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, Yuktì.

Punarjanma Sidhi by Aptomadesha- Aptomagama means here the acceptance of the Veda is done, the Anya 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 Aptomadesha. According to Aptomadesha one will get the Shubha Karma (good work)/Shubha Phala (good result) in Punarjanma by doing the Japa, Tapa, Dana, Yagna, Satya, Ahimsa3.

Punarjanma Sidhi by Pratyaksha Pramana-
“Pratyakham Api Cha Upalabhyate Matipitrorvisadhrishyaanyaapayatani Atulyasambhavanaam Varnaswarakrti Satwabuddhibhagyavisheshaha Pravaraavarakulajanna Dasya Aishwaryam Sukhaasukhamayuhu Ayushyo Vaishamyam Iha Krtasyavapti Ashikstanaam Cha Ruditastanapanahasatrasasadinaam Pravrittihi Laxanotpatti Karmasadrshye Phalavisheshaha Medha Kwachit Karmany 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 Siddhi 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-Swakrtaparariharyamavinashi Pouvadehikam Daivasanjnakamanubandhikam Karma Tasyetat 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 Beeja5.

Punarjanma Sidhi by Yuktì Pramana-
“Yuktischaysesha – Shaddhatusamudayagarbhaajanma Kartukarana Samyogaat Kriyaha Krtasya Karmanaha Phalam Na Akrtasya Na Ankura Utpattibeejat Karmasadrshyam Phalam Na Anyasmadbeejadanyasyaautpatthiti Iti Yuktìhi”. Yuktì 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.

Concept of Jatasmara- jaatismaranam-
"Ihagamanmitashchutanaamit 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 Shayya 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 life.

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 Krt 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 Krt Karma.

2. In Charaka Samhita Sharira Sthana 2nd Adhyaya while discussing that at once how many Santana (progeny) are born, for this the reason given is the Vibhajana (division) of the Sukra (sperm) and Shonita (ovum) completely depends upon the Purva Krt Karma. So here the MatriPitru who gives Janma (birth) to the many Santana at a once can be inferred that because of their Purva Karma by Anumana Pramana.
CONCLUSION

1. In Charaka Samhita, the concept of Pranayama is described as a means to control the breath and promote health. 
2. Pranayama is believed to influence the Prana, the vital life force that is said to circulate throughout the body.
3. The practice of Pranayama is considered to be an important part of the Vedic tradition and is often taught in the context of meditation and spiritual practice.
4. Pranayama is also said to have physical benefits, such as improving lung function and blood circulation.
5. Pranayama can be practiced by people of all ages and is considered to be a safe and effective way to improve overall health and well-being.

For more information on Pranayama, please refer to the resources listed below.


Reference:
i.e. the disease manifestation without any reason and the treatment for these types of diseases is given through Daiavyapashraya 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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