



## PUNARJANMA (REINCARNATION): A BIRD EYE VIEW

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### ABSTRACT

Punarjanma (Reincarnation) is an interesting topic which evokes the curiosity of the researchers to explore the hidden truth behind this concept. The Karya Karana Siddhantha (cause - effect theory) has its limitation in certain diseases in which karana (cause) is not possible to elicit. There comes the role of the invisible factor termed Daiva (fate/predetermined) which is an outcome of one's past life deeds. The concept of Jatismara (claimed memories of previous life) clearly substantiates the truth behind Punarjanma and thus it opened a new doorstep in Reincarnation researches. A better understanding of the concept of Punarjanma in relation to Daiva Siddhantha in turn holds the potential of Daivavyapashraya Chikitsa (spiritual therapy/divine therapy) in those diseases in which Karana is Adrushta (invisible).

**Keywords:** Punarjanma, Reincarnation, Daiva, Jatismara, Daivavyapashrya Chikitsa

### INTRODUCTION

Punarjanma (Reincarnation) has become an interesting topic of debate always for the spiritualists as well as the scientists. The scriptures and holy books mandates that Punarjanma happens for every soul until it attains the Moksha (liberation).<sup>1</sup> Karya Karana Siddhantha (Cause-effect theory) forms the base of Ayurveda as it helps in the presumption of various diseases with its Pathological factors, assumption of the course of disease and efficacy of therapeutic measures.<sup>2</sup> But there are certain diseases in which Karana (cause) is not visible for the manifestation of disease. Such conditions are attributed to the invisible factor termed as Daiva (fate/predetermined).<sup>3</sup> There holds the potential of the concept of Punarjanma (Reincarnation) and Daivavyapashraya Chikitsa (spiritual therapy). Punarjanma is an area of research interest in Ayurvedicas well as the modern paradigms. Thus the present paper is an attempt to review on the concept of Punarjanma (Reincarnation) in relation to Daiva and in its clinical application based on Daivavyapashrayachikitsa (spiritual therapy).

#### The concept of Daiva

In Ayurveda there is an enquiry of cause in almost every sphere. Karya Karana Siddhantha (cause – effect theory) has two main postulations. First postulation mentions that for every effect there is a cause or without cause there is no effect. Thus disease is an effect which needs a specific cause and it may be immediate or distant. Second postulations certain cause may produce certain effects. Nidana (etiological factors) form the cause to produce the effect as a disease. Prognosis is yet another effect which gets manifested. Therapeutic measures are another cause which produces the desired effect.<sup>4</sup> But in some diseases Karana is found to be invisible in the manifestation of the disease. Such causes are attributed as Adrishta / Daiva which is invisible in nature. Daiva has a major role in determining the rationality of life span of an individual and their predisposition to diseases. It is

mainly decided by the deeds of past life where the effect is predetermined.<sup>5</sup> Thus in our classics it is clearly mentioned that the unrighteous deeds of previous life lead one to diseases in which the excavation of nidana (causative factors) is not possible. Thus the Punarjanma (reincarnation) is clearly substantiated by the concept of Daiva.

#### Reincarnation vis-à-vis Punarjanma

Reincarnation is the religious or philosophical concept that the soul after death begins a new life in a new body and it remains as a central tenet of Indian religions.<sup>6</sup> It is a progressive process in which the soul is evolving, working on various lessons from lifetime to lifetime. Past life regression hypnosis is a technique used to explore the memories of past life.<sup>7</sup> Evidences support the view of disease occurrence as a result of sinful karmas of past life which is in accordance with the concept of Daiva in Ayurveda. Parapsychology is the field of study which deals with the psychic phenomena which bridges the gap between science and spirituality.<sup>8</sup> It includes the phenomenons of extra sensory perception (ESP) and Psycho-Kinesis (PK). ESP includes the reception of information sensed with the mind (Jnanendriya) and which are not gained by physical senses and it denotes the psychic abilities such as telepathy, clairvoyance, clairaudience and precognition.<sup>9</sup> Telepathy is the transmission of information from one person to another without using any of our sensory channels and it happens between two persons who are geographically separated.<sup>10</sup> It is mentioned as one among the Ashtaishwarya (super natural powers) as one can enter others mind (Aveshachetasa) and can attain the knowledge of past, present and future.<sup>11</sup> Clairvoyance is the knowledge of hidden objects occurring outside the physical reach of aperson.<sup>12</sup> It is the supernatural vision (Ateendriyadarshanam) through means other than the known senses.<sup>13</sup> Clairaudience is receiving messages in thought form or extra sensory perception as messages (Ateendriyasravanam).<sup>14</sup> In precognition a person experiences awareness of future events

in the absence of the possibility of a rational inference.<sup>15</sup> These forms the major aspects of ESP in relation to Ashta Aishwarya (super natural powers) mentioned in Ayurveda. Psycho-Kinesis is the physical ability allowing a person to influence a physical system without physical interaction.<sup>16</sup>

#### Jatismara (Claimed Memories of Previous Life)

Mind forms the connecting link between soul and the physical body. The mind is dominated by the attributes such as Sattvika, Rajasa and Tamasa. These attributes present in an individual's life must follow in his subsequent life also. If an individual is having Sattvika mind which is endowed from his previous life he can recall the events of his past life. Such individuals are termed as Jatismara, who can recall memories of his past incarnation.<sup>17</sup> Thus the claimed memories of previous life form a new doorstep in suggestive reincarnation. More than dozen books and 200 papers were published till now in this research area which clearly favors this aspect. The cases taken for these researches are children who claimed to remember their previous lives. They are generally presented with an unusual behavior corresponding to the attributes of previous life and birthmarks that correspond to wounds or other marks in the life apparently remembered.<sup>18</sup> Majority of cases who claimed their previous life has a history of violent/unexpected death in their previous life. The children who claim their past lives possess an IQ above average level and the claim found to be subsided within 6 years of age. Hence the concept of Jatismara (claimed memories of previous life) validates the occurrence of rebirth and provides a wider perspective to reincarnation researches.

#### Clinical Application: Punarjanma

The concept of Punarjanma is conceived from Vedic literature, explained in darshanas (Philosophy), popularized by mythology where as its applied aspect is mentioned in Ayurveda. The diseases in which nidana (causative factors) is difficult to elicit and are considered as incurable occurs by virtue of an invisible factor termed as Daiva. So such diseases which are predetermined have to be tackled with the knowledge of 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, tying threads etc after worshipping), Upavasa (fasting), Prayaschitta (confessing) etc.<sup>19</sup> This considers the Karmic causes of diseases and their

mitigation by means of spiritual alternatives. Thus Daivavyapashraya Chikitsa forms a key aspect in Ayurvedic treatment principles especially in Purvajanmakruta Karmaja Vyadhis (diseases resulting from past life deeds).

#### CONCLUSION

Punarjanma (reincarnation) is not at all a soft topic; it is scientifically validated by means of relevant researches. It has a wide range of clinical application in diseases which are predetermined and which occurs as a result of past life deeds. The excavation of Karana (cause) is essential for the presumption of the course of disease and efficacy of therapeutic measures. In diseases in which Karana (cause) is not elicited, the concept of Daivasiddhanthawith respect to Punarjanmahas to be implemented to review the treatment aspects in a newer perspective.

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