

RESEARCH ARTICLE OPEN ACCESS

# The Sarahu Infections and Research of Viruses, Developments and Generation

Author: Sarahu Nagarazan

Institute: Sarahu International Space and Bio Research Administration©

Department: Medicine and Biology

Designation: Biologist, Psychologist, Astronomer, Physicist, Biologist and Geologist

Email: [sarahu.nagarazan@gmail.com](mailto:sarahu.nagarazan@gmail.com)



## Abstract:

*Under the nature's discipline any viruses and infections business. They work under. Probably physically through viruses and infections are catch the living beings. Whenever there is an imbalance in nature then sleeping viruses awake become alive start their business and work. And they are started to work and business to use their code and micro languages.*

*Viruses and infection first attack human and animals and birds white blood cells. White blood cells are their main food at that time. During that period if any part of the body wounded, injury, selling, if weak ailments starts. Because of that fever, poison of tongue, bitter, oozing of water in the eyes, weakness in hands and legs, or to the wounded part of any body there pain, if injection taken earlier medically such places pain ailments start appear.*

**Key Word: -:** Infections and Research of Viruses- Biology:-



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## Contents:

### Lesson 01

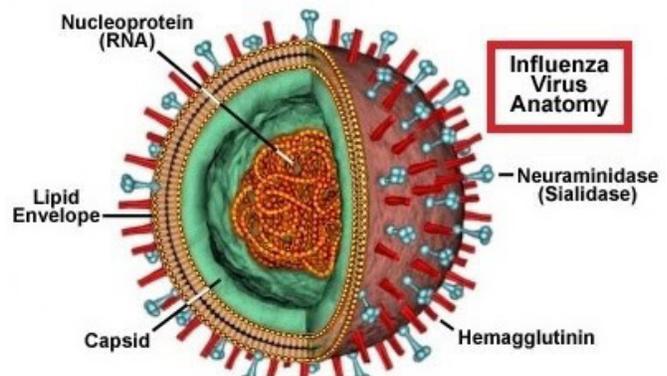
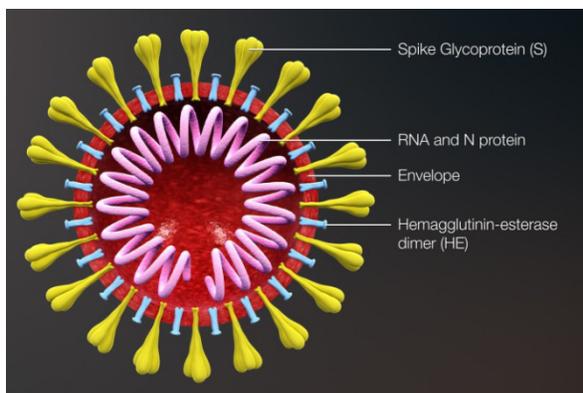
- Infections and Viruses
- Sperm and Ovules
- Bio Science and Human Developments

### Lesson 02:

- Infections and Viruses Living

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### Content and Viruses:



#### 01. How does emerge Viruses? And where do the live? And where doses viruses alimony?

- *Viruses survive where there too much dirt, muddy water, drainage, in mutton market, and in food items stored from long time.*
- *Viruses emerge out of bacteria's.*
- *Storing of more sweet and sweet items viruses emerge.*
- *Viruses emerge in people who eat more meat through their stomach.*
- *Places where meat, fish, and eggs scattered viruses will emerge. And viruses emerge in dead bodies of animals and birds.*
- *From viruses emerge present Nuclear and technology.*
- *Every day mobile, tower, computers, and other technologies are responsible for the emergence of viruses.*
- *Viruses emerge out of carbon monoxide release.*

**02. Due to chemical aspect or naturally viruses emerge?**

- Yes. They present technologies and chemical technologies are responsible for emergence of viruses.
- Yes. Naturally also viruses emerge.

**03. After the emergence of viruses infections are created? Or Infections is created are viruses themselves become infections?**

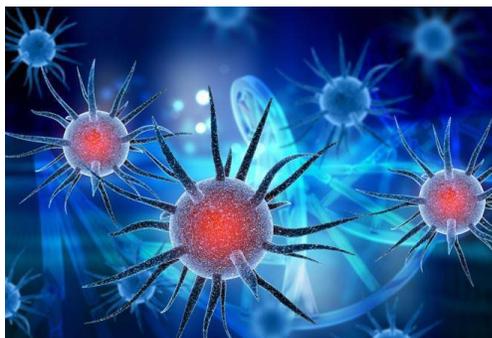
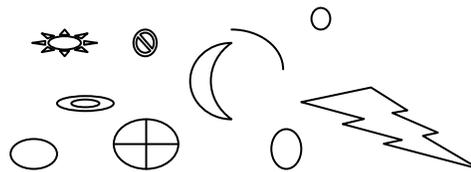
- After the emergence of viruses infections and allergies occur.
- Reason for any infections or infections itself become viruses.
- Viruses are not created after infections.

**04. How many types of viruses? And which are they?**

- It is difficult to identify exact number of viruses.
- Similarly infections and allergies.

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**Viruses shape and Form:**



Viruses: Living or Not?		
Viruses and Cells		
Characteristic	Virus	Cell
Structure	DNA or RNA core, capsid 	Cell membrane, cytoplasm; eukaryotes also contain nucleus and organelles 
Reproduction	only within a host cell	independent cell division either asexually or sexually
Genetic Code	DNA or RNA	DNA
Growth and Development	no	yes; in multicellular organisms, cells increase in number and differentiate
Obtain and Use Energy	no	yes
Response to Environment	no	yes
Change Over Time	yes	yes

## “Acute fever is an infection of the Sperm and Ovaries”

**Explanation:** Whenever man is attacked by typhoid, malaria or any other infections occurs then when succumb to allergies at that time if such person comes in sexual contact, at that time there exist sperm and ovaries contain typhoid, malaria or any other infections at that time such person comes into contact who is having sexual disease. Then that man doesn't get immediate diseases of above mentioned categories. But they are slowly attacking human body. And the body of such person degenerates. Apart from that they enter into main parts of human body shells and makes the man loose is memory, in digestion, vomiting, and such other symptoms are seen.

**These are the Diseases that interfere with the life course of a human being mixed with ovaries and sperms:**

**Poison fever and names of diseases and period of effect:**

- *Typhoid – three to three months.*
- *Malaria – six days to six months.*
- *Jaundice – 7 days to 4 and 8 months.*
- *Plague – 7 days to 21 days, two to three months.*
- *Cholera – 7 days to 21 days, 2 months to three months.*
- *Monkey disease – 3 days to 21 days.*
- *Dengue – 7 days to 21 days, 2 months to 3 months.*
- *H (1) N (1) – 7 days to 21 days.*
- *Chicken pox – 1 days, 3 days to 6 days.*
- *Such other diseases*

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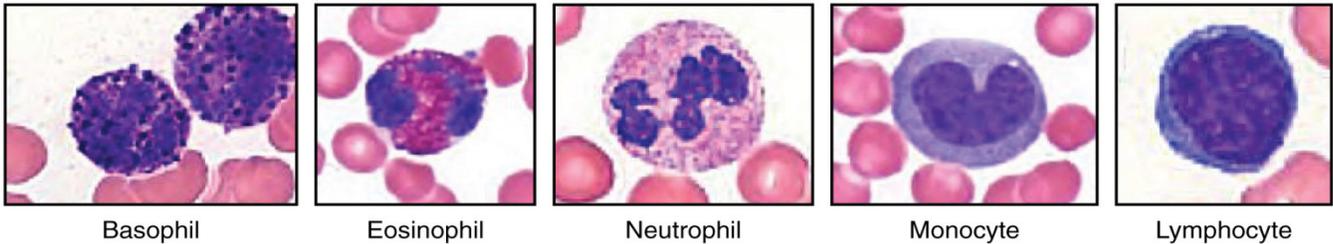
**Infections and allergies, Viruses their name and period of effect:**

- *Cough – 04 days to till death.*
- *Cold and leaking of nose - 01 day to 3 and 6 days.*
- *Headache – from ½ day, 1 day, 3 days and one week.*
- *Vomiting and fever – ½ day, 1 day, 2 day, 3 days up to one week.*
- *Itching – ½ and 1 day.*
- *Allergies and Skin allergies – 2 days and more.*

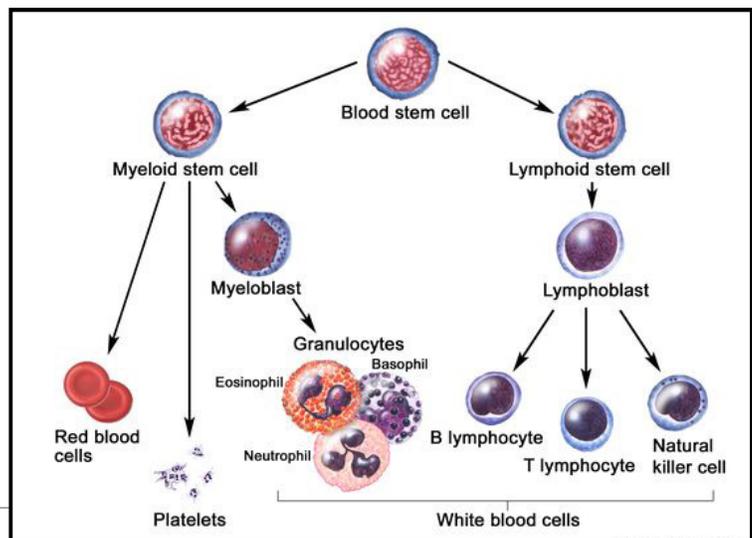
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## Lesson 02:

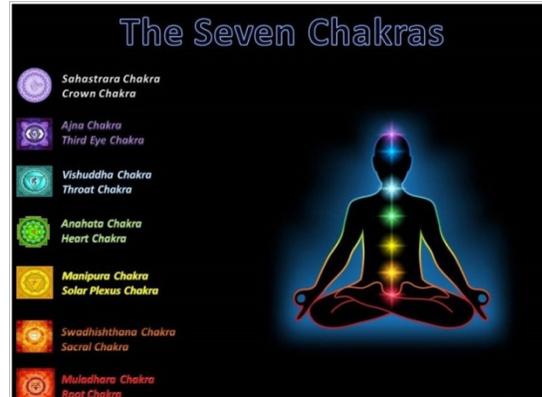
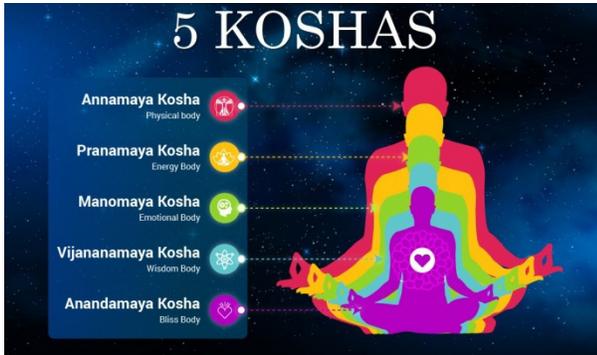
### Project 01: "Infection and Viruses Living Life"



**Explanation:** All types of viruses will be alive in human body. But they are exposed on some occasions. That is, leaving viruses will come on any deadly body to eat meat. But shells will be active. After the death of man bacteria's become decay. This strength of the required shells goes on decreasing after the death of human being. When there is loss of shells in the human body then the bacteria's also will lose their strength. After that such other diseases emerge. If the blood cells decrease from 10.12 then the number of white and red blood cells automatically reduces. In that time new diseases viruses emerge and emerge from skin and shells. In that time there will reduction of white blood cells.



## Project 01: “Atman and Panchakoshas and Seven Chakras Work”



Panchakoshas are the layers of body that seemingly cover the Atman (Self or Consciousness). The Tvam ("Thou") padartha of the Mahavakya Tat Tvam Asi is determined by the analysis of Panchakoshas that are not the atman. Panchakoshas are discussed in the Brahmanandavalli Chapter of Taittiriya Upanishad which is a part of the Taittiriya Samhita of the Krishna Yajur Veda and in which particular chapter is discussed ways and means to achieve Brahman It gives a detailed description of the dimensions of human personality<sup>[3]</sup> or the dimensions of the Self.

### Atman

*The Sruti declares that human birth, by divine grace, is meant to strive to know and understand the atman. The knowledge and understanding of the atman invariably results in Jiwanmukti i.e. Moksha or "Spiritual liberation". Spiritual Liberation is of the nature of bliss in which there is complete negation of all sorrow, it does not arise by mere study of sastras, sacrifice to gods, performance of karmas and meditation on the divinities, these acts do not result in the knowledge of the unity of atman. Atman is Brahman who is of the nature of satyam, jnanam and anantam, and the knower of Brahman becomes Brahman. Knowledge is gained after renouncing attachment to all sense-objects and all actions, for one's body, that harbours the mind that makes for bondage and is not the atman. The Atman is the substratum of the consciousness of "I".*

### Anatman

*Anatman means not-self or non-self. Anatman is everything that is not Atman. All objects of consciousness are called Anatman, including the mind and the ego.*

*The samsara is the vast turbulent ocean which is the embodiment of avidya and its effects that cannot be crossed without the aid of perfect wisdom; the samsara is the anatman. By non-realisation of the true nature of the atman, the atman is mistaken as the karana sarira ("causal body"), suksma sarira ("subtle body") and sthula sarira ("gross body") which bodies constitute the anatman. For a person who is unaware of the atman there is no other go except to do karmas intended for purification of the mind.*

## Panchakoshas

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The Panchakoshas are listed as follows -

1. *Annamaya Kosha - The food sheath*
2. *Pranamaya Kosha - The vital energy or breath sheath*
3. *Manomaya Kosha - The mind sheath*
4. *Vijnanamaya Kosha - The intellect sheath*
5. *Anadamaya Kosha - The bliss sheath*

Panchakoshas are divided in three bodies -

- *The gross body sthula sarira - made up of physical matter. This body consists of Annamaya kosha and Pranamaya Kosha.*
- *the subtle body sukshma sarira - This body consists of Manomaya Kosha and Vijnanamaya Kosha.*
- *the causal body karana sarira - This body consists of Anadamaya Kosha.*

The atman is behind the Panchakoshas. The Sathula sarira is the Annamayakosha (food-ful, consisting of the gross body). The Sukshma sarira is made up of the Pranamayakosha (energy-ful, the subtle body), the Manomayakosha (instinctive, the perceptual body) and the Vigyanamayakosha (cognitive, the conscious body). The Karana sarira is the Anadamayakosha (blissful, the transcendental body). The Sruti insists upon elimination of these five sheaths of the sariras. The doctrine of Panchkoshas represents the hierarchy of human values and is held to be a useful springboard for a modern scientific understanding of cosmology and evolution.

## Annamaya kosha

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*Anna means matter, annam literally means food; Taittiriya Upanishad calls food the medicament of all. The gross body which is matter-born and matter sustained and transient and subject to perception is the Annamayakosha whose origin is food eaten by parents. It is visible, dependent and impure. It is not the atman because it did not exist before its origination and ceases to exist once it is destroyed. It is subject to origination and destruction every moment. It is the anatman because it is not in the beginning and at the end, is non-existent also in the present. It does not know itself. The deluded mind that does not inquire considers his atman to be this body or kosha. Such a person cannot enjoy bliss.*

## Pranamaya kosha

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*Pranamayakosha, separate from and subtler than Annamayakosha, pertains to the Sukshma sarira, it is the sheath of the vital airs completely enclosing and filling the Annamayakosha. The Prana in combination with the five organs of action constitutes the Pranamayakosha. The Annamayakosha is an effect of the Pranamayakosha. The Annamayakosha gets life by the Prana entering into it and engages in all kinds of action. Prana is the life of beings and the Universal life. Whatever happens in the Annamayakosha is wrongly identified as belonging to the atman by reason of its being pervaded by the Pranamayakosha which is effect of Vayu, and totally unaware and dependent.*

## Manomaya kosha

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*Manomayakosha belongs to the Suksma sarira. It is the "self" having Pranamayakosha as its body. The organs of knowledge and the mind form this kosha which is the cause of the sense of the "I" and of the "mine" and of the varying conceptions. It creates difference of names etc., because organs of knowledge are dependent on and determined by the mind which is of the nature of determination and doubt. It is powerful because bondage and liberation depend on the mind which producing attachment binds a person and which by creating aversion for them liberates them from that self-made bondage. It pervades the Pranamayakosha. It is the sacrificial fire, the five organs are the priests who pour into this fire the oblations of sense-objects, which fire fuelled by various vasanas burns out the world created and expanded by the mind that when fouled by rajas ("projection") and tamas ("concealment") superimposes the samsara but when free of rajas and tamas can bring about the state of being established in Brahman.*

## Vijnanamaya kosha

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*The word Vijnana means Knowledge. This layer is made of the intellect and knowledge. This is the part of mind that makes decisions, and takes ownership of action and becomes an ego.*

*Vijnanamaya kosha also belongs to the Suksma sarira and pervades the Manomayakosha that pervades the Pranamayakosha which pervades the Annamayakosha. Buddhi with its organs of knowledge and its actions having the characteristics of an agent is the Vigyanakosha, the cause of samsara. It has the power of reflection of the chaitanya which it accompanies as a modification of Prakrti (avidya) and characterised by knowledge and action and always identified with the body, organs etc. This kosha is endowed with jnana and to it belong the waking and dream states and the experiences of joy and sorrow. Being very luminous in close proximity of the Paramatman deluded by which upadhi it is subject to samsara, this atman which is compacted of vighyanana and shining in the heart near the pranas being immutable becomes a doer and enjoyer in the midst of the upadhis. Its "jivabhava-existential-character" i.e. Jivahood, persists so long as there is delusion as it is born of mithyajnana. Though avidya is beginningless it is not eternal.*

## Anandamaya kosha

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Ananda means bliss. This is the bliss of the Atman. This bliss is experienced when we fall into deep sleep.

Anandamaya kosha is the last layer and it is the closest layer to the Atman. It is a modification of avidya and appears as a reflection of the atman compacted of absolute bliss. It is fully manifested in the dreamless deep sleep. It is not the atman because it is connected with upadhis ("limitations") and a modification of Prakrti as an effect of good deeds.

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## Seven Chakras Work:

*Seven Chakra is a part of the esoteric medieval era beliefs about physiology and psychic centers that emerged across Indian traditions. The belief held that human life simultaneously exists in two parallel dimensions, one "physical body" (sthula sarira) and other "psychological, emotional, mind, non-physical" it is called the "subtle body" (sukshma sarira). This subtle body is energy, while the physical body is mass. The psyche or mind plane corresponds to and interacts with the body plane, and the belief holds that the body and the mind mutually affect each other. The subtle body consists of nadi (energy channels) connected by nodes of psychic energy called chakra. The belief grew into extensive elaboration, with some suggesting 88,000 chakras throughout the subtle body. The number of major chakras varied between various traditions, but they typically ranged between four and seven.*

*The important chakras are stated in Hindu and Buddhist texts to be arranged in a column along the spinal cord, from its base to the top of the head, connected by vertical channels. The tantric traditions sought to master them, awaken and energize them through various breathing exercises or with assistance of a teacher. These chakras were also symbolically mapped to specific human physiological capacity, seed syllables (bija), sounds, subtle elements (tanmatra), in some cases deities, colors and other motifs.*

*Belief in the chakra system of Hinduism and Buddhism differs from the historic Chinese system of meridians in acupuncture. Unlike the latter, the chakra relates to subtle body, wherein it has a position but no definite nervous node or precise physical connection. The tantric systems envision it as continually present, highly relevant and a means to psychic and emotional energy. It is useful in a type of yogic rituals and meditative discovery of radiant inner energy (prana flows) and mind-body connections. The meditation is aided by extensive symbology, mantras, diagrams, models (deity and mandala). The practitioner proceeds step by step from perceptible models, to increasingly abstract models where deity and external mandala are abandoned, inner self and internal mandalas are awakened.*

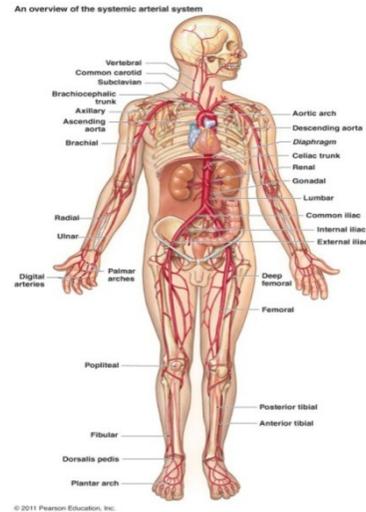
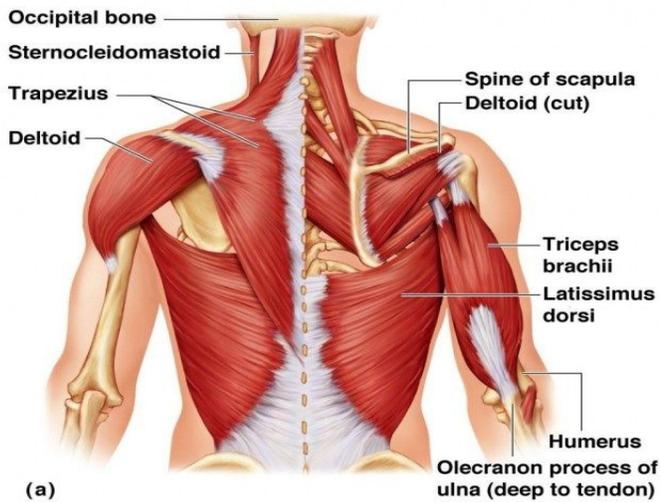
*These ideas are not unique to Hindu and Buddhist traditions. Similar and overlapping concepts emerged in other cultures in the East and the West, and these are variously called by other names such as subtle body, spirit body, esoteric anatomy, sidereal body and etheric body. According to Geoffrey Samuel and Jay Johnston, professors of Religious studies known for their studies on Yoga and esoteric traditions:*

*Ideas and practices involving so-called 'subtle bodies' have existed for many centuries in many parts of the world. (...) Virtually all human cultures known to us have some kind of concept of mind, spirit or soul as distinct from the physical body, if only to explain experiences such as sleep and dreaming. (...) An important subset of subtle-body practices, found particularly in Indian and Tibetan Tantric traditions, and in similar Chinese practices, involves the idea of an internal 'subtle physiology' of the body (or rather of the body-mind complex) made up of channels through which substances of some kind flow, and points of intersection at which these channels come together. In the Indian tradition the channels are known as nadi and the points of intersection as chakra.*

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**Conclusive 01:** *As everybody knows and as interpreted by science shells means the intestine of human being are not called as shells. In the body of living human being the place of living bacteria's are called as shells. That means bit of the whole skin called by shells. When these shells lose their strength and succumb to heat and fever the body start experiencing pain.*

**In human body 381012 trillion shells are represented by this Tali (heritage) map**



**Conclusive 02:** Shells and shells centers become strong by eating non veg. eating of milk, egg, and banana daily the shells in the human body increase. And they balance the temperature of human being. That doesn't mean there will be variation in the temperature of people who eat vegetation food. But doesn't mean it proved scientifically. From drinking milk, eating vegetables, and everyday behavior and quantity of food intake, sleep and sexual life we can keep the shells balanced.

**Conclusive 03:** Due to decrease in white blood shells there will be variation in temperature. Then it turns to fever or typhoid. Then its starts giving long time bad effect on the health of human being. Hence it is the first duty to increase white blood cells of human.



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