in any living (or) human being. This is a common phenomenon existing not only in human beings but in all living things too. If this point is told in detail, as per *yoga sastra*, instead of two, every living being contains three *atmas*. Of them, one *atma* neither speaks nor moves or works, but remains static. Hence, whatever we have to say, it is about the other two *atmas*. Among the three *atmas*, viz., *atma* (soul), *jeevatma* (individual soul) and *paramatma* (supreme soul); except to remain static, the *Paramatma* neither does any function nor is it useful by any means. Only the other two *atmas*, viz., *atma* and *jeevatma* are doing certain functions. It is only the *jeevatma* in the body which is experiencing the joys-sorrows and proving that it is active by something. Except for that, there is no work for the *jeeva* in the body. And, it is in fact the *atma* in the body which is involved in doing every work. One important

fact which has to be exposed here is that, ***the individual is unaware that an 'atma' exists within him and it is that atma which is making him to write, work, talk, quarrel, see, play and do all other things.*** Whatever is done, either good or evil, it is presumed that, they are done on their own and not by the command of *atma*.

Whoever is aware of the fact or not, but '*atma*' is the one which plays an important role. If *jeevatma* exists in a body, the existence of *atma* is certain. Hence, it is said, for the *jeevatma* the *atma* is the pair and since it dwells beside it, it is called a 'neighbouring *atma*' (*porugu atma*) or a neighbour. Since it is providing the desired active energy (*sattuva* or *sattu*) to the entire body organs, it is called as '*atma*'. When a person dies, the entire active energy in the body gets exhausted (*sattuva* or *atma*) and hence the spiritually enlightened persons in the olden days used to say as, the 'end of life' or 'death'. Those who were familiarized with the study of '*atma*' in olden times have given more importance to the existence of '*atma*' in the body than '*jeevatma*'. Hence, they used to say that, so and so person has reached the 'end of life' or 'dead'. Likewise, even if a cow is dead, they would say that it is the 'end of cow's life'. In the present times, the *atma-ignorant* people instead of using the word *SATTU* are spelling it as *SACHCHU* and ultimately saying, '*the cow is dead, the dog is dead, the person is dead*' and so on. While saying, they are pronouncing the 'word' as '*SACHCHI POYADU*', but while writing the same, the 'word' is written as '*CHACHI POYADU*'. In this way, not only while using its meaning but as well while using in the language, the ignorant people have ignorantly changed the 'word'. Hence, the word '*CHACHI POYADU*' can be said as the 'changed word' of these times.

Now, let us discuss about the unchanged word 'death' (*maranamu*). This word may be split into two, viz., one as *MARA*, which means 'destruction' and the other as *RANAMU*, which means 'war'. So, *MARA* + *RANAMU* = *MARANAMU*. This sound denotes the 'war' that causes 'the destruction'. When the process of destruction of body begins, we are calling it 'death'. The very moment '*jeevatma*' and '*atma*' leave the body, a war begins within the constituent elements (*dhatuvu*) of the body. Very quickly the body begins to get destroyed (decomposed). Since the process of decomposition of body is known to begin on a war-footing (too quickly), it is called as 'death'. We have come to know that there are two important modes of death, one is 'natural death', while the other is 'unnatural death'. In both these types of 'death', the body gets destroyed.

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In a justified form if we divide the human body, it consists of 24 parts. If the individual is added, it becomes 25 parts and if 'atma' is also added, it becomes 26 parts. Where there is an individual, 'atma' exists there. Hence, leaving the 'atma' if an individual is taken into account, the body consists of 25 parts. Every individual part performs an individual act. And, if this theory is followed, the human body consists 25 parts, including that of the 'individual' (jeevatma). Out of these, only 10 parts are physically visible, whereas the remaining 15 parts are invisible. We call them as, 'visible body parts' and 'invisible body parts'; which are quoted hereunder :

Visible body parts

1. Eye
2. Nose
3. Tongue
4. Ear
5. Skin
6. Hands
7. Legs
8. Mouth
9. Anus
10. Genitals

Invisible body parts

1. Individual
2. Mind
3. Wit
4. Mind
5. Ego
6. Vision
7. Hearing
8. Touch
9. Taste
10. Smell

11 *Vyana Vayuvu* - It is spread out in the entire body. It controls the body via blood circulation, breathing process, nerves etc.

12 *Samana Vayuvu* - It carries bodily juices in an apt manner to appropriate places and distributes them.

13 *Udana Vayuvu* - It keeps the body on its toes, keeps it hard and does not allow it to fall down.

14 *Prana Vayuvu* - It circulates inhalation / exhalation and food and also energy in the body

15 *Apana Vayuvu* - is that vital force which has the capacity to throw out dirt from the body.

Apart consisting of 25 parts, a body with life is also having an 'Atma', which controls all of them. In a 'natural death' the 'individual' and the 'Atma' leave the body, as also the 24 parts. But, when the 'Jeeva' and 'Atma' stay in the 14 invisible body parts, it is not at all called 'death'. Through the visible eye the physical form is externally lifeless, it can be termed as an 'unnatural death'. In the 'natural death', both the 'Jeeva' and 'Atma' will be taking a re-birth. Whereas, in an 'unnatural death', neither the 'Jeeva' nor the 'Atma' take re-birth. The reason is, they still in possession of the invisible body parts. Hence, the individual (Jeeva) is still left with life in it and has to live for some more time. For the one with the invisible body, the process of breathing still goes on. Since the visible body has collapsed due to lack of life, everyone call it as 'death'. In the process of inhaling and exhaling breathe, if the air exhaled (breathing out) does not repeat the process of inhaling (breathing in); death will occur. It can definitely be said as 'natural death'. And, while the breathing process continues as usual, but discontinues with the physical body, it is not a natural death, but an 'unnatural death'. Even if a person meets 'unnatural death' and is physically not present, it should be kept in mind that the jeeva is still alive like any one of us.

THE STATE OF TEMPORARY DEATH

In a 'natural death', the 'jeeva' and 'atma' are leaving the body and taking a re-birth. In an 'unnatural death' both the 'jeeva' and 'atma' are leaving only half of the body and still living in the other half. Now, let us discuss about the state of 'temporary death' which is mistakenly treated as 'death'. This 'temporary death' can be called as the third state of death. Though this is not at all death, compellingly it is said as death. In the third state of death, the 'jeeva' or 'atma', neither leave the visible body nor the invisible body. In this 'temporary death', the Jeeva does not leave the body but dwells within it. In the 'natural and unnatural deaths', since the 'jeeva' and 'atma' leave the body, the body remains

static. As the body became immobile and as there is no inhaling or exhaling of breathe, seeing this state of body, it is understood that the person is 'dead'. But, a question may arise in the context of 'temporary death' as to how it can be called a 'death' though the 'jeeva' does not leave the body. The answer to support this theory is that; the basics of 'death' are associated with certain principles and hence the people are compelled to believe what they see. People believe that until the process of breathing continues, a person is said to be 'alive', if not, he is 'dead'. Most of the people are unaware that 'death' occurs when an individual breathes his last. They ask, *'whenever the breathing process stops, it means, the individual breathed his last!'* In fact, in the first state of 'natural death', the individual breathed his last and it can be said as a 'death'. But, in the second state of 'unnatural death', we cannot definitely say about the last and final breathing process. Why because, though there is no breathing process in the visible body form, still the process of breathing is continuing in the invisible body. Hence, it cannot be called as death. However as per the principles of the third state of 'temporary death', the breathing process continues to exist in the body. Hence, in any sense it cannot be called as 'death'. But, what is noteworthy is that though the breathing process is halted in the body, people are treating it as 'death'.

In accordance with the 'principles of death', it is said that an individual will leave the body with the last breath. This is applicable only to a 'natural death'. Whereas, in an 'unnatural death', there is no such thing called 'last breath' and the breathing process exists in the invisible body. Hence, it can be concluded that there is no 'last breath' in the second state of 'death'. And, in the third state of 'temporary death', the breathing process is stalled in the body. Even though the person is visibly seen as 'dead', the breath has not left the body totally. Either the 'jeeva' or the 'atma' has left the body. In this state of death, the inhaled breathe remain static in the lungs. Since it is unable to come out (exhale), the mind beat comes to a halt. When the mind stops functioning, the flow of blood in the blood vessels is going to stop. As such, the pulse beat is not felt and the functions of brain become inactive. That's why the body becomes immobile and unable to breathe it falls down. To the onlookers, it seems like 'death'. But, as per our principle, it is not a 'death'. Since the 'jeeva' within the body has not gone out and since the breath too is still holding the body, it cannot be called 'death'. Instead of staying in the body (lungs), had the breath left out, it would have been the 'last breathe'. Since the breath is still inside, it cannot be the 'last

breath'. Hence, it can be said that it is also not a 'death'. Doubts are likely to arise in some as to how would be the state of an individual at that time and what should that state be called as. The answer for it is, the 'jeeva' is in a state of sleep. Since the breathing process is not taking place at that time, externally it is viewed as a 'death'. Even the doctors too call it a 'death'. As such, we are calling it a 'state of temporary death'.

This 'state of temporary death' befalls on some persons in accordance with the consequences of one's past actions (*Karma*). Such persons get up as if they are awakened from sleep. The sleep may last for a few minutes, few hours, few days or some months. But, no body is aware, when this awakening is going to occur. So, presuming that the person in the 'state of temporary death' has really 'died', they are either buried or confined to flames. By doing so, such a person has no scope to come out from that state of sleep. As such, it's a sort of 'killing' that actually took place. The body won't get decomposed until the 'jeeva' dwells in the body. Even though the body gets frigid, the color of body gets changed and the body is devoid of any movements, it won't get decomposed. The 'state of temporary death' is existing since the origin of life on the earth. In the olden days, some persons have knowledge of it. There are some persons who came alive even from the 'state of temporary death'. Some are experiencing the 'state of temporary death' without their knowledge. And, some others have experienced it with prior knowledge.

THE STATE OF TEMPORARY DEATH IS IT A BRAHMA YOGAMU ?

If the state of temporary death is deeply examined; it is just as similar to what is told as '*Brahma Yoga*' (Brahma, the Absolute, who is not capable of being destroyed and the Supreme) in the *Bhagavad Gita*. In a state of '*Brahma Yoga*' the external sense organs, including the breath and mind come to a standstill. Even during the 'state of temporary death', the body possesses similar characteristics. Externally, though both 'Brahma Yoga' and 'temporary death' look similar, the presence of 'jeeva' inside the body has slight variance. The person in a state of 'temporary death' forgets (marupu) everything, whereas the

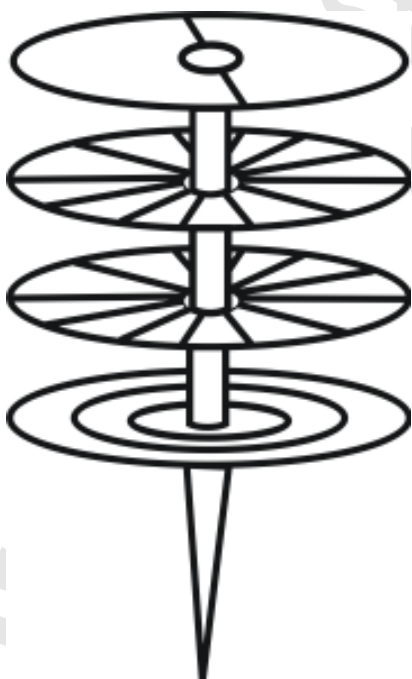
person in a state of 'Brahma Yoga' remembers (yeruka) everything. **In this context, 'marupu' means, a state of sleep and 'yeruka' means, a state of conscious state.** The person in a state of 'Brahma Yoga' and the person in a state of 'temporary death' both of them resemble each other externally. Hence we cannot say who is in a state of 'Brahma Yoga' and who is in a state of 'temporary death'. But, both of them have the ability to revert back to their sense on their own. So, it makes no difference if we call - both of them are undergoing a state of 'temporary death'. But, it is the self-realized practitioner (*yogi*) who is able to experience a 'temporary death'. Whereas, the one who is not a yogi, is experiencing it without his own knowledge. The self-realized yogi is able to stay in that state of 'Brahma Yogamu' or call it 'temporary death' to the extent of time he decides on his own. By fixing the time frame, the yogi is able to come out of that state almost at the desired time and is also able to regain his mental state. Since a normal person is unaware and incapable like a yogi, when he undergoes such a state of 'temporary death'; he is unable to regain his mental state. And, one cannot predict as to when he shall regain his mental state. People are aware that a '*Brahma Yogi*' can sit in a motionless state for any number of days and they simply view him as an expert in the practice of yoga. But when an ordinary person suddenly goes into a state of 'temporary death', people presume that since his breathing has stopped, he is 'dead'. As such, he is considered as 'dead' and accordingly the last rites are performed.

The person who undergoes a state of 'temporary death', all his body functions get stalled for the reason that the vital energy that constantly vitalize the whole body gets accumulated and stations in the core layers of the brain. For a person who is alive, the vital energy or soul-power (*atma-shakti*) is spread across all over the body. But the one who is in a state of 'temporary death', the vital energy gets accumulated in the core layers of the brain. As per the prevailing doctrine, the '*jeevatma*' (individual soul) would not leave the human body until and unless the '*atma*' (soul) leaves it. We have explored the fact earlier that the '*atma*' and the '*jeevatma*' are like twins. When a *jeevatma* exists in a body, the existence of *atma* is certain. Since the vital energy is accumulated in the core layers of the brain, the *jeevatma* is bound to stay in its own place. The *atma* which constantly provides the vital energy to the whole body is since unable to provide the required energy to any part of the body, functioning of the mind is also halted. Since it fails to work, the individual goes into a state of sleep. Until

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he awakes from that sleep he remains in a state of 'temporary death'. When a normal person goes to sleep, he sleeps for a few hours. But the one who is in a state of 'temporary death', he may be in that state for a few hours, days or months. One cannot certainly say that his sleep is limited to so many hours or days. It all depends on the decision and state of 'atma' of the person undergoing the phase of 'temporary death'.

The 'atma' is stationed like an axle in the middle of the four *chakras* (circled layers) of brain; all of which are invisible. The 'atma' is also invisible, upon which the four *chakras* are dependent. Of the four *chakras*, the 'jeeva' dwells in the charka that's beneath of all. Until the four *chakras* stay in the core of a human head, the 'jeeva' cannot leave the body. In the person who is 'temporarily dead', the *atma-shakti* (vital energy) withdraws from the body and stations itself in the mid-axle of the four *chakras*. When such a change takes place, the two *chakras* beneath it, i.e., the *chakra* of *Guna* (character) and the *chakra* of *Karma*, become immobile. For that reason, the characteristics and karmic features in the body become inactive. Thereby, the person who is under the influence of 'temporary death' slips into a deep sleep. The same state prevails in a person during the '*Brahma Yoga*' and the state of mind gets 'inactive'. But, whereas in the state of 'temporary death', the body appears as if in a 'lifeless state', though in fact, it can be said to be in a state of 'sleep'. The picture of the four *chakras* can be viewed hereunder:



Brahma Chakramu (the layer-circle of '*Brahma*')

Kala Chakramu (the layer-circle of '*time*')

Karma Chakramu (the layer-circle of '*karma*')

Guna Chakramu (the layer-circle of '*character*')

Here, it should be noted that during a 'natural death' when a person breathes his last, it is the four *chakras* that leave the body. The 'atma' is stationed like an axle in the middle of the four *chakras*, whereas the 'jeevatma' is stationed in the *chakra* below it and yet below in the last is stationed the *Guna chakra*. They, along with the upper *Karma* and *Brahma chakras* leave the body the very moment a person meets a 'natural death'. All of them are leaving the body simultaneously and reaching a new physical body, thereby giving a new life to the 'jeeva'. Whereas, in a 'temporary death', it is not happening so. It can be ascertained that though a 'temporary death' resemble a 'natural death'; the state is as similar to the state of '*Brahma Yoga*'. In this yogic state of 'temporary death', the component of *Karma* is neither leaving nor entering the body. It may be a '*Brahma Yoga*' state or a state of 'temporary death', but the process undergone is externally invisible.

DO ALL LIVING BEING HAVE A SCOPE TO UNDERGO '*TEMPORARY DEATH*'

What we discussed till now about 'temporary death' may sound new to some and amazing to some. It can be understood that not only humans but several living beings experience it. There are instances at some places where small creatures have experienced this state not once, but many times too. Frogs, grasshoppers, locusts and several other creatures have experienced 'temporary death'. While digging earth, frogs appear buried in the layers of mud. Even at a depth of ten, fifteen and twenty feet, the location of frogs and their sockets are found. But, how could they survive in such depths? Since how long is it there? How could it procure food at such depths? Even top scientists were unable to justify the cause and they simply say that they are 'unexplained mysteries'. But what we say regarding this is, during an unspecified time and by an unforeseen event, the frog might have got buried in the layers of earth. But once it is brought out to the surface of the earth, it is getting an awakened state and moving on its own. We can say that the frog could be in a state of 'temporary death', may be as long back as thousands or even lakhs of years. Is it possible? Such doubts are likely to arise in some. But, what we say is...

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It may be any living being; even for a human, the 'temporary death' is not for any specified period. We have told this 'fact' earlier. In the case of a frog, when the frog was buried in the layers of mud, the 'atma' on which the four *chakras* depend, compelled the frog to undergo a 'temporary death'. The moment it got buried and before it is bound to undergo a 'temporary death', it eats and licks some mud around it with its tongue and ensures that it remains safe in the space-sack it created. After a while it goes into a state of 'temporary death', i.e., a state of 'sleep'. But it does not acquire a state of a 'live being'. The 'atma' within the immobile frog stops all functions of the body. Hence, without any growth it remains in that state. The size which the frog had at the time of getting buried, even after a lapse of thousands of years, it remains the same. Apart, the age of the frog remains the same when it got buried and when it comes out and it will be of the same sex too. There were instances when some locally non-existing rare species of frogs coming out or seen. The fact can be understood if it is compared with this theory. Similarly, we have come across instances where different coloured and shaped frogs come out during diggings. With this evidence, we can ascertain that the non-existing but rare species of frogs which existed very long back have come out now.

Even if the *Shwasa Kosha* (pranic or vital sheath) does not function and even if there is no trace of mind-beat, can a living being stay alive for such a long period? This question would arise in everyone. The answer is; through the scientific physiology, it is not possible. The physiology deals only with the external features and functions of the body. Hence, the scientific physiologists said that it is an inexplicable mystery. But, there should be a scientific reason for every such thing. Only then, the truth would be known. One should be familiar with the *Sastras* (sacred texts) of *Brahma Vidya* (spiritual enlightenment) to know about the aspect of life to know about the state of 'temporary death' occurring a long time back. This *Sastra* is the largest of the six *Sastras*. According to it, the 'atma' is the supreme authority over the entire body. Whereas, the 'jeevatma' (individual soul) dwelling within the body has no authority or control over it. It is the 'atma' which is able to have command not only over the body but on the 'jeevatma' too. Even in the case of frog, there is 'atma'. With its controlling authority, the 'atma' was able to cause immobility in the four chakras of frog as also influence its entire life system. The 'jeeva' within the body of the frog was immobilized by the fourth (*guna*) chakra. It was able to suppress the movements and heat within

the frog. Whenever necessary, it is the 'atma' which restores the movements and heat in the frog. The 'atma' can keep inactive the *four chakras* for any extent of time. Whenever it activates the four chakras, they get activated by the *Brahma-nâdi* (the aorta) through the spinal cord and movement begins in the body. Only then would the heat get generated within the body and the blood circulation restarts. Once this takes place, the mind will start functioning as usual. Then the individual gets awakened as if from a deep sleep. Till such time, either the individual or the mind is not aware as to how much time had elapsed. The individual will have the feeling that he woke up from a sleep. There will not be any feeling that the individual has undergone through a phase of 'temporary death'. As per the sacred texts and as per the theoretical proof of *Brahma Vidya* (spiritual enlightenment) we are able to know that there is indeed a state of 'temporary death'. This should not be treated as an unscientific subject.

DO YOU KNOW WHAT SORT OF DEATH 'JESUS' EXPERIENCED?

We have reliably learnt that Jesus Christ died while being crucified on the wooden cross. But, what I ask is, had Jesus met a 'natural death' or an 'unnatural death' or a 'temporary death'? No body can guess that these three questions arise when we talk of the 'death' of Jesus Christ. I don't think any Christian religious head had come across this thought. What we want to say here is that, Jesus has not met either a 'natural death' or an 'unnatural death' but underwent a 'temporary death'. Jesus appeared as dead to all those who were present there at the time of crucifixion. To confirm the death of Jesus, a soldier approached the cross on which Jesus appeared as dead, with head leaning downwards. He drove his spear between the ribs of Jesus's body and since there did not appear any reaction, Jesus was declared as 'dead'. Only after that the body of Jesus was handed over to others. The wonder what took place here is; ample proof was found to confirm the death of Jesus. But, in fact, it is a proof to strengthen our theory to affirm that the 'death' of Jesus is not common like others. His death was confirmed on the basis that when his body was pricked with a sharp spear, there was no reaction in it. If at all Jesus is alive, there would have been some movement in his body or a groan at least. But, it did not happen so. Hence, as

per the assumption of people present there, Jesus is really dead. Apart, there is no other chance to deny his 'death'. In fact, blood would freeze in a lifeless body. But, when the soldier pierced the spear into the body of Jesus, it has come to light that blood trickled down from the wound at that time. The fact that if blood ooze out from the wound of a person declared as 'dead', then, suspicion is likely to arise about the aspect of 'death'. Hence, doubts arose in people about the death of Jesus – some saying 'he is dead' and some others saying 'he is not dead'. If we explore as to what really happened there, it can be said as under.

At the time of the death of Jesus Christ (as per the text of *Suvartha* in the 19th chapter, 30th verse) it is written as, '*saying that it is the end, he bent his head and surrendered the 'atma''*. Further, as per the 23rd chapter, 46th line of 'looka', '*Oh Father! Into they hands I commit my spirit'*. Saying so, Jesus left his life. If we keenly analyze the above two lines as to what Jesus had lastly said, we can understand that, Jesus is aware that apart from him, there's yet another controlling force dwelling in his body. An ordinary human presumes that, excepting himself, no one dwells in him. But, Jesus Christ, the self-enlightened person, is well aware that there exists a superior, divine and co-related power (of 'atma') within his body, which is commanding and directing all his actions. As such, after crucifixion on the holy cross, Jesus said, he is surrendering his 'atma' to him (the father). While the 'atma' of Jesus is the 'jeevatma', the one which is commanding him is the 'second atma' i.e., 'jeevatma'. Hence, all actions of Jesus's body are commanded by the 'second atma'. Not only in Jesus, even in us, our *atma* (*jeevatma*) acts under the command of the 'second atma'. We, as a physical body is 'one atma'; whereas the one which commands the functions of the body is the 'second atma'. This principle is applicable to all living creatures on the earth. Any enlightened person is aware that he is not the 'doer' (*karta*) and that the 'second atma' is the one which acts as the *karta*. Since Jesus Christ is a great enlightened person, when death was shrouding Him, He said, '*into your hands I commit My spirit'*. *Whatever you propose to do, you do in accordance to your will'*. So saying, He breathed His last. Thus, Jesus imparted a wisdom-oriented message while breathing His last, that, every person should act similar to Him in every aspect, without comparing himself as the 'doer'.

The Mystery Of Death

After uttering the above words, the power of soul across the body of Jesus gathered at the central point of spine (Brahma Nadi) and from there it reached the axis point of the four chakras in the brain. At that time, all the internal functions within the body came to a halt and externally the body became similar to a lifeless body. Whatever the 'atma' within us decides, it's bound to happen. It is because of this fact that 'atma' is the 'captain' and the 'commander'. It is the 'atma' which ensured that the blood in the lifeless body of Jesus is not clotted. Hence, when the soldier pierced the body of Jesus with a spear, blood came out from the wound. Thereby, the 'atma' itself paved way for creating a suspicion about the death of Jesus. Similarly, by making the body still and lifeless without any breathing process, the 'atma' strengthened the belief that Jesus is dead. By both these contradictory actions, the 'atma' gave a scope to know the mystery about the 'death' of Jesus. But, unable to know the secret, people, who are not Christians are arguing that, Jesus had not died on the Cross. He just acted as 'dead'. Everyone believed that Jesus is dead and hence buried His body (*Samadhi*). After availing rest for a day in the Samadhi, He returned back. And, it is not that He had conquered death, but only came back. It is a false propaganda what Christians are proclaiming about 'Jesus conquering death'. This is all meant for their religious propaganda, for, neither did Jesus die nor did He conquered death.

If we are questioned to give our opinion about the 'death of Jesus', as per the prevailing physical aspects, Jesus is dead; since His body became immobile and no breathing process is taking place as well. We reiterate that Jesus had died at that time and there is no controversy in it. We don't want to say anything blindly. We intend that our theory stands by a proper scientific reasoning. If we are compelled to say without any partiality and acceptability by all scientific reasons; if we examine the aspect in a systematic way, as per the scope of anatomy, blood gets clotted in a lifeless body and there is no scope for it to remain in a state of liquid. Hence, it can be contested that, 'Jesus is not dead'. If we examine in the other way, a person whose mind beat and breathing process is stopped, it can be said that the person is 'dead'. With the above theories, what Christians say – Jesus is dead – is true. Likewise, what some other say – Jesus is not dead – is also true! There is a possibility to ask as to how it would be scientifically justified when two contradictory theories prevail. Holy scriptures (*sastras*) do not prescribe different and contradictory principles. Hence, if one has to determine the truth about the 'death of Jesus', one should know as to

which of the six *sastras* should be followed first. Once it is determined, it will be known that the result cannot be based on the science of physiology. The validity of this science is limited only to the physically visible body. But, here the matter is dealt with the invisible '*atma*' and '*jeevatma*'. Hence, the 'death of Jesus' should be determined through the sixth *sastra*, called, the '*Brahma Vidya Sastra*'. Basing on this *sastra*, one can justifiably understand the 'death of Jesus'.

Brahma Vidya means, the highest spiritual attainment. And, '*Brahma Vidya Sastra*' is the ultimate of the *Shat Sastras* (the six philosophical scriptures) that exist in the world. They are, 1. Mathematical science 2. Astronomical science 3. Chemistry 4. Physics 5. Astrology, and, 6. Science of realization of the ultimate truth (*Brahma Vidya Sastra*). Apart from these, there are no other *sastras* on the earth. There may be some co-related *sastras* to the above six and if at all these exist any other forms of *sastras* apart from the six, they cannot be *sastras* at all. Someone may ask that there is a *sastra* related to trees. But, it should be noted that the matter is related to the *Boutika sastra*. Now, let us now come to the point. If we examine the chapter, the Yoga of the Supreme Person, viz., *Purushottama Prapti Yogamu* (related to *Brahma Vidya Sastra* – Realization of the Ultimate Truth) of *Bhagwad Gita*, the 8th verse reads....

*"sariram ya davapnoti
yacha pyutkrama tisvaraha,
gruhi tvaitani samyati
vayur gandhani vasayat."*

'The controller of his own body, i.e., the living entity, can change his body to a higher grade and if he likes, he can move to a lower class. The individual soul transmigrates from one body to another as the air carries aromas. Thus he takes one kind of body and again quits it to take another'.

In evaluation of the above verse, the commander of the body, '*atma*', while leaving the body, shall take along with it the *jeevatma*, *karmas* and *gunas* too. It is thus called, 'death'. Once the '*atma*' leaves the body, it is definitely called, 'death'. Once the 'death' takes place, the '*atma*' will never return back to that body. This is proven evidence. Once the '*atma*' leaves a body, it will enter a new body and re-entering the old body is totally barred. This is what the Holy Scriptures say. That too, this principle is cited in the ultimate scripture. Hence, this cannot

be changed or altered at any time. And, basing on this, the 'atma' which dwelled in Jesus Christ has not left His body. As such, the death of Jesus cannot be a 'natural death'. The whole activeness in His body has been suppressed in the 'atma' situated in the *Brahma Nadi* (the aorta). 'Atma' is stationed in the conscious part within the head. As such, Jesus experienced only a 'temporary death' but not a 'natural death'. A 'temporary death' outwardly looks as a natural death, so, people concluded that Jesus is 'dead'. As per the science of physiology, some people accepted the fact that, '*since the blood in the body of Jesus did not clot, Jesus is alive*'. Here, the problem does not end with the above theory. This is however related with the 'life and death' of 'atma'. Hence, this should be resolved with the 'Brahma Vidya Sastra – Realization of the Ultimate Truth'. According to it, since Jesus was in a state of 'temporary death', he slipped into a 'state of sleep' and outwardly looked as 'dead'. But, inwardly Jesus was alive.

The 'atma' in a suppressed state in the head is capable of clotting the blood. But, as far as the death of Jesus is concerned, to ensure that people are not only enlightened about the aspect of 'death' but as well as about the state of 'temporary death'; the 'atma' of Jesus had intently ensured such a thing to occur. With this, people are kept to contemplate behind the veil of suspicion between 'yes' and 'no' about the death of Jesus. Yet, no one was able to scientifically justify the answer to the above suspicion or mystery.

After confirming the death of Jesus, His body was detached from the cross and got buried in that Samadhi state. Here, 'buried' means not covering with mud, but keeping the body in a small rocky cave. In those days they called it as Samadhi / tomb. Jesus body was kept in the rocky cave and the entrance of it was closed with a stone. While Jesus was crucified at 9.00 AM on Friday morning, He died at 3.00 in the noon. After placing His body in the rock cave (tomb) it was closed with a stone in the evening. Jesus was entirely in a 'state of sleep' on Saturday. Before the sun came up on Sunday, the 'atma' in the body of Jesus ensured that its energy power is spread all across the body. At that instance, the mind of Jesus began to function, blood circulation commenced and the process of breathing began. At that time, the 'atma' of Jesus made Him to regain consciousness from the 'state of sleep'. He woke up and sat, thereupon recollecting that He in fact fell asleep after being crucified to the cross. Since Jesus was in a state of rest on Saturday, hence, the day is called as 'God's rest day' or 'Sabbath day'. To inform His disciples that He is not dead but alive, Jesus left to meet

them. First he went to Mary Magdalene and later to His disciples. On seeing Jesus, the disciples suspected him to be a ghost, whereupon, Jesus said, 'No. I am the same Jesus who was with you from the beginning'. Thus saying, Jesus showed the wounds on His body. Then, His disciples recognized Him as the same Jesus who bore the agony of crucifixion to the cross. The wound marks on His body gave ample proof that it is the same body that was crucified. With these facts, one can discover that though Jesus died on the cross; He neither died a 'natural death' as presumed by every one, nor an 'unnatural death' unknown to anyone. But, it can be known that the death of Jesus is a phase of 'temporary death', a mystery that is beyond human imagination.

DO OTHER LIVING BEINGS EXPERIENCE THE STATE OF 'TEMPORARY DEATH'

The state of 'temporary death' is also undergone by all living being in accordance with their karmic sufferings. Every living being which takes birth on the earth is certain to undergo 'normal death'. And, 'unnatural death' is not bound to be experienced by one and all. Similarly, we cannot affirm that the state of 'temporary death' has to be compulsorily undergone. Everything occurs in accordance to one's karma. In fact, if such karma prevails, it is but certain for any living being to experience it. Even if this theory is strongly stressed, there may be some people who would not believe it. To strengthen and to trust this theory, some creatures are compelled and doomed to undergo the state of 'temporary death'. A sect of grasshopper, belonging to Cryogenic Bugsicles lives in places where heavy snowfall takes place. After the season of snowfall these insects lead a normal life. When the season of snowfall begins and escalates, the insect dies in the snow. Gradually it gets buried under the layers of ice. It remains in that state for six long months. When the season changes and ice gradually melts down, the insect comes to the surface. Then, regaining its life, the insect flies and again leads a normal life. This is a common feature which is recurrently evident each year. The National Geography Channel did telecast an episode on the life of grasshopper belonging to Cryogenic Bugsicles sect. Those

who disbelieve the event of Jesus returning alive after three days, they have no other go except to believe that the insect regains its life after undergoing a state of 'temporary death'. Though, several living beings undergo such a state, there is no scope to identify such a death. But, to believe the theory of 'temporary death', the birth of such a sect of grasshopper which undergoes 'temporary death' for six months and leads a normal life for six months, is indeed a marvel of the Creator. Hence, the theory of 'temporary death' has to be accepted. But, there is no specific time as to the extent of period the state of 'temporary death' is going to remain. This is because; 'temporary death' is decided with reference to the karmic sufferings that are experienced suddenly and unexpectedly. Hence, the tenure of the state of 'temporary death' depends on this aspect alone. As per which, the tenure of the state of 'temporary death' relating to Jesus Christ is restricted to three days. The tenure may vary accordingly to individual merits and demerits, viz., may be for three hours or may be for thirty days.

HAD ANYONE IN THE PAST IDENTIFIED THE STATE OF 'TEMPORARY DEATH'

The state of 'temporary death' existed since life evolved on the earth. Some spiritually enlightened persons were able to recognize it. A hundred years back, a great spiritual master by name Master C.V.V. who dwelled in a place called Khumbakonam of Tamil Nadu State. In those times he was a renowned spiritual master. His two disciples, Kotha Ramakotiah and Sangameswara Rao, wrote in a scripture titled, '*Bhruktha Rahitha Taraka Rajayogamu*' about an incident that took place in the year 1911. Once when C.V.V. went out unexpectedly on some urgent work, his adopted mother, Kanchupatti Subbamma, went for a bath to the Kaveri River and while returning back she fell down and died. Upon knowing the death of his step mother, C.V.V. told that her body be carefully preserved at home and ensure that ants are kept away from the body. As advised, her body was preserved carefully at home. After sixteen days, C.V.V. came back and he brought her back to life. At that time her age was 80 years and after being retrieved back to life, she lived for another three years. When an eighty year mother died, C.V.V. was able to bring her back to life, whereas, he could not retrieve the life of his 30 year old son-in-law. With this, it can be ascertained that

since C.V.V. could realize that his mother was in a state of 'temporary death', he could bring back her to life. Apart, it can be understood that C.V.V. was well aware of 'natural death' and 'temporary death'.

If the above incident is 100 years old, let us explore another incident occurred as long back as 5200 years back, in the presence of Lord Krishna. It is Guru Sandeepudu under whose tutelage Sri Krishna learnt everything during childhood. When Sandeepudu's son died at a very young age, Sandeepudu was deeply upset and his grief was uncontrollable. When Sri Krishna went to console his Guru, he could not withstand to see his Guru in such an inconsolable state. Hence, Sri Krishna ensured that the son of his Guru is brought back to life. The incident is revealed in the history of that time. How C.V.V. brought back to life his step-mother 100 years back and how Sri Krishna brought back to life, his Guru's son, some 5200 years ago - in both instances, the 'death' is not 'natural' but in fact 'temporary'. We have earlier concluded that in case of 'natural death' there's no scope for regaining life. Either when a person presumed as 'dead' regains life on his own or is brought back to life by someone; that there is a state of 'temporary death' has become evident. If someone is able to restore the life of a person who is declared 'dead', he should be well aware and able to ascertain that the death of the person is merely a state of 'temporary death'. I possess no knowledge to explain as to how the state of 'temporary death' is ascertained. And, I have no reliable answer to say as to how C.V.V. and Sri Krishna brought back life in the persons presumed as 'dead'. The question here is not that how they were aware about the state of 'temporary death', but, the most important aspect is - they were well aware of the state of 'temporary death'.

In the past, apart from some great spiritually enlightened saints, there were some others who had knowledge about the state of 'temporary death'. When such great persons were able to recognize and bring back the persons from 'temporary death' to life; we are talking great of them. But, we were unable to know / understand, what 'temporary death' is all about. In this context, I would like to explain one thing. Here, let us take the Bible for this purpose. Before I get into the subject, I make it a point to say, 'I am an *Indu*'. What I speak is about the '*Indu Dharma*'. I feel it as my responsible duty to pin-point them. Neither do we accuse as to how Christianity mistook the greatness of *Indu Dharma* nor do we pin-point the text of Bible where the words spoken by Jesus are as yet not understood in a the right perspective by the Christians. Apart,

without any hesitation I can say that there are certain narrations in the Bible which are against what Jesus preached. In a small treatise, titled, '*Srishtikarta Code 963*', the '*aadi kandamu*' (or old chapter) of the Bible contain a bundle of lies. A section of Hindus who are not aware of our real objective have stamped us as persons who are assisting in propagating another religion. Though they have no basic knowledge on *Hindu Dharma* they have established organizations in the name of protecting it. In fact they are ruining Hindu religion but pointing at us as propagators of another religion. I question them, '*is this mind-set / manner not similar to piercing own eyes with own finger*'? Whenever I happen to take reference of Bible in the course of my narrations, I am being called a Christian, engaged in propagating Christianity. For instance, let us take the great Hindu Philosopher Swamy Vivekananda's life history. It is written in the 17th page of the book, '*if I were there during the period of Jesus, I would have washed his feet not with tears but with the blood drops of my mind*'. Does it mean that Swamy Vivekananda propagated Christianity? I hereby caution such Hindu Organizations not to blame me without going through what I wrote in my scripts and to know on how many occasions I questioned and challenged Christians about their ignorance on religion. It is not at all justified to condemn the one who is propagating true Hindu Dharma and enlightening the ignorant Hindus.

The ancient and eternal (Sanatana) Hindu *Dharmas*' are solely dependent on spirituality. The aspect of spirituality exists only in *Indu* (Hindu) *Dharma*. The Spiritual Masters of Hinduism, C.V.V. and Lord Sri Krishna, the architect of *Brahma Vidya Sastra* – (*realization of the Ultimate Truth*), have made a point on the spiritual mystery about 'temporary death'. Similarly, I take the opportunity to cite an example from the Bible. In the 9th chapter, the 23, 24, 25 lines of Mutaiah Suvatha, read as, 'by that time Jesus came to the house of that official and seeing the assembled people and the persons who were playing the flute, said, "*give me place, the little girl is not dead. She's is sleeping*". People present there, made fun of Jesus's words. He sent the assembled people out and went inside. When Jesus held her hand, immediately the little girl woke up'.

Those who undergo the state of 'temporary death', in fact we have earlier said that they are in a state of 'sleep'. Even Jesus has said "*the little girl is not dead, she's sleeping*". When all the assembled people have said that the girl is 'dead', Jesus said that she is 'not dead' but 'asleep', we can understand that the

girl is undergoing a state of 'temporary death'. Apart, Jesus has firmly told said that she is not dead. Unfortunately, Christians could not grasp the fact till now that there is also a state of death called 'temporary death'. In fact they should have grasped the words of Jesus, "*she is not dead*"; instead they say that '*Jesus has brought a dead girl alive*'. Is it not wrong on their part? By ignoring the actual words of what Jesus (*she is not dead*) said, it can be said that Christians gave no weight to the words actually said by Jesus. They have not maintained the same spirit with regard to the death of Jesus. The words what Jesus said when he was alive were grasped by the Christian community as amazing and mysterious, but, is it not a blunder to say that 'Jesus is dead', when in fact, Jesus was in a state of 'temporary death'? Jesus went into a state of 'temporary death' in the noon on Friday at 3.00 PM, had rest on the entire Saturday and woke up at 6.00 AM on Sunday. I therefore question as to how far is it justified for the Christian community to mislead people by saying '**Jesus has conquered death**' instead of saying the fact, '**Jesus was in a state of temporary death**'.

Even in the ancient times, there were spiritually enlightened persons who were well acquainted with *Indu* (Hindu) Dharma. They were aware of the three states of death, viz., 'natural death', 'unnatural death' and 'temporary death'. Not only they were aware of these three states of death, but they were able to confirm the state of death and were even instrumental in awakening those who were in a state of 'temporary death'.

The one who stands in the forefront amongst such persons is Lord Sri Krishna who was instrumental in demonstrating this fact some 5200 years ago. Sri Krishna was able to realize that the 'death' of his Guru's son is not a 'death', but a state of 'temporary death' (sleep) and thereby woke him up from 'sleep'. With the above instance, we can ascertain that during the *Dwapara Yuga* itself there were occurrences of 3rd state of death, i.e., 'temporary death', where Sri Krishna himself woke-up his Guru's son who was presumed 'dead'. It is Lord Krishna who imparted spiritual education to humanity with proven scientific logic. That is the reason he initially brought out the fact about the existence of a state of death, called 'temporary death'. But even when such a God-Incarnate person like Sri Krishna brought to light about the state of 'temporary death', no one was able to understand and realize it. Instead of realizing this as a 'spiritual-secret', people marked it as a 'spiritual-miracle'. Since then, whenever a person is brought back to 'life' from the state of 'temporary death'; people are calling the person

who woke-up such persons as 'great persons'. No person was able to bring out this fact which is narrated in *Religious Dharma* and demonstrated by the functioning soul which dwells in the body. Some two thousand years ago Jesus told about a person that the person is not dead but 'asleep' i.e., in a state of 'temporary death'. There were such instances during the time of Jesus when He woke-up a person by calling his name and waking another person by shaking his hand. In both the cases, people believed that both of them were 'dead'. It should be noted here that when a person undergoing a state of '*temporary death is awakened*' - the fact was never exposed by the person who was going to bring such a person 'back to life'. In fact, well before such persons were awakened, they told that, 'we are going to wake them up from sleep'.

In the Bible two instances of '*temporary death*' were narrated. In the first instance - when everyone presumed the girl as 'dead', Jesus told that the girl is 'asleep' and thereby woke her up from sleep. In the second instance - Jesus told that Lauzer is 'asleep' and woke him up as similar to a person is awakened from a normal sleep. But, the words uttered by Jesus were ignored and not given importance by any Christian. By a way, they are indirectly making a false propaganda about what Jesus actually said and did. Apart, after resting for three days, Jesus came back to life from a state of 'temporary death'. But, Christians propagated that, '*Jesus woke-up from death*'. By no means would Jesus accept this theory. Hence, it is compelling to say that, Christians have not yet understood either the wisdom imparted by Jesus or the purpose of works undertaken by Him. Not that I am saying all this. Even Jesus told that His words will not be understood unless a righteous preacher elaborately explains the same thing to them. Though Jesus was the prime preacher of Christianity, nobody is aware as to where and when he met His natural death. Only through the sole incident we all know about the 'temporary death' which Jesus met in His life. With this, it can be ascertained that, how much we know about Jesus, Christians are not aware even to that extent.

WHAT SORT OF DEATH LORD KRISHNA MET WITH

The main person who imparted *Hindu Dharma* amongst Indus (Hindus) is Lord Krishna. It is He, the God, who taught all *dharmas* to humankind. He once experienced the state of 'temporary death' in His life. To demonstrate to the world that 'temporary death' is a fact, He experienced it. Though it is not at all necessary for Lord Krishna to experience it; He experienced it at a young age to see to it that people recollect His experiencing the state of 'temporary death'. Since Lord Krishna Himself experienced that state, there is no scope for anyone to deny the fact. To the best of my knowledge, Lord Krishna experienced the state of 'temporary death' some 5200 years ago. Similarly, He woke-up the son of Sandeepu from the state of 'temporary death'. Lord Krishna lived for 120 years, after which he met with 'natural death'. Prior to that, during his young days, He was bit by a snake at the Kalinga pond, Nandgaon. As the snake bite pierced the blood vessels, within a couple of minutes the poison reached the brain and Lord Krishna slipped into a state of 'temporary death'. He remained so for barely 10 minutes, i.e., in a state of 'temporary death', after which He woke-up.

It may sound amazing to know as to how Lord Krishna can be a victim of a snake bite, followed by slipping into a state of 'temporary death'. It definitely sounds unconvincing and people may ask - there is no mention of this incident either in the Epic *Maha Bharatam* or in the Epic *Bhagavatam*. They may go to the extent of abusing the author on the pretext that something is written by the author at his will and wish. They may even question as to how the author can narrate such an incident without any evidence. Yes, I am well aware that no one is going to believe my theory. Yet, I am narrating it since it is the 'truth'. To all the questions, my answer is ... I would say - I saw the incident happen before me on that day and hence I am telling the same thing today. Do you have any evidence to prove that I was not there at the time of the incident on that day? If I ask so, can you show an evidence?

I am going to tell you yet another astonishing fact. Believe it or not, it is but a hundred percent truth. Even then, I have no necessity to compel others to believe it. I am not going to lose anything or gain anything if someone believes it or not. But, I feel it as my responsibility to bring to light the truth I know. Hence, I am narrating it. During childhood, when Lord Krishna was bit by a snake at the Kalinga pond, He underwent through the third state of death, i.e., 'temporary death' for nearly ten minutes. Apart, the snake was a single-hooded Cobra, but not a ten-hooded snake as shown in the epic picture. I am revealing you these facts. Not only this, the snake bit Lord Krishna's left leg (between the knee and heel joint) deep into the veins of the leg muscle. Usually a cobra cannot lift its hood more than a feet height or one and half feet. On that day, lifting its hood by one feet, the Cobra bit Lord Krishna on the backside of His left leg. Since the poisonous fangs of the Cobra pierced into the blood veins, within a couple of minutes, its poison quickly spread and reached Lord Krishna's head portion. At that very moment He slipped into a state of 'temporary death'. It all happened just outside the water pond. All the children who were with Lord Krishna have noticed this. Out of fear, the snake immediately sneaked into the water pond. But a cobra cannot stay in the water for a long duration. Hence, within fifteen minutes it came out of the waters. By that time Lord Krishna regained His conscious self. Annoyed over the snake for biting Him, He and others killed it instantly. Except for this, there is no truth in saying that the Cobra is the king of the *Kalinga* Pond, who has two wives and ten hoods etc. What I narrated is the truth.

Won't it look skeptical to state that Lord Krishna met the end of His life due to a snake bite? But how come he regained His life? Is it possible to regain life after death? My answers to these queries are.... Even though a person is presumed dead by a cobra bite by the arrest of breath, it is not at all a 'natural death'. This state cannot be called 'death' at all. No person undergoes 'natural death' due to a cobra bite. Since the breath is still held inside the person, it cannot be a 'death'. The principle of death states that, 'death' occurs only when breath leaves the body totally. In our book titled, '*The Principles of Birth and Death*' (published during 1980), we have explained in detail about the theory of 'natural death'. And, regarding 'unnatural death', we have explained of it in detail in another of our book, titled, '*Ghosts and Spirits – Factual Incidents*'. Now we are explaining about 'temporary death' in the present book, titled, "*The Mystery of Death*". It

should be realized that the person bit a cobra, seem as 'dead', only to the extent of external view. That person, in fact is internally alive within the body. Such a person is bound to remain in that state (temporary death) of sleep for a few hours or few days. In such instances, the person can be brought back to life if he is treated with certain remedies by a person who can draw out the venom of cobra from the victim's body. With this, it can be ascertained that the death of a person bit by a cobra is not 'death' in a true sense.

It is said that in the '*Dwapara Yuga*', Lord Krishna is also a victim of cobra bite. Hence, he underwent a state of 'temporary death'; after which he regained conscious-self on his own. The marks of the cobra bite during Lord Krishna's childhood remained visible on his left leg. This fact is unknown to the world till now, which in fact is a top-secret. Before someone says, 'who would believe all these', there is yet another secret relating to the snake bite marks. In the book titled, "*Lord Sri Krishna - Is He a God or a Bhagavan*", it is quoted that Lord Krishna is revered as the other Form of God and at times as 'Bhagavan'. In the said book, it is told that Lord Krishna will incarnate on the earth two more times. Overall he shall appear on the earth on three occasions in different forms. And, it is also said that Lord Krishna incarnated on the earth for the second instance too and left the place. His third and final incarnation on the earth is about to occur. When on the second instance Lord Krishna incarnated on the earth, amazingly, the marks of cobra bite on his left leg were clearly visible. The marks were exactly at the same spot on the same side of the left leg. This should be realized as a very significant fact. Why is it so, is the question. To signify the fact that Lord Krishna Himself is born once again in another human form, the marks of the snake bite appeared at the same spot on the same leg. Through there is a wide gap of three thousand years between the first and second birth; the appearance of same marks at the same spot on the same leg is indeed amazing. Yet, these marks have not gained significance either during Lord Krishna's first incarnation or during his second incarnation on the earth.

During the second birth of Lord Krishna, a woman devotee, while at his service, upon noticing the snake bite marks, enquired about them. Lord Krishna responded saying that the marks relate to his earlier birth and that he would die at the same place where he left his mortal body during his earlier birth. He further said that no one would be able to know his whereabouts and he would be with the people for a short tenure only. What she understood at that time, she

herself knows. Later, though she noticed the marks she never enquired about them. Lord Krishna, after he left the world, his mortal body was buried in the State of Gujarat, India. Later, the place got submerged in the sea. Through he took next birth on a foreign soil, He came to India and once again left his mortal body in the same place, i.e., in the State of Gujarat. If Lord Krishna incarnates on the earth at any point of time, for a third time, we feel that the marks of snake bite would certainly appear on his body form. But, the location of snake bite marks cannot be ascertained exactly by us. Hence, we are unable to predict them. But until now, we have not elaborated in this chapter as to who that person is – who incarnated as Lord Krishna during his second stint of birth on this earth. If someone gets the doubt, they can clarify it through our book, titled, "*Lord Krishna – A God or Bhagavan*", in the chapter, "*Lord Krishna's death, An eye-opener to the world*". By being in a state of 'temporary death' during his second stint of incarnation as a human, Lord Krishna, after three days came back to senses on his own. After staying at the place for nearly forty days, he came back to *Indu* country (India) and left his mortal coil here.

Whoever takes birth on this earth, either humans or any living creature, it is certain that they ought to undergo a 'natural death'. It is not certain whether they undergo through the state of 'temporary death' and 'unnatural death'. And, there is no compulsion to undergo these two states of death. Those states of death are experienced by resultant merits and demerits of individual's past (karma) births. During the '*Dwapara Yuga*' Sri Krishna underwent through a state of 'temporary death' as a result of *karma* of his past birth. Similarly, he underwent through the state of 'temporary death' even during his second stint of incarnation as a human being on this earth. And, what would be his state during the third stint of birth (incarnation) on the earth is unpredictable, since, the outcome correlates to Sri Krishna's past Karma. If at all we are talking about the aspect of 'temporary death', it is because of what Sri Krishna experienced in the past, which became present-day examples. Apart, he has put forward the theory and practically proved that whoever undergoes a state of 'temporary death', they can regain conscious-self on their own and become normal.

MEDICAL ATTENTION - IS IT NECESSARY FOR A PERSON UNDERGOING A STATE OF 'TEMPORARY DEATH'

It is said that a person bit by a poisonous snake can be saved from death. But, Sri Krishna came back to life on his own after being bit by a poisonous snake. Hence, we can anticipate a couple of likely procedures. But, which mode is reasonable and preferable? Some may ask, can any ordinary person survive a poisonous snake bite without any medical care? My answer to their question is Every human being undergoes a three-phased state, viz., '*the state of awakening*', '*the state of sleep*' and '*the state of dreaming*'. These are known to everyone. When a human sets to take rest, he slips into a state of sleep and at any time from that state he may even further slip into a state of dreaming. This fact is known to everyone. But, most of us do not know the mystery as to how a person slips into a state of sleep and from there into a state of dreaming. As similar to the state of sleep and awakening; the state of 'natural death' and 'temporary death' are common to humankind. If it is so, it can be said that the person who has undergone 'temporary death' can later come across 'natural death'. Similarly, a person after 'natural death' may be taking a rebirth and lead a new life. With the above, we can ascertain that the life of a human revolves in between the three states, viz., '*the state of awakening*', '*the state of sleep*' and '*the state of dreaming*'. As such, in all probability human life too possesses a possibility of going through a state of 'natural death' and 'temporary death'. When a person goes to sleep, it is the state of sleep which comes first, followed by a possible state of dreaming at a later stage. At times, there is a chance for a human to directly slip into a state of dreaming, despite which, the person is able to revert back into a state of awakening. With this, one cannot say for certain whether a person can directly reach a state of sleep or a state of dreaming. There is every possibility to go into any of the two possible states. Similarly, a person born with a life is going into a state of lifelessness at the last stage of life. But, once in a while, he is undergoing a state of 'temporary death'. The one who undergoes the state of 'temporary death' can bounce back to life or else there also exists a possibility of even slipping into a state of 'natural death'. Therefore, life-death-temporary death is equivalent and as similar to the three states of sleeping, dreaming and awakening.

The Mystery Of Death

In a state of consciousness, it is natural that the five sense organs in a human body would function in normal course. While the eyes are able to see and ears are able to hear, the human is able to know what exactly is happening externally. If someone calls by name, a person is able to look and talk to that person. Since the person is in a conscious state, he is able to respond instantly. It is through the sense organ of sound, the ear was able to grasp the sound. But, in a state of sleep there is no scope for the same organ to function normally. The reason is, since the state of brain is bodily inactive and cannot transmit any message; hence, there is no possibility for the sense organ of sound (ear) to react. At times, a person who is in a state of sleep is able to respond and woke-up. But, how come a person was able to hear while in a state of sleep? Under what circumstances was he able to hear and realize that it is he, who is being called? How was he able to woke-up? If the mystery of these answers is explored, one will be able to know the mystery about '*the state of awakening*', '*the state of sleep*' and '*the state of dreaming*'. Once this theory is understood, the theory of '*life, death and temporary death*' can be easily understood. Hence, let us first explore and know about '*the state of awakening*', '*the state of sleep*' and '*the state of dreaming*'. The state of being 'awake' is like 'life', the state of 'dreaming' is like 'temporary death' and the state of 'sleep' is like 'death'. In whatever high position an individual externally is, he is either able to realize his inner state or is able to know who he is. While in a state of consciousness, along with self there are 25 active functional parts in a conscious human body. The soul is activating and boosting them with sufficient power. Despite boasting as a great person, an individual is just self-centric who acts for mere selfish ends. Merely assuming that it alone is the whole and sole authority of human body, in fact it is the least ranked than all other bodily organs. The individual soul within the body is limited to a single action of experiencing joys-sorrows. But the mind in the same body is engaged in executing two types of great actions. Similarly, the brain is also engaged in executing two actions. While the mind and brain are able to perform two actions each, the individual (soul) is able to perform only a single action; which in fact is performing a lesser action if compared with the other two.

In a state of sleep, the individual soul within the body is unaware of what's happening externally. During that time, it can be said that the individual is equivalent to a blind person. In a state of consciousness the soul is active all across the body. But in a state of sleep it withdraws from all organs of the body

and stations itself only within the *Brahmanadi* in the head. Since it is unable to grasp the externally happenings and since it is not active in the bodily organs, the external sense organs are unable to transmit the same to the individual. Hence, when a person is called while in a state of sleep, the sound waves fail to transmit the same and the individual is unable to wake-up. Yet, the person who is in a state of sleep is able to grasp that someone is calling him and is able to get awakened. How is it possible for a person to hear someone calling him when there is no link of communication from the mediator (mind)? Hence, it can be ascertained that the message was not transmitted by mind. But, the soul which is active all through the body has ensured to transmit the same to the inner mind. It is through the medium of compressed soul (within the *Brahmanadi*), the brain got activated and within seconds it was able to transmit the same all across the body. Once the brain is activated, all the sense organs become active and instantly transmit everything. In the first instance, it is the soul which activated the brain and the individual self as well. Hence, a person is able to wake-up from sleep. It is a known fact that an individual slips into sleep and in that state he is unaware of the external happenings. Yet, in a state of sleep how could the individual realize that it is he who is being called? The answer to this is, 'it is the very soul which is awakening the brain'.

We have equated 'the state of sound sleep' with that of a state of 'death'. Likewise, 'temporary death' is equated with 'the state of dreaming'. Either during sleep or during a state of dreaming, a person is totally detached from external happenings. Even though a person is undergoing a state of dreaming, we are just assuming that he is in a state of sleep. No body is able to realize that such a person is in a state of dreaming. We simply conclude it as a state of sleep. As similar to these two states, a person's death i.e., 'natural death' or 'temporary death' are treated alike. Externally, a person in a state of dreaming is viewed as asleep, as also a person undergoing 'temporary death' is treated on par with 'natural death'. Though the state of sleeping and dreaming both look alike, some enlightened persons could identify both separately. Though both the states appear similar, there is but some variation in the process of inhaling and exhaling breath. In a state of deep sleep, the breathing process is heavy and associated with snoring. Whereas, in a state of dreaming, the breathing process is smooth and steady. Those few persons who have explored the theory of soul, they can ably realize the slight differentiation that exists between 'natural death' and 'temporary

death'. Only Sri Krishna and Jesus were able to recognize the state of 'temporary death' and successfully brought back to life such persons who were in a state of 'temporary death'. They were also able to convince that the person presumed by everyone as dead is in fact undergoing a state of sleep, but not dead. If someone questions me whether I can recognize a person who is in a state of 'temporary death', what I can say is that, perhaps I may recognize a person in a state of dreaming, but not a person in a state of 'temporary death'.

In the ancient times, how could Sri Krishna and Lord Jesus were able to ascertain about 'temporary death' and how they were able to revert back to a normal state? Because I am not as enlightened as Sri Krishna or Lord Jesus, I have no answer to that question. But, I can say that I am well aware of the status of a person's body that came back to life after undergoing a state of 'temporary death'. In the third type of death, i.e., 'temporary death', only a very few people require medication. Say for example – when a cobra bites a person; there is some distinction in the venom that is injected by the snake into the body, as also its intention. In fact, the venom of a cobra is like an intoxicant. If the dose exceeds the limit, there is likelihood of the victim's death.

There are two types of persons, viz., one with '*sufficient knowledge*' and the other with '*less knowledge*'. Those with less knowledge would slip into sleep quickly, whereas those with sufficient knowledge would slip into a state of sleep leisurely. Such persons have a hold over sleep. But an enlightened person (*Yogi*) possesses the power of mind control. Hence, such persons do possess '*supreme knowledge*'. Hence, humans can be bifurcated into three categories. While a person with less knowledge can be brought back to life from a state of 'temporary death' through medication, the one with sufficient knowledge can be brought back to life without any medication. Whereas, the person possessing supreme knowledge can easily revert back to a normal state on his own. With this, we can ascertain that whoever undergoes a state of 'temporary death', only a few need medical attention to become normal. But, if such persons are not recognized and administered proper medical care, they are bound to slip from the state of dreaming to a state of sleep. After a few hours or after a few days, the person is likely to slip from the state of 'temporary death' to 'death'. The one with sufficient knowledge does not need any medication for reverting back to normal state. At times, there is a possibility for some amongst such persons to regain their conscious self on their own. Since people in general are unable to recognize persons undergoing a

state of 'temporary death' and assuming them as 'dead', they are performing last rites of such persons, ultimately forcing them to die. There are several such instances where people are presumed dead and performed last rites of burial. Even though the victim gains consciousness at a later stage, unable to breath, the victim is forced to face death.

A spiritually enlightened person like Sri Krishna was able to recognize the state of 'temporary death' of a person. Hence, by approaching the person in that state, calling him by name or patting him by hand, the person was able to come out of the state of 'temporary death'. Those who were witness to such a miraculous happening were totally amazed. They opined that the person presumed as 'dead' was blessed with a new lease of 'life'. They showered praises on the one who was responsible for performing the miraculous event which occurred before their very presence. Despite unfolding the truth by the very person that the person presumed as 'dead', in fact was not 'dead' – people failed to grasp the fact that there exists a state of 'death' known as 'temporary death'. There are few spiritually enlightened persons who were able to bring back people to life from the state of 'temporary death'. There also exist a *Bhagavan* who taught lessons of *dharma* (righteousness) to spirituality. As a matter of fact, one can conclude that the persons who were able to bring back people to life from a state of 'temporary death' are indeed great. The spiritually enlightened ones who have in-depth knowledge about '*atma*', they are aware of the fact that '*atma*' enforces the body to a standstill position in such a state. Hence, they come forward to bring such persons back to life, who in fact are going through a phase of 'temporary death'. They are aware that the breath inhaled by such a person is intact, within. When Lord Krishna came to know that his Guru's son, Sandeepu, died; he went there and realized that Sandeepu is not dead but going through a phase of 'temporary death'. He therefore decided to wake-up the boy. To display a sort of trick before the people assembled there, he held the hand of the boy, patted and called him by name. Instantaneously, the boy gained consciousness and sat normally.

DO HUMAN BODY GETS DECOMPOSED IN A STATE OF '*TEMPORARY DEATH*'

A soul does not dwell in a body which is devoid of any life. But, it dwells in a body that is in a state of 'temporary death' and is active in every atom of such a body. A lifeless body without a soul undergoes drastic changes, wherein the '*Dhatu*' cells undergo a change, during which process the '*Dhananjaya*' air originates and ensures the destruction of all cells in the body. The air spreads within and the body bulges to an extent of getting itself pierced. But, the soul which dwells in a state of 'temporary death' makes the entire body inactive, except remaining itself active in a compressed state in the core part of head (*Brahmanadi*= the *nadi* of all *nadis* and the field of energy). The soul itself is ensuring that its energy is withdrawn from the whole body and concentrating its entire energy in a compressed state, atop at a particular spot on the aorta (*Brahmanadi*). The '*atma*' is withdrawing its active energy from the whole body. But by keeping its presence intact across the body, the '*Dhatu*' cells remain in a healthy state. As such, the body undergoing through a state of 'temporary death' does not undergo any bodily change. Apart, it does not get decomposed and all bodily joints remain flexible as usual. It should be understood that the soul remains in a composed state in the *Brahmanadi* by transferring its energy; maintaining at the same time its presence intact across the body. Considering the fact that a body is not decomposed and the body joints are flexible, the enlightened persons could recognize such persons undergoing a spell of 'temporary death' and were able to awaken such persons. When a person dies upon attaining his destined age, it is called a '*natural death*'. If not, it is called '*unnatural death*' or '*temporary death*'. Either it is a '*natural death*' or '*unnatural death*', the soul, as well as the individual soul leave the body. Likewise, the state of '*unnatural death*' or '*temporary death*', they are totally different to the state of '*natural death*'. The body undergoing a state of '*temporary death*' will not get decomposed. Hence, there is every possibility that such a person is bound to revert back to life. During '*natural death*', the soul leaves both the external (visible) and internal (invisible) body. Whereas, in a state of '*unnatural death*'; the soul is leaving only the visible body but dwelling within the invisible body. It should be noted that in a state of '*temporary death*' the soul is neither leaving the external or internal body. With this theory, one can conclude that during the third state of death, i.e., '*temporary death*', the body is intact with life.

AN INCIDENT OCCURRED DURING 1993

(IN THE LAYERS OF ICE ACCUMULATED ON THE SEA WATERS)

On 30th of January, 2011, the National Geographical TV channel broadcasted a true incident (which occurred during March 21, 1993), titled, "*Against All Odds*". Wherein, as part of research and analysis, ten persons were traveling in small vehicles meant for travel over ice, which naturally got accumulated over the sea waters. Each of them was individually driving such vehicle at a speed of 10 to 15 kmph on the icy layers over the sea. Though the layers of ice are 3 to 4 feet thick, below it exist the chill sea. The Seal fish which dwell in such frozen waters make holes through the ice layers at some places. The group of researchers concentrated on such holes and was moving ahead. At 10 'O' clock in the night (on 21.03.1993), one of the researchers accidentally fell into the hole (made by seal fish) along with his vehicle. He could not come out from the three feet depth of ice over the chill waters. After a few minutes he died in the waters. At about 10.20 in the night, the group of researchers began to search for the whereabouts of their colleague. After an hour of search, i.e., around 11.20, they stumbled upon his body.

For over an hour he was lying dead in the waters. He was brought out and taken to a hospital some fourteen kilometers away, which took nearly 32 minutes of time. It took another eight minutes for the doctors to come and examine him. At 12.00 midnight the doctors found that the victim is totally lifeless. The victim's body looked frozen and changed into bluish color. There was no trace of either mind beat or the pulse. As per latest technology, all medical tests pointed that the person is dead. It was assumed that the victim died some two-and-half to three hours ago. But, one of the doctors felt like making an effort medically. No doctor would perhaps come forward to treat a person brought dead. Yet, what I feel is that the doctor felt motivated by some inward wish. Immediately the doctor did what he intended to do medically. The hospital is since an established big hospital, there was every facility to meet the patient's requirements; including that of blood transfusion. Hence, the doctor was brave enough to give the intended treatment with active participation of the group of ten doctors.

The doctors have collectively toiled for two hours in treating the victim. After which, all of a sudden some movement was noticed in the dead body, as also the mind beat. After observing that the mind beat is erratic, the doctors arranged required medical equipment to ensure that the mind beat is regularized. Then everything became normal, viz., the mind beat, the blood circulation, breathing process, pulse rate etc. After treating the lifeless victim for over 2 hours and 12 minutes, the victim came back to life. By that time it was over 5 hours since he died and came back to life. The doctors' felt elated that their treatment has triumphed over a person's death. This event does not relate to any ancient era. It happened some 18 years back (31.03.1993), which was broadcasted by a TV channel with the caption, 'True Stories'. Since the incident happened before a group of specialist doctors through latest medical treatment, there is no scope for any theist or atheist to deny it. This cannot even be ignored as a mere superstition.

THE STORY OF ABDUL AZEEZ OF JAMMU, KASHMIR

On December 7, 2009 at 1.30 PM, the TV-9 news channel broadcasted a story. That is ... a week earlier, i.e., on 30th November, 2009, a 60 year old person by name Abdul Azeez, resident of Razouri village, Jammu Kashmir, was declared as dead. Since he belongs to a Muslim community, his body was buried as per Islamic rites. After three days, the police were informed that Abdul Azeez is in fact murdered and his death is not natural. Immediately the police booked a case and swung into action. They went to the graveyard and in the presence of Abdul Azeez's family members his body was exhumed from the grave. To investigate further, the body was sent to a government hospital for post-mortem examination. The doctor of the hospital began to examine the dead body. As part of examining the head portion of the corpse, in a bid to peel off the skin over the head, the doctor struck the skull with an instrument. To the utter amazement of one and all present there, Abdul Azeez, the dead person, suddenly woke-up, sat and questioned... what are you doing to me? The doctor was shocked with this incredible occurrence. Yet he replied ... we are doing post-mortem examination upon you. To this, Abdul Azeez replied ... why! I am very much alive. The doctor

immediately rushed to Abdul Azeez's relatives and told them about the happening. They immediately rushed in and took away Abdul Azeez with them. While Abdul Azeez died three days ago and examining him after fifteen minutes, the doctor declared that he is dead. And, the same doctor felt totally amazed at this incredible incident. Even the villagers of Rajouri who performed the last rites of Abdul Azeez were astonished at this unbelievable happening. This incident happened just a year and three months back. The TV channels have broadcasted this astonishing event so that everyone will know of it. Even this incident happened in the presence of doctors. So, there is no scope for anyone to either deny it or call it a superstition.

NARRATION OF AN INCIDENT THAT OCCURRED IN VISAKAPATNAM (A.P)

On the way to Araku valley in the Visakapatnam district (AP), there is a village called Sringavarapukota. In the Mandal of Sringavarapukota, at a distance of twelve kilometers there exists a village by name Sarepuramu. In that village, a 67 year old woman, Samudramma, used to dwell there. For the past ten years she was suffering with high BP and sugar problem. She used to take treatment from Dr. Dharmalinga Chary, a senior doctor, at Sringavarapukota. The sixty year old MBBS doctor is a well reputed and experienced doctor. A couple of years ago, one day at 6 '0'clock in the evening; Samudramma was brought to the doctor for treatment. Earlier she was declared dead at a government hospital and as such she was brought to this reputed and experienced doctor. Upon examination, the doctor neither found any symptoms of BP nor the beat of pulse or any breathing sign. He therefore declared that she needs no medication since she is already 'dead' and advised to take her back home. Those who brought her there took her body back to the village situated some twelve kilometers away. As it was already dark, they thought of performing her last rites after the day break. But, due to heavy rains during the next two days continuously, there was no chance to move out. The body of the woman, Samudramma, was kept as it is in the portico for three days. On the fourth day, surprisingly she sat and started calling everyone. Immediately on seeing Samudramma alive, her relatives contacted Dr. Dharmalinga Chary over phone and told everything. After fifteen days she was taken to the same doctor, who asked her ... is it not that you lay

dead for three days? Have you seen any servants of Lord Yama and his dwelling palace? She simply told that she has not viewed any such persons or places. Even this incident took place in the presence of a doctor just a couple of years ago. Hence, no one can deny this fact or call it a superstition.

(Eenadu News Paper, Thursday, July 11, 2012)

A MAN RAISED HIMSELF FROM PYRE BY CRYING OUT OF HIS SISTER.

Chennai: News today: It is a strange incident that happened in the Kattalai village in Karur DT, Tamil nadu state. The person who would be burnt within a little while had come out with life. Muthuswamy who was seriously ill had joined in the hospital. So he did not attend his daughter's marriage which was happened on Sunday. Next day morning doctors declared that Muthuswamy was dead. The dead body of Muthuswamy was taken to crematorium directly without bringing the dead body to his house, because of some elders advised that it was not auspicious to bring the dead body into the house of marriage.

The ceremonial rites began. Meanwhile his sister Papparti had come from Coimbatore D.T for seeing the dead body of his brother. She began to cry out loudly by seeing the dead body of her brother. For a little while, his hands and legs began to move. He opened his eyes. The people who surrounded him called him loudly. Muthuswamy responded to their call and asked what happened to me. By seeing this event, villagers had come to decision that he was alive and brought him home. Now he is convalescing in Govt Hospital, Puliur.

(Andhra Jyothi News Paper Friday : 14 -10- 2011.)

THE MOTHER RAISED HERSELF AFTER HER DEATH.

Are the dead bodies taken breaths? Don't be anger about this mad question. If anyone hears about this incident, which was occurred in the area of Kali in Colombo, Sri Lanka will certainly get anger. After hearing that her mother was dead due to illness, Rosangella Selastrino went to the hospital. She went to the mortuary room for seeing the dead body of her mother. While she was weeping by holding the body of her mother by opening the coffin, she observed that the dead body was taking breath. Immediately she cried out for Doctor. No one heard her cries because of they think that she only cried with distress. She ran for the doctor and said that her mother was taking breath. But doctors and nurses had seen her as mad and didn't count her words. Then she revealed the matter to the Journalists.

The journalists came and contacted the doctors. Then doctors tested the dead body by bringing out from the mortuary. Really she was taking breath. Immediately she was changed to the Intensive care unit and doctors began to treat her. Rosangela expressed her anguish *"when I heard the news that mother has died, I suffered very much. I went to the Hospital for embracing her. But she is alive. I informed the doctors about this matter, but they mocked me. At last I made her live. At that time, if I did not go to the hospital, mother might be dead in the mortuary room."* In the Turkey, alarms were fixed to the coffin in some mortuary room by seeing like these incidents. The dead persons, if move by taking breath, for rescuing them a ring of alarm is arranged in the coffins.

Hundreds of years ago, Master C.V.V. brought back to life his adopted mother from the state of *'temporary death'*, at Coimbatore. Everyone was amazed as to how Raman made it possible. Similarly, during 1993, a group of doctors brought back to life a person after five hours who was presumed as dead in the ice waters of a sea. This was done by medical treatment. A year back, Abdul Azeez of Jammu Kashmir who was buried after presumed death came back to life without

any treatment. And the above incident, Samudramma has come back to life without any treatment after three days. There were several such instances not only thousands of years ago during the era of Sri Krishna and Lord Jesus but as well as in the previous and present era. Though we are unable to recognize the state of 'temporary death', we are able to know that there indeed exists such a third state of death. Though many people are unaware of this state of death, yet in the present days when a body is taken for the last rites, before performing the same, the body is kept down and the cloth is removed from the face to ascertain for the last time whether the person is really dead. Apart, calling the person by name at the ear and patting the dead person is also done. Even in the present days this age-old custom is being followed at some places. At some places, the Hindu tradition of carrying a dead body for performing final rituals is ignored. Though the custom is an awakening aspect to one and all, it is neglected by all means. Instead of carrying a dead body (on a bamboo frame) over the shoulders of four persons to the grave yard, now-a-days the body is carried on a four-wheeler vehicle to the graveyard.

Some people are not aware of the third state of '*temporary death*'. There existed a custom as such that if by ignorance such persons are carried to the grave yard and when the body is readied for the final rites, before the body is placed on the pyre or in a burial pit – the cloth covering the face is ordered to be removed and the person is called by name at the ear. There were instances when the persons who were presumed as dead, woke-up during the final rituals, either while moving the cloth away from face or while calling the person by name or upon giving a hard physical jerk. It is said that one among hundreds has come back to life while performing these particular customs. Hence, even now the said custom is being followed while performing the final rituals of a dead person. People who are unaware of the '*temporary state of death*' are not following this custom. They are merely ensuring the other custom that those carrying the dead body; after landing the body at the grave yard should change their position from back to front and vice versa. But they are unaware of the importance of the custom in calling a dead person by name and moving the cloth covering the face. They are not even trying to give a hard physical movement to see whether the dead person will regain life.

The Mystery Of Death

There were several instances in the olden days when dead persons came back to life while performing final rites at the graveyard. In those times people used to make hard attempts like patting, calling by name etc., in a hope that the dead person regains life. Hence, some among the few persons undergoing a state of '*temporary death*' and brought to the graveyard have regained life. Those who required medical treatment have no chance to survive. Had they been treated medically, they would have survived. But, what is the reason for some 'dead' persons regaining life while performing last rites at the graveyard? Since such a question is likely to arise in general, elders have preferred an option of telling a concocted story to match the theory. With the story, people have come to a conclusion that all those who are dead have not really died, but the soul has left some bodies for a short while. Since the souls got entangled somewhere, such bodies which the souls left do resemble as lifeless bodies. Till such time the soul frees itself from the entangled place, it gets back into the same body that it left. Though there is no truth in the theory of the concocted story, people were able to realize the truth that a person who is not totally dead; he is not going to take another birth but returns back to life after a brief stay somewhere else. With the concocted story, people are following the custom as part of the last rites at the graveyard; with a streak of hope that the person may regain life. But, in the present times, this custom is totally ignored.

In the ancient times, the concocted story our elders told about '*temporary death*' of some person is such that everyone believed it as true. Let us know as to how they narrated the story.... The individual soul (*jeevatma*) dwells within a human body and when a person sleeps, it has a characteristic to leave the body and to return back into the same body. While leaving its body, the *jeevatma* makes its way out through the navel with the help of an invisible string. It can go upto any long distance and can return back with the help of the same string to the same body which it left. Our elders have revealed such an incident as Once a person while in a state of sleep felt thirsty and hence decided fall asleep after having some water. But, he slipped into deep sleep before having water. Since the quest to quench his thirst was not accomplished, at midnight the individual soul came out of his navel and in a bid to quench its thirst, went into a water vessel. At the very moment, his wife woke-up on hearing some sound and noticing that the water vessel is without a lid; she placed a plate over it and went to sleep. Since the water vessel is closed, the individual soul could not come out

and remained inside the vessel. Hence his body became lifeless. As usual everyone woke up in the morning and seeing the lifeless body, they assumed that the person is dead. Due to occurrence of death in the house, cooking of food is suspended and hence no one removed the lid over the water vessel. At last, all the relatives decided to bury his body and took him to the grave for performing last rites. After the body was moved from home, an old person who stayed back in the house went to have some water from the vessel. In the process he removed the lid and immediately the individual soul came out. Finding that its body is not in the house and anticipating something untoward, it made its way with the string of the navel and instantly reached the body, its dwelling place. At that time the body was tightly tied to the bamboo frame meant for mounting the dead body. Hence, it could neither move nor could shout, since some rice has been filled in the mouth as part of ritual. In the meantime, the body reached the destination where it has to be dislodged from the bamboo frame. People gathered around and the cloth over the body's face was moved. Astonishingly they noticed his eyes wide open and grasping that he is alive, the body was immediately untied from the bamboo frame. Thereby, the person around felt that what elders said has proved to be true. Occurrence of these types of incidents is not unreal. Why because, we could ascertain that it is a state of 'temporary death'. If we make in-depth analysis of 'temporary death', we can conclude that it is just like a person undergoing a state of sleep; which is as similar to a state of death to the body. Whatever it be, with this story one should understand that once the body is dislodged from the bamboo frame at the graveyard; by following the custom of noticing the dead body, there is a likely chance to confirm whether the person is totally dead as well as a scope for regaining life. But, it is totally untrue to say that the individual soul will leave the body when a person is asleep.

In the present times, people are more ignorant than those of the people in the earlier times. Even though there were more illiterates in the olden days, they were spiritually knowledgeable. Hence, either it may be birth or death, they were perfect in their assessment. But, since people are unaware of the principles of birth and death in the present days; even before the individual soul takes its position of dwelling in a new born baby, presuming it as a lifeless body people are burying the body. By the time the individual soul enters and stations itself within the body of a new born baby; presuming the body as lifeless, thousands of new born babies are being forced to death (murdered) across the country. As similar

to this, even before a human is totally dead and even before the individual soul has deserted the body; presuming the person as dead, even doctors are declaring and certifying the person as dead. Though the person is not totally dead, the body is being buried. Those who are unaware of the state of death, they are presuming every body undergoing such a state of lifelessness as dead. With that presumption; unable to realize that some persons have not died totally, thousands of people across the country are buried and killed every year. It is not intelligence but sheer ignorance to come to a conclusion that a child died while in the womb itself; if a baby fails to cry during the process of delivery. Similarly, assuming that a person is dead if his breathing process is suspended is also sheer ignorance. Just because there is no process of breathing either at the time of birth or at the time of death, one should not come to a quick conclusion that the person is totally dead.

IS THERE A POSSIBILITY TO DELIBERATELY EXPERIENCE THE STATE OF 'TEMPORARY DEATH'

A person experiences the state of 'temporary death' in accordance with his past *Karma*. Some may be aware of it and experience that state; whereas others may experience it without their own knowledge. Either it is known in advance or not known at all, it depends on individual's *Karma*. Some 300-years ago, in a village by name Kandimalleyepalle of Kadapa District in Andhra Pradesh, there lived a person by name Pothuluri Veerabrahmam. Not only a unique and great enlightened person is he, but a Yogi having supreme knowledge of *Brahma Yoga* (heart-oriented and spiritually inspiring). Among the two, *Brahma Yoga* is one. The state of '*atma chaitanya*' (Super Consciousness) will not function during the state of *Brahma Yoga*. The internal experiences in a human body during *Brahma Yoga* are given a description by Veerabrahmam. If we go through the theory of this particular philosophy, every change the body undergoes during *Brahma Yoga* can be established in detail. The process of breathing which is externally felt will not be felt and similarly the activity of body comes to a standstill. In a state of 'death', at first we notice the person's breath, followed by examining the activeness

of the body. If both of them are not noticed, those who have the knowledge on the aspect of various types of 'death' can ascertain this particular 'death' as that of a 'temporary death'. Whereas, others shall treat it as similar to that of a normal death. It is but natural to presume a person as 'dead' in case there is no breathing process or any activeness in the body. But, *Brahma Yoga* is as similar to near-death. Even in this state, both the breathing process and the mind-beat are not felt. We have till now totally learnt about 'natural death' and 'temporary death'. Now, let us know something about *Brahma Yoga* which is as similar to the state of 'temporary death'.

We have discussed about two types of *Yogamulu*. Of which, the *Karma Yoga* is based on the universal principle of cause and effect of an individual. It is the path of selfless action and selfless service. A person acquires a state of Karma Yoga when the ego (*aham*) within gets nullified. But this state cannot remain so forever. Hence, a person has to put efforts to control the influence of *aham*. The practice which a person adopts to acquire this state is through the practice of yoga. Once this task is successfully accomplished, it is called Karma Yoga. And the one who succeeds it is called a *Karma Yogi*. Similarly, *Brahma Yoga* is the other type of *Yogamu*, which is mind-oriented and spiritually inspiring. When a person succeeds in acquiring total control of thoughts and desires that generate from mind, he is said to have acquired the state of *Brahma Yogamu*. Even this state cannot remain forever on its own in the body. What is to be thought here deeply is, both ego (*aham*) and mind are too very strong. They cannot remain static on their own. To know about them, let us go through an example.

An owner of a house was rearing two small pet dogs. The dogs, as usual were loving and faithful to the owner who reared them. He named the pet dogs as '*lambu*' and '*jambu*'. Though, both the pet dogs were brought-up at the same house, their attitude was different. Yet, they both displayed love and faith towards their owner. Hence, whatever instruction the owner gives – sit or stand, both the dogs obey his words. One day, a stranger tried to enter the house, but realizing that he is a thief; the dogs attacked and drove him away. There were two entrance doors to the house and both the dogs used to stay watching at one entrance each. The dog '*lambu*' which used to stay at the front entrance door, never allowed anyone to move that way. '*Jambu*' the other dog was as similar in keeping a watch at the back door. The owner is well aware that both the dogs are rendering

a very good service. To ensure that both the dogs keep a constant vigil all through the night, he prepared a special shelter for both the dogs to take complete rest during the day. As per the owner's command, both the dogs used to sleep all through the day in their special shelter and keep a vigil all through the night at the front and back entrance doors.

The pet dogs were intelligent enough to recognize their master whenever he came. To deceive the dogs, a thief thought to come in the guise of the owner and to steal all the valuables from the house. As per the plan, the thief approached the front entrance of the house. The dog '*lambu*' recognized the thief and started to bark at him. Then the thief tried to convince the dog that he is its master. Yet, the dog tried to pounce and attack the thief who is in the guise of its master. The thief then went to the second door situated at the backside of the house. The dog '*jambu*' stood guard at that place. The thief again tried to create an impression that he is its master. Yet, the dog tried to pounce and attack the thief realizing that the person in the guise of its master is a thief.

With this, one can ascertain that both the pet dogs obey the master's command in true spirit. It is as similar that the body is like the house, whereas the soul is its master. They are like ego (*ahamu*) and mind and are as similar to the pet dogs '*lambu*' and '*jambu*' who obey the master at all times and by all means. Like the instinct of obeying the master by the pet dogs; the tendency of a human's ego (*ahamu*) and mind is to obey the command of the soul. Though the thief tried to act as a master, the pet dogs did not fall prey to the trick. Vice-versa, the thief despite making attempts to create an impression as that of the impersonate master's ego and mind, failed in his efforts. With this, we can know that since ego and mind are under the control and influence of soul, the person who tried to entice both ego and mind has failed. The master made it a habit to the pet dogs to take rest during the day and to stay awake all through the night. Both the ego and mind housed (dwelling) in a human body have inculcated the tendency to work during the day and to sleep during night. And both of them are abiding by the orders of soul. While both ego and mind are active in the state of awakening, they are having rest during the state of sleeping. **During the day when ego (*ahamu*) becomes inactive in a conscious state, it is called Karma Yoga. Similarly, if mind fails to act in a conscious state, it is called Brahma Yoga.** Just as mater deputed the two pet dogs to guard in the nights, similarly, soul has deputed mind and ego to work during the day. In case if the

pets are not sincere to the Master and doesn't guard properly, there would have occurred a theft. And, it will be as if the pet dogs have listened to the thief. Similarly, if the words of the *atma* (soul) are ignored and not put into practice, it is like following the words of *jeevatma* (individual soul). Like the pet dogs ignoring their master and giving scope for a thief to rob the house; a mind if ignores the words of a soul is giving scope for the individual soul to steal the wealth of *atma* (soul). Then it becomes a good fortune (*yogamu*). If the *mind* fails to act in a conscious state, it is *Brahma Yoga*, whereas, if ego fails to function in an active state, it is *Karma Yoga*.

The body which is controlled by the soul, by nature, ensures that both ego and mind function in the conscious state during the day and rest during the state of sleep during night. But, if they do not function during the day, it is totally against its natural characteristic. Since ego and mind have to be bound by their natural characteristics, functioning against their nature of character is against the justice of their character. But, the same is a justified action for the God Supreme. The soul (*atma*) is the controlling authority of the body that has originated from the source of *Prakriti* (as per Hindu theory all life is rendered in terms of *Purusha* and *Prakriti*. The one is symbolized in terms of light, and the other of darkness; and life belongs to *Purusha*, and death to *Prakriti*). And, it is the soul that is ensuring supply of required energy for a body. With this, it can be ascertained that creating illusions (*Maya*) is the righteous duty of the mind. Similarly, ensuring proper activity of mind is righteous for *maya*, but at the same time an act of injustice towards God. If a mind fails to render its normal function in a conscious state, as per spiritual theory of justice, it is a state of *Brahma Yoga*. As similar, if ego (*ahamu*) does not function in its normal course in a conscious state, as per spiritual theory justice, it is a state of *Karma Yoga*. Hence, it unfolds the fact that the state of *Brahma Yoga* and *Karma Yoga* are acquired by the actions of a human body, the source of origin of which is, *Prakriti*.

If one has to really understand what *Brahma Yoga* is, the above example has to be clearly understood. One may train a dog forcibly and make it his pet. If favorite dishes are offered to it, it may become friendly and would not bark. But, if by force the mouth of the dog is tied, it can either bark or open its mouth. In the first process, the practice of controlling the mind and binding it is a part of practicing Yoga. If the fickle mind has to be kept under constant control, one should ensure that the mind is not allowed to act erratically. It may take a long

time to acquire this state of mind. The second process of forcibly stopping the mind is not only a tough task but also a dangerous thing. Yet, this state can be acquired quickly. Rarely have a few persons followed this procedure. We may know the procedure by which they acquired that state and the principles that are being followed by them. Making the mind to become standstill is *Brahma Yoga*. In this state, the co-related process of breathing will also come to a standstill. As such, in that state, externally the body possesses the characteristics of a dead body. The one who is in a state of *Brahma Yoga* remain totally detached from the external world. Since such a person who sits in a yogic posture practicing Yoga people are aware that the person is practicing it and despite knowing that his breathing process has come to a standstill, they ignore the fact. But no one concludes that he is 'dead' though his breathing process is not intact.

In a state of *Brahma Yoga*, it so happens that the mind is first put under control and hence the breathing process is stopped. Whereas, in a state of 'temporary death', it so happens that since the breathing process is stopped first, the mind within is getting standstill. Either in a state of *Brahma Yoga* or in a state of 'temporary death', the individual soul is not leaving the body. Hence, the individual is very much alive along with the mind inside the body. In this context, it should be noted that **'in case the mind is first controlled, the breathing process follows next - in case the breathing process is controlled first, the mind follows next'**. Hence, through thorough practice of Yoga, some persons are able to stop the inhaled breath in the body itself. Once the breath leaves the body, it can be treated as that of 'death'. But if the breath stays within the body, it is as similar to a death, but not a real 'death'. Similar to such a state of death is called a state of 'temporary death'. Sri Pothuluri Brahmam is such a revered person that he is able to put under his control both the breathing process and as well as the mind. Controlling and retaining the breath within the body is called '*kumbakamu*'. The process of controlling the breath within the body is also called as '*Pranayama*'. Whatever be it, once the mind is successfully controlled in a conscious state, as per the *Brahma Shastras* it is called *Brahma Yoga*. In the ancient days there were people who were successful in reaching the state of *Brahma Yoga* through the mind. And, there were some who could reach the state by the process of breathing. If an enlightened person experiences it, he becomes a Yogi and thereby acquires the Yogic Power. Yet, there are persons who are not spiritually enlightened but by practicing '*kumbakamu*', they are able to stop the

process of breathing for as long as a month or a year. Such persons, until the process of breathing is brought back they lay in sleep, i.e., in a state of 'temporary death', but they cannot become a Yogi.

His Holiness Veerabrahmam is an exceptional philosopher and a totally enlightened spiritual personality. He is such a *Brahma Yogi* who is capable of confining the breath inside his body and putting the mind under his total control. As such, knowingly he remained in a state of *Samadhi* (*a perfect continuity of super conscious state throughout waking, dreaming and sleeping*) for several years. His Holiness Veerabrahmam hinted three hundred years back itself that by acquainting himself with *Pranayama* (*the process of controlling breath by the practice of Yoga*), he publicly demonstrated by sitting with life intact in a state of *Bhoo-samadhi* (*getting buried in an underground chamber in a seating posture*). He survived and proved his theory right that he would not die buried underground. He acquired the unique skill of retention of breath (*kumbhaka*) along with *Brahma Jnana* (*realization of the ultimate truth*). Despite being in a state of 'temporary death', it in fact resembled the state of *Brahma Yoga*. We have earlier come across several instances where people have gone into a state of 'temporary death'; though unaware of what *Brahma Yoga* is. In such a state of 'temporary death', it is the mind that which at first become standstill, followed by the process of breathing. Some persons are rigorously practicing this yogic procedure, controlling the breath and giving an external look to others – as if 'dead'. But, they are able to come out of the state of 'temporary death' later and were able to prove that they are not dead. If a similar thing is demonstrated by a person who gives road-side shows to eke out his livelihood, we call it a trick play. If the same is performed by a well-to-do person, we call it a miracle and the person who performed it is treated as God-alike.

In America, there is a sport called wrestling. Those who take part in this particular event are all body builders. During the wrestling bouts, there is a possible risk of death to the wrestlers. I have come across an American Wrestler by name, Undertaker, who has a well-built physical body and having a height of 6'-9". He is participating in the wrestling bouts since 1984. Till now, he faced 'death' on five occasions. Once he was put in a box and buried in the ground. But, he came back alive after forty days. People nick-named him as 'Dead Man'. Even during this year i.e., on 21st February, 2011, he came back alive after being declared as 'dead', come one-and-half months back. This incident provoked people

to call him as 'Dead Man Walking' and some people chose to write the same on the board. People are feeling astonished and are unable to guess the mystery behind his regaining life after being declared as 'dead'. But, what we are able to say is, he is able to control his breath and succeeded in regaining life. Hence, while facing dangerous situations, he prefers to go into a state of 'temporary death' and bounces back to life afresh, after taking sufficient rest. Whether he is experiencing the bliss of *Brahma Yoga* in that state is best known to him, but, it can be said that he is acquiring some sort of energy in the process. If the state of 'temporary death' is understood in true spirit, one would find answers to several questions that remained unanswered.

DO 'TEMPORARY DEATH' ENHANCES THE LIFE-SPAN OF A HUMAN

Aayuvu (life-span) is in fact a word that originated from the word *Vayuvu* (breath). It is said that the word *Vayuvu* existed initially, which was slowly transformed into the word *Aayuvu*. At the very moment of human birth itself, the life-span is decided. It all depends on the merits and demerits of earlier births with which the individual is related with. And the life-span depends on the destined count of an individual's breath. There won't be any such calculations of past birth merits and demerits which decide a person's span of life on the earth. But, it is a person's breathe count that decides the life-span i.e., the breath count is definitely executed certain number of times. In the olden days, our elders used to say that the life-span varies from person to person upon completion of some crores, some lakhs, some thousands or so of breath count (inhaling and exhaling of breathe). It is also said that the life-span of a human is solely dependent on the number of breath count an individual is eligible to. The breathing process is related with the outside air which is inhaled and later exhaled by the nostrils of the nose. The enlightened persons have foretold that the life-span of humans depend on the extent of air (*Vayuvu*) an individual is eligible for. The *Vayuvu* (*air is inhaled and exhaled through the nose – breathing*) has gradually transformed into *Aayuvu* (life-span). A person's life-span depends on the air inhaled and exhaled during the process of breathing. This being the prime aspect, the breathing of air for

human survival has acquired utmost prominence. It has become a source to define the life-span of a person. Not only that, it is also playing a vital role during the birth and death of every human. The very moment *Vayuvu* enters the body of a new born baby, we call it 'birth' and the very moment it deserts a human body, we call it 'death'. With this theory, one can ascertain either birth or death through the process of breathing.

The spiritually enlightened persons have explored the significance about '*breathing process*'. After some practical research, they concluded that the life-span of a person can be extended through the medium of breathing. Since the extent of breathing process is pre-destined, the enlightened persons have concluded that a person's life-span can be extended. Not only by theoretical words but they proved it practically. As per *Shastras* (scriptures) of *Brahma Vidya* (self-discovery - profound understanding of our true being - knowing which nothing more remains to be known, seeking which nothing more remains to be sought) it is possible to extend the life-span, the aspect of which is within the principles of *Karma Siddanta* (universal principle of cause and effect / law of Karma). The enlightened persons have not only realized this aspect but they have successfully enhanced their life-span. And, it is the state of '*temporary death*' that played a vital role in extending a person's life-span. Sri Pothuluri Veerabrahmam himself has undergone a state of life-long Samadhi (Jeeva Samadhi - not allowing life to go out of the body by spiritual practices) for 300 long years and yet remained alive. Jeeva Samadhi is a spiritual practice which does not allow the life of a person to go out of the body. If a body is buried underground without any visibility is called Samadhi or the practice of burying enlightened souls while they are still alive. Even in this state, the individual soul remains within the body. Hence, it can also be called as Sajeeva Samadhi. Hence, the state which Sri Veerabrahmam had undergone can either be called as Sajeeva Samadhi or Jeeva Samadhi.

Before the beginning of the Shalivahana Era (*also known as the 'Saka era', is used with Hindu calendars, the Indian national calendar, and the Cambodian Buddhist calendar*), King Vikramarka made Ujjaini town as the capital and ruled some parts. This is mentioned in the Indian history too. The king has three brothers, of whom Bhatti is one. Bhatti is a Kshatriya (*meaning warrior, is one of the four varnas (social orders) in Hinduism*) by caste, but born to a Vaisya (*who are land-owners, money-lenders and influential traders*) sect woman. Since the

father of both Vikramarka and Bhatti is one, both are brothers. As to how Vikramarka excelled as a warrior, so also Bhatti excelled in being very very intellectual. Hence, Vikramarka engaged Bhatti as the Prime Minister. Since both of them were spiritually inclined, they have acquired the knowledge of breathing and explored its secret. Hence, they were successful in extending their life-span by undergoing the process of '*temporary death*'. They used to rule the kingdom and set right things for six months and for the next six months they would go to the forest and undergo the state of '*temporary death*'. Likewise, for six months in a year they used to live in a state of life and for another six months they used to remain in a state of '*temporary death*'. By doing so, they both were able to live as long as two thousand years. Even *Bheeshma* (of Mahabharata) was able to live for 380 years by undergoing a state of '*temporary death*' in spells. Apart, those who are aware of the third state of '*temporary death*', they used to suspend the breathing process during nights and resumed their day-work as usual. In this way, several people in the ancient days have extended their life by utilizing the source of '*temporary death*' whenever possible. Hence, they were able to live for hundreds and thousands of years.

In these modern times, worldly knowledge on visible material things has increased, whereas knowledge on invisible things has decreased. As such, those who have ample knowledge on visible material things are either aware of unnatural death or about the state of temporary death. The present-day doctors who have pursued MBBS or MD courses were neither able to properly evaluate physical death nor were able to realize physical birth properly. By these comments, some persons may vent their anger against this aspect. To be frank, such persons are a mistaken lot and we have several reasons to support the aspect. To prove our contention, we narrate an incident.

It has come to notice that on 05.03.2011 (Saturday) the TV-9 Channel did broadcast a news story. Since I was on a journey on that day, I could not view it. But what my associates told after viewing the particular episode is In an accident that took place, a student was seriously injured and was struggling for her life. Some persons took her to the doctor but despite some efforts by the doctor she could not survive. It is but common that such seriously injured persons lose their life despite providing emergency medical assistance. Hence, no book took a serious note of her death. Even the doctor certified the student and declared

her as dead. The body was taken to her residence and later to the graveyard to perform her final rites.

At the graveyard, her body was laid down and all related rituals were performed. But at the time of placing her body in the pit, she woke up suddenly. Everyone present there felt astonished. They felt that it is by the sheer negligence of the doctor such a thing did happen. They went to the doctor and vent their anger on him. The doctor too was perplexed and explained the events that actually took place. The doctor told, *'despite taking medical care she did not survive. As per the study of medical law, she is dead. After examining her carefully and after diagnosing with related medical tests, after a gap of twenty minutes I declared her 'as dead'.* I am not mistaken by any means. At that time she was 'dead' and now she is 'alive'. The truth behind the mystery is known to the God only and no one else. If this is the incident which came to light on the TV yesterday, we have come across another latest news than that. It is ...

In a small village of Anantapur District (AP), there lived a poor family. There was a physically handicapped (bent leg) and unmarried girl in the house. One day, she died of illness. Since she is an unmarried girl and her family living in a very pathetic condition, her parents had no money even to take her to the grave in accordance to the rituals and to perform her last rites. Hence, her father and brother put her on shoulders and made their way to the grave. At the graveyard, one person got down into the pit, while the other person staying outside, wanted to place the body inside the pit. In the process of lifting the body, suddenly the lifeless body regained life. Since the pit was already dug and since it should not be filled without placing anything into it, they sacrificed a hen, kept it in the pit and buried it. Either her father or her brother told about this incident to anyone. With this incident, one can ascertain that there are several such instances which have not come out.

The other important aspect which we ought to know is, even those who are not yet all aware of what the state of *'temporary death'* is, they are experiencing it. This third form of *'temporary death'* is undergone by certain persons in accordance to their past birth merits and demerits. Despite undergoing that state, neither are they aware of it nor do we. In the ancient days, those who underwent a state of *'temporary death'*, not only did they stay in the subtle (*sookshma*) body but reached the lively gross (*sthoola*) body. Not only did they

suspended the breath inside the gross body but created an illusion that the body has become lifeless. Humans, by merely noticing that the breathing process is not noticed at the nose, declaring that the person is dead are burying such persons. To be frank, no body is aware that the breath is suspended within the body. Even the ghosts in subtle forms are entering other living bodies and creating illusions that the person is dead. With these instances of 'temporary death' are taking place here and there, under the influence of illusions we are unable to realize what reality is. No body is aware that even ghosts are indulging in such acts on the earth.

Scientists familiar with physical science are often mistaken in dealing with the issue of human birth and death. To enlighten this theory, a book titled, 'The Principles of Birth and Death' was written by me during the year 1980. In a bid to further explore the third form of death, i.e., 'temporary death', this small book, 'The Mystery of Death' is brought out to clear all apprehensions. Whatever we bring out is bound to be sensational by nature and saying that this book stands as evidence, I finish the matter here.

It is not wise but foolish to conclude that a new born child is dead without breathing in. As alike is, declaring a person as dead, despite the suspended breath is still within.

***Even if a thousand persons say - A lie cannot become a truth
Even if a thousand persons say – A truth cannot become a lie***

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PREFACE

When the opportunity was bestowed upon me to translate the book from Telugu to English, I took-up the task with an objective to spread the concept of "**Thraitha Siddhantha**" to every nook and corner of the world. Inspired by the theory that I am familiar with because of my earlier association; the sensational author of scores of books, *His Holiness Sri Acharya Prabodhananda Yogeeswarlu* – is steadily enlightening the world with the unique and unexplored concept.

'*The Mystery of Death*' (Marayana Rahasyamu in Telugu) is one such rare book that is bound to implant the seeds of "**Thraitha Siddhantha**" in the fertile soil of a reader's mind. Line after line, incident after incident, chapter after chapter enhances curiosity and interest in the theory. And, when you accomplish reading the book, you feel like to know more and more about the unique concept of "**Thraitha Siddhantha**". The content matter is so interestingly narrated that one gets totally immersed by mind, mind and thought.

One might have come across several instances about the state of 'temporary death' in the newspapers or new bulletins broadcast by TV channels. In general, we are aware of only birth and death. But, the theory propagated by His Holiness Sri Acharya Prabodhananda Yogeeswarlu is practically proven across the world on several occasions. Wonder of wonders and the unexplored but amazing to the modern scientists and doctors is the unknown fact about the state of 'temporary death' that do exist apart the two known states of birth and death.

During October, 2011, it so happened in Cali town of Colombia country that, Ms. Rosongela Celastrino's ailing mother was declared dead by the hospital doctors and shifted her body to the mortuary. Unable to bear the unexpected loss of her mother in a fit of emotion she rushed to the mortuary and embraced her mother's body. At that time she noticed a sort of breathing sensation and

immediately alerted the doctors. But neither the doctors nor the nursing staff took her words that serious since they presumed that she was talking like that in a fit of mental disturbance due to sudden loss of her mother. Perturbed by the inaction of the hospital doctors, she informed the matter to the media reporters. They approached the hospital and questioned the doctors for the inaction. Immediately the body of Ms. Rosongela Celastrino's mother was brought out from the mortuary and performed medical examination. To the astonishment of hospital doctors, they found she was taking breath. Instantly she was rushed to the ICC Unit in the hospital and given proper medical care. Though the doctors' took her emotional words as foolish, Ms. Rosongela Celastrino felt that seeing her mother with full of life is the ultimate satisfaction. Had not she gone to the mortuary at that right time; perhaps her mother might not have seen another day. *(This incident was published in Andhra Jyothi telugu newspaper on 14.10.2011)*

Another incident that deserves a mention here is – Mr. Radhe, a 17-year old labour hailing from Agra, Muzaffarnagar District, Uttar Pradesh State, was found lying lifeless in the adjoining forest area. Some locals of the area brought his lifeless body to the district headquarters hospital, Muzaffarnagar, where the doctors declared him as 'brought dead'. After over 10 hours, while the doctors and police were preparing to perform post-mortem of the boy's body; to the amazement of one and all, Mr. Radhe, the 17-year old boy suddenly came into a conscious state and was found sitting. The Department of Health, Govt. of U.P ordered an enquiry into the matter and basing on the report had suspended Dr. Pradeep Mittal on the ground of 'dereliction of duty'. *(This incident was reported in Eenadu telugu newspaper on 08.11.2011)*

It is appropriate to mention here that keeping in tune with the recurring incidents of this nature; coffins have been fitted with alarms in Turkey (Europe) so as to give an alert in case any movement or breathing takes place inside the corpse-loaded coffins. Do we need something more to support the theory of "**Thraitha Siddhantha**".

The Mystery Of Death

The book contains a wealth of knowledge that satisfies and fulfills every reader who aspires to explore this unexplored concept.

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