

PUNARJANMA – A CONCEPTUAL STUDY

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<https://doi.org/10.46607/iamj0807242020>

(Published online: July 2020)

Open Access

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Article Received: 30/06/2020 - Peer Reviewed: 09/07/2020 - Accepted for Publication: 11/07/2020



ABSTRACT

Punarjanma (reincarnation) means taking birth again without getting the *Moksha*. In *Bhagavadgita* the concept of *Punarjanma* is said as “*Atma* (SOUL) discards the worn-out body and enters into the new body, as like the person discards or removes the old/bad conditioned cloth and wears new cloth”¹. *Punarjanma* is a burning topic, now a days which creates the interest, endeavor, curiosity among the researchers and even among the common people to know the reality behind it whether the *Punarjanma* exists or not. The *Karya Karana Siddhanta* (cause and theory) has also limitations where all the *Karana* for the manifestation of the many *Vyadhis* is not seen. In *Charaka Samhita Sutra Sthana* the *Punarjanma* is dealt by the four *Pramanas* and in *Sharira Sthana* of *Charaka Samhita* some of the *Vyadhis* or some of the topics are seen as applied aspect of *Punarjanma*. So keeping this in mind the effort has been made to elaborate the concept of *Punarjanma*.

Keywords: *Punarjanma, Karya, Karana, Pramanas.*

INTRODUCTION

Ayurveda is a science of life which explains about the physical, mental, and spiritual health. Two views were established in ancient era regarding the *Punarjanma*. One is by *Astika* who believes in *Punarjanma* and other by *Nastika* who does not believe in *Punarjanma*². The

concept of *Punarjanma* cannot be understood based on *Bahya Jnanendriyas* (external sense organs). Transmigration of the *Atma* (soul) from one body to other body is called as *Punarjanma*, but here *Atma* directly will not enter the human body/other body but

during the union of *Sukra* (sperm), *Shonita* (ovum) *Atma* gets combined and takes new birth. There are the three *Karanas* for the *Punarjanma* they are *Raja*, *Tama* *Lipta*, no *Karma Kshaya*, *Sarva Sanyog*. *Karma* which is done in the previous *Janma* is also called as *Daiva*, the *Karma* which is done in this *Janma* is called as *Purushakara*. If *Daiva* and *Purushakara Karma* are *Vishama* (are not equal) the *Vyadhi Pravritti* takes place if the *Daiva Krta Karma* and *Purusha Krta Karma* are *Sama* (are equal) then the *Vyadhi Apravritti* is seen.

Materials: *Charaka Samhita*, some of the books related to *Ayurveda*.

Method – Conceptual

Review on Punarjanma- *Acharya Charaka* stated that the *Sat* (truth/existence) and *Asat* (false/nonexistence) present in the universe are examined by the four *Pramanas* i.e. *Aptopadesha*, *Pratyaksha*, *Anumana*, *Yukti*.

Punarjanma Sidhi by Aptopadesha- *Aptagamana* means here the acceptance of the *Veda* is done, the *Any Shastra* which is not opposite to the any *Veda*, the one which is examined by the *Parikshakas*, the one which is having *Lokakalyanaka Bhavana* (praying for the goodness of world) that can also be considered as *Aptopadesha*. According to *Aptopadesha* one will get the *Shubha Karma* (good work)/*Shubha Phala* (good result) in *Punarjanma* by doing the *Japa*, *Tapa*, *Dana*, *Yagna*, *Satya*, *Ahimsa*³.

Punarjanma Sidhi by Pratyaksha Pramana-

“*Pratyaksham Api Cha Upalabhyate
Matapitrorvisadrishyaanyaapatyani
Atulyasambhavanaam Varnaswaraakrti
Satwabuddhibhagyavisheshaha
Pravaraavarakulajanma Dasya Aishwaryam
Sukhaasukhamayuhu Ayushyo Vaishamyam Iha
Krtasyavapti Ashiksitanaam Cha
Ruditastanapanahasatraasadinaam Pravrittihi
Laxanotpatti Karmasadrshye Phalavisheshaha Medha
Kwachit Karmanya Medha*”.

1. Even though the *Sadrishya* i.e. *Samana Utpatti Karana* is their i.e. *Mata Pita* are giving birth to the two children's the difference is seen/uniformity is not seen in the *Varna* (colour), *Swara* (voice), *Akriti* (body

build), *Satwa*, of the Children even though, they have got birth by same parents. Even the parents are not having deformity but the children will be getting the deformity, *even though Janma Kala* is same, some are born in *Uttama* i.e. high caste and some are born in *Avara* i.e. low caste, even both are born in same family one will become *Aishwaryavanta* i.e. king and other will become *Dasya* i.e. servant. One child may possess *Sukha Jeevana* i.e. happy life the other may possess *Dukkha Jeevana* i.e. miserable life, the one may have *Uttama Ayu* (prolonged life) other may have *Ksheena Ayu* (short life) two sons or two daughters of same parents will acquire the different characteristics these are *Hetus* (reasons) to do the *Sidhi* of the *Punarjanma* by *Pratyaksha Pramana* which all the human beings are experiencing with direct perception in daily life in the present world⁴.

Punarjanma Sidhi by Anumana Pramana-

“*Ata Evum Anumiyate - Yat-
Swakrtamapariharyamavinashi Pouvadehikam
Daivasanjnakamanubandhikam Karma Tasyet
Phalam Itaschaanyaadbhavishyatiiti
Phaladbeejamanumiyate Phalam Cha Beejaat*”.

By seeing the *Pratyaksha* only, one can do the *Anumana* that the *Apariharya*, *Avinashi*, *Daiva Sangnyaka Anubandhi Karma* of the past life leads to *Punarjanma* like the inference of the *Karya* from *Karana* and *Karana* from the *Karya* like that of the *Anumana* of the *Beeja* from the *Phala* or *Phala* from the *Beeja*⁵.

Punarjanma Sidhi by Yukti Pramana-

“*Yuktischayasha –Shaddhatusamudayadgarbhajanma
Kartukarana Samyogaat Kriyaha Krtasya Karmanaha
Phalam Na Akrtasya Na Ankura Utpattirbeejat
Karmasadrshyam Phalam Na
Anyasmadbeejadanyasyautpattihi Iti Yuktihi*”.

Yukti is used here to establish the concept of *Punarjanma* of the child which has took birth by the union of the *Panchamahabhuta* and *Atma*. *Kriya* takes place by the combination of the *Karta* and *Karana*, the *Phala* is seen if the *Karma* is done. If no *Karma*, no *Phala* is seen i.e. no fruit without seed. *Atma* is the *Karta* in the formation of *Garbha* (womb). In this way

one can understand the *Punarjanma* by *Yukti Pramana*⁶.

Concept of *Jatasmara- jaatismaranam- "Ithagamanamitashchutanaamiti Samadarshane Priyaapriyatvam."*

Jatasmara means - recollecting a former existence or birth. Such recollection is believed to be a talent which great saints possessed or cultivated

In the Buddhist literature reference of *Jatismara* is seen as first of the three *Vidyas* (sciences), as the fourth of the five *Abhignas* (super-knowledge) and as the eighth of the ten *Tathagatadasabala* (powers of *Tatagatha*), it is listed as a faculty connected with the higher stages of meditation as a yogic attainment through control of the body and purity of body and conduct, as the result of abiding in a particular *Samadhi*. The *Buddhist Literature* refers to *Jatismara* not as an individual's meditational development but as effected by *Bodhisatva* for improving religious life, or as a religious gain, as an *Anusamsa* (blessing) through a third kind of non-meditational activity but connected with the sacred texts and with *Dharanis*.

According to the *Naradiya Purana*, observance of *Ekadashi Vrata* (fast) can make a sinless person a *Jatismara*. The *Jatismara Vrata* requires the fasting person to remain silent till the moon rises. The *Vishnu Purana* speaks of *Shavya* who was born a *Jatismara*-daughter of the king of Kashi.

Bhagavat Purana tells us that memory is a characteristic of intelligence, that *Maya* clouds intelligence and causes false identification, that a person when born is bereft of memory when all wisdom gained in the past birth is lost. Memory is the link between body and soul. And, the *Mahabharata* speaks about the place the four seas meet bathing where one has immunity from misfortune, bathing then in *Jatismara* with pure mind and senses one acquires the recollections of his former life⁷.

Many of the cases were recorded in the newspaper like times of India in the year 4th October 2005, story of Manisha in New Delhi, and even the rebirth story of a boy by name Mann was also seen in Madhya Pradesh etc.

DISCUSSION

In Ayurveda the concept of *Karya Karana Siddhantha* (Cause-effect theory) will hold good for some concepts and will be not supporting for some concepts for example there are many *Vyadhis* where the *Karana* is not found, the *Vyadhis* where the *Karana* is not found such type of *Vyadhis* are considered to be manifested from the *Purvajanma Karma* i.e. *Daiva*, if physician tries to cure the *Vyadhi* by *Yukti Vyaspashraya* and *Satvavajaya Chikitsa* which has got *Utpatti* by *Purvajanma Krta Karma* the physician will never get the result for the *Vyadhi* in this condition one has to compulsory go for the *Daivavyapashraya Chikitsa* only.

As the child takes birth the *Karma*(actions) like crying, laughing, sucking are seen, the new borns are new to the world, but they perform these actions as perfect as they were taught before, here once can understand that these are the actions which were performed in the previous birth and it is continued in this birth, here by *Pratyaksha* and *Anumana Pramana* one can understand. According to *Swabhawoparama Vada* of *Acharya Charaka* there is no cause for *Vinasha* or destruction this also can be understood by *Punarjanma* as like if the *Karmaphala* of previous birth gets *Sampanna* then in this birth the person may die without any proper cause that is in the young age etc. Everything is dependent on *Punarjanma Karma Phala* as one's intelligence, success, etc.

Glimpse of Punarjanma in Charaka Samhita -

1. In *Charaka Samhita Nidana Sthana* 8th *Adhyaya*, it is mentioned that the *Sadhya Vyadhi* (curable disease) will attain *Asadhyatva* (incurability) because of the *Purvajanma Krta Karma*⁸.
2. In *Charaka Samhita Sharira Sthana* 2nd *Adhyaya* while discussing that at once how many *Santana* (progeny) are taken birth, for this the reason given is the *Vibhajana* (division) of the *Sukra* (sperm) and *Shonita* (ovum) completely depends upon the *Purva Krta Karma*, So here the *MatrPitru* who gives *Janma* (birth) to the many *Santana* at a once can be inferred that because of their *Purva Karma* by *Anumana Pramana*⁹.

3. In *Charaka Samhita Sharira Sthana 2nd Adhyaya* while discussing what is the *Karana* of the *Sadrshyata*(similarity) of the *Santana* the reason for this is the *Karana* for the *Sadrshyata* and *Bala*(strength) of the *Santana* is *Purvajanma Krta Karma*¹⁰.
4. In *Charaka Samhita Sharira Sthana 2nd Adhyaya* while discussing why does the *Stri* give birth to *Vikruta Praja* (progeny with deformity) the one of the reasons quoted here is because of the *Purvajanma Krta Karma Phala*¹¹.
5. In *Charaka Samhita Sharira Sthana 2nd Adhyaya* while discussing about how *Atma* (Soul) transmigrates from one *Sharira* to other *Sharira* the reason quoted for transmigration of *Atma* is because of the *Purva Janma Krta Karma*¹².
6. In *Charaka Samhita Sharira Sthana 2nd Adhyaya* it is quoted that the *Purvajanma Krta Karma* are called as *Daiva*¹³.
7. In *Charaka Samhita Sharira Sthana 3rd Adhyaya* it is quoted that the *Utpatti* (formation) of *Garbha* not only takes by the *Atma/Mata/Pita* but it is also dependent on the *Purvajanma Krta Karma*¹⁴.
8. In *Charaka Samhita Sharira Sthana 3rd Adhyaya* the reason quoted for the *Sadrshyata /Asdrshyata* of the *Garbha* to the father is also dependent upon the *Purvajanma Krta Karma*¹⁵.
9. In *Charaka Samhita Sharira Sthana 4th Adhyaya* the reason for the *Iccha* (desire) for the *Douhrdini* is quoted as the foetus which is in the 4th month does the *Icha* of the *Vastu* (articles) which is *Anubhuta* to the foetus in the *Purvajanma* and that is in taken by mother¹⁶.
10. In *Charaka Samhita Chikitsa Sthana 30th Adhyaya*, the cause of the *Yoni Vyapat* is told as *Daiva/Purvajanma Krta*¹⁷.
11. In *Charaka Samhita Chikitsa Sthana 30th Adhyaya*, the *Chikitsa* of the *Klaibya* is told as *Daivavyapashraya Chikitsa*.¹⁸

By the above concepts one can understand the concept of *Punarjanma* based upon the *Pratyaksha* as like many of the infertility cases are due to unknown cause and here the *Anumana* may be done as this may be caused due to the *Purvajanma Krta Karma*, and many

of the infertility cases are cured by *Daivavyapashraya Chikitsa*(*Yukti Pramana*).

In this modern era some people may accept the concept of *Punarjanma*, some people may reject the concept of *Punarjanma*.

The probable Reason behind the acceptance / rejection of the *Punarjanma* may be

1. May be the religion from the grown up / following
2. Due to some incidents they saw in their childhoods.
3. Due to grand maa stories that one should do good work or else they may be getting bad *Karma* in the next birth.
4. Some inspired by seeing tv shows and started to believe.
5. Influenced by reading some spiritual books.

Applied aspect of *Punarjanma*-

1. To treat the *Vyadhis* where *Hetu* is not found.
2. To treat the *Manasika Vyadhis*, *Graharoga* it is useful, to solve the problems of the *Punarjanma* once can take the help of the *Daivavyapashraya Chikitsa* (spiritual therapy/divine therapy). It includes the adoption of *Yajna* and *homa* (fire sacrifices), *pooja* (worship), *Japa* (enchanted), *manidharana* (wearing rings and beads, teeing threads etc after worshipping), *Upavasa* (fasting), *Prayaschitta* (confessing)¹⁹.

Techniques to know about the ones *punarjanma* in present day-

1. Through Hypnotism
2. Through *Jyotishya Shastra*

***Punarjanma* based movies**

1. Karz
2. Karan Arjun
3. Milan
4. Madhumati
5. Mahal

CONCLUSION

Amra Vrksa (mango tree) will give the *Amra Phala* (mango fruit) only but not the *Nimba* (neem)fruit, *Karya* is dependent upon *Karana* vice versa as *Phala* and *Beeja*, so here *Punarjanma* is believed to be occur i.e. *Shubha* and *Ashubha Phala* is dependent upon the *Shubha* and *Ashubha Karmas* did in the past. *Punarjanma* can be understood by the concept of *Daiva*

i.e. the disease manifestation without any reason and the treatment for these types of diseases is given through *Daivavyapashraya Chikitsa*. It can be concluded that believing of *Punarjanma* depends upon one's own thinking here one cannot be forced to accept or reject the *Punarjanma*.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Manjula: Punarjanma – A Conceptual Study. International Ayurvedic Medical Journal {online} 2020 {cited July, 2020} Available from: http://www.iamj.in/posts/images/upload/3968_3972.pdf