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ENIGMA LINKED IN PUNARBHAVA: A PARAPHRASING

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Abstract:

Ayurveda has proved its Scientific approach, universal theories in various hard times and served humanity even in nasty time of Covid. Due to its time tested fundamental theories which has kept it alive even after so many attacks. Let's interpretate its hidden medical principles & condemn to those who represent it pseudoscience. An attempt has been done to evaluate the other side of coin of Punarbhava. The word Punarbhava has been used instead of Punarjanm. [1] Punarbhava in the form of further progeny depends on the wholesome concept of karana karya siddhanta, as seed of specific plant give rise to specific fruit so righteous deeds give rise to nicer outcome. Reappearance of physical traits, mental traits & disease traits in the further progeny is other form of it. Epigenetics alterations can turn on or off certain genes, in response to the environment, diet and lifestyle ageing & diseases. If good genes are suppressed and bad genes are activated, disease occurs and vice versa.

Keywords: Punarbhav, Epigenetics, Karya-Karana Siddhanta.

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INTRODUCTION:

Ayurveda, The science of life has evolved as systematically comprehensive system of health care somewhat 5000 yrs back with sound and reproducible evidences. In ayurveda evidences are either in scriptural, empirical or as a long standing traditional use or in mass acceptance form. It has proved its Scientific approach, universal theories in various hard times of mankind. Its not a long time, It has served mankind in Nasty time of Covid. Due to its time tested fundamental theories it is alive even after so many attacks. It is definitely up to us that how we interpretate its hidden medical principles & condemn to those who represent it pseudoscience. One such concept is of *Punarbhava* commonly narrated as *Punarjanm* requires paraphrasing. In this review article an attempt has been done to evaluate the other side of coin of *Punarbhava* narrated as *Punarjanm*. The word *Punarbhava* has been used in whole Ayurvedic classics rather than *Punarjanm*. The concept conceived from Vedic literature, explained in *Darshanas* (philosophy), popularized by mythology and commonly prevailed in society has been accepted by some ayurvedic commentators too. [2] It is a fascinating concept which evokes the curiosity of the researchers to explore it. It is always a matter of debate for spiritualists & scientists. The former one accept it as Re- incarnation, as religious or philosophical concept that soul after death begins a new life in new body paradoxically describing soul as mortal & divisible, hence contradicting theory of rebirth. Hence again birth of a soul is not possible only re-existence of genetic traits is there which will be paraphrazied later. The

acceptance of this rebirth concept in society may be due to religious & spiritual atmosphere, reincarnating stories, beliefs in the society. The deep inside purview of this concept is somewhat regarding to genetic theory.

Panorma View On *Punarbhava*:

Punarbhava concept has arised in the context of *parlokeshna*. Acharya Charaka has clearly stated that all the *satpadarth* (substance whose existence can be felt) and *asat padarth* (whose existence cant be felt) are examined with the help of 4 type of *pareeksha*, *Aptopdesha*, *Pratyaksha*, *Anumaan* & *yukti* which is indeed scientific approach /tool to examine any sort of thing in this universe. [3] Acharya Chakrapani described the concept of *punarbhava* as *Parokshtwat/apratyaksha/ulterior* concept. *Pratyaksham hi alpam* or there are 8 types of *pratyaksh badhak bhava* which hampers to receive knowledge already present. [4] *Punar* means again & again. *Bhav* means existence that can be paraphrased as re-existence or laws of inheritance. The scientific concept of Mendel's theory of passing of traits or rebirth of traits in generations may be acknowledged as *Punarbhava*.

Classical genetics which lays the foundation of all other areas in genetics is concerned primarily with the method by which genetic traits classified as dominant (always expressed) & recessive (subordinate to a dominant trait) is distinctly a representative of Ayurvedic fundamental principle of *Bhuyasalpamavjijyate siddhant*, theory of predominance. Heridity or biological inheritance passing on traits, punarbhava of

gunas or traits transferring from parents to offsprings in genetically coded information either through asexual reproduction or through sexual reproduction. Here this *punarbhava* of traits, acquiring genetic information of same living being, this transgression is explained as Atman or soul. If we accept it as *punarjanm* in the form of transgression of soul from one body to another its not feasible as soul is omnipotent & indivisible. It is also can't be possible in the case *andaj, swdaj & uddbhij yoni*, where sexual reproduction is not there. The underlying philosophy is that there are two aspects in the whole universe and in the miniature replica of our body :The physical body along with working consciousness which keep Changing the other one as pure consciousness or inner self or absolute intelligence which is eternal or *atman tatwa*. This absolute intelligence in a way to express his existence in material form which can be correlated with how gene expression leads to material existence. Although the DNA are itself silent, but still have all the possibility to be expressed in genetic form. This silent can be compared with *avyakt* of universe. The microenvironment, the *bija* (male sperm & female ovum) *bijabhag* (mitochondria) & *bijabhagavayava* (DNA), vitiation of dosha determines the overall expression of genes. [5]

Literary Review:

In this review article *Punarbhava* concept has been tried to associated with genetics & epigenetics. In the literature *Punarbhava siddhi* is done by all four type of *Pareeksha*.

Aptopadesha (Authentic documentary testimony): The *Aptashastra* have described

the universal welfare deeds. The good deeds will always lead to good outcome like *japa, tapa, dana, yagnya, satya, ahinsa* corrects the genetic, psychic factors & non indulgence in incorrect lifestyle & *pragyaapardh* will improve the quality of germination seeds.

Pratyaksha *Pramana* (Direct perception): Although their is similar cause as male & female germ seed but the difference is visible in progeny in the form of colour, voice, body contour & psyche. Some are born in upper caste, some live the luxurious life & some as miserable life, one having *sukhayu, dirghayu* & other one having *dukhayu*, One getting accomplishment without hardship & some are not acknowledged even after hard work, some factors like laughing, breast feeding, crying of new born unknowingly, intellect in some work & in others not. The Phenotypic expression differs in each individual depending on which part of the genes is being expressed, based on past exposures, experiences & impressions, knowledge of which is embedded in the genes. Several lifestyle factors such as diet, obesity, physical activity, pollutants, psychological stress modify the epigenetic pattern which are transmitted to subsequent generations to induce pathologies.

Anumaan Pramaan (logical inference): *Daiva sangnyaka karma* of past life deeds leads to the inference of the *karya* from *karana* & *karana* from *karya* like that of the *anuman* of the *beej* from *phala* & *phala* from *beej*.

Yukti pramana (Experimental evidence): *Yukti* is used here to establish this concept on the basis of birth by union of *shukra shonit* &

atma sanyog.karya will be done by *karta & karana sanyog*, and the outcome will be seen. If there is no *karma* no result will be seen likewise no fruit without seed.[6] In case of birth these Psychoanalytical factors *moha, ichha, dwesh, Trishna* *karana* is present.[7]

It can be expressed philosophically in the form of *Karma "Aayaas sarvaapathyanaam"* & detachment from *sarva sanyog* or *karma* is *Apunarbhav*. "*Sarvasanyaas sukhanaamiti*" is ultimate salvation.[8]

As *atman tattva* is eternal it is indivisible, it can not be reproduced. Practising of *Dharam adharam* or deeds in the form of *mansavacha karmana* or *pragyaapardh* (unrighteous deeds) mainly through *rajas & tamas dosha* leads to its manifestation either in the form of health or disease in the progeny. This *atman tattva* is expressed only in the form of *garbha*. The process of epigenetics represents the *Karma* or actions & every cell is going through this process which affect DNA expression which are transferred into progeny. This whole process may be referred as *Punarbhava*.

Spotlight on the concept scattered in classics:

- 1) In the description of concept *parlokeshana/moksha*, ultimate salvation which is an ulterior concept or *apunarbhava* has been indicated.
- 2) *Karya karana siddhanta*/cause & effect theory forms the basis of every concept of ayurveda. we found cause in reference to every sphere of Ayurveda this theory have two postulations
One that for every effect there is a cause or without cause there is no effect. Thus every

aspect has two sides –an effect that may have immediate or distant cause or have cause that leads to immediate or distant effects.

e.g-*nidana* /etiological factors form the cause to produce the effect as disease & prognosis likewise treatment are causative factor for *Aarogya*. Balance in *Doshas ,sadavritta* are *karana* of healthy body. But in some cases *karana* is found to be invisible or covered by some *Bandhak bhav* of *pratyaksha*. In reference to some disease where cause is unknown or decided by deeds of previous life that can be attributed to faulty lifestyle before several generations which slowly & slowly transcripts that coded information in genetic form of expression of which is the fundamental, physical, and functional unit of heredity. These genetic factors along with other factors like environmental factors determine genotype & phenotypic trait of an organism.

3) In the context of *Sharir Sthana* chapter 2nd the concept of "*Santannyayen*" transmigration of soul from one body to another takes place during the union of *shukra, shonita, atma*

4) In the context of *naisthiki chikitsa/apunarbhav-Nishtha*-liberation from miseries, *Upadha* /Desire is the root cause of all miseries & *nivritti* /detachment is cause of salvation.[9]

DISCUSSION:

Each person is born with unique set of genetic polymorphisms. The effect of environment, food and lifestyle alteration and stress can lead to disequilibrium of *doshas*. This unique concept are being studied in basic science

laboratories as epigenetics.[10] All these factor collectively can turn on or off certain genes, in response to the environment, diet and lifestyle with consequences of ageing & diseases. If good genes are suppressed and bad genes are activated, disease occurs. However if good genes are activated & bad are suppressed health occurs. Both systems of medicine address the same issue but at two different levels macroscopic level /phenotypic level, & other at microscopic level /genetic level.[11] Ayurveda described the concept of genetics thousands of years ago as *bijabhagavayava* as the combination of the *bija* what we know as male sperm & female ovum, *bhag* as mitochondria and *Avayava* as DNA.

The emerging field of epigenetic, or the study of why certain genes turn on or turn off are related to the 4 types of prakriti i.e. *shukra-shonit prakriti*, *kaalgarbhashaya prakriti*, *maaturaahar vihar prakriti*, *mahabhut vikar prakriti*. [12] In other words along with genes, type of life style, environment, status of *Mann*/psyche maintain gene expression levels and patterns & in their future progeny. [13]

The *punarbhav* of an individual depends on number of factors i.e. *ritu kshetra ambu & bija*, along with *shad garbhkar bhav* i.e. *matraj* (maternal factors), *pitraj* (paternal factors), *atmaj* (soul), *satmyaj* (wholesomeness), *rasaja* (nutritional factors), *sattvaja* (psyche). All these factors are unitely responsible for development of an embryo. It also describes the reason for similarities between offsprings & parents. [14]

CONCLUSION:

Punarbhav concept is not a gentle or straight driven. It is popularised in the society as reincarnation some accept it and some denies it. On analyzing the classical texts we found that *Punarbhava* or further progeny depends on the wholesome concept of *karana karya siddhanta*, as seed of specific plant give rise to specific fruit, *Shubh* deeds give rise to *shubh phala* & *ashubh* to *ashubh phala* can be understood by wholesome factors including *aahar*, *vihaar* psyche, environmental factors whether internal or external leads to type of quality of germination seeds which in turn decide the phenotype, genotype, the disease carrying factors which can't been seen through naked eyes but manifested in the form of *Punarbhava* of physical traits, mental traits & disease traits. The excavation of cause or *karana* is essential for the presumption of the course of diseases & course of action or selection of treatment. The disease in which *karana* (cause) is not elicited, The concept of *daivasiddhanta*, determining rationality of life span & their predisposition to disease is mainly decided by the deeds of past life or former generation. The diseases where etiopathology is not known or difficult to elicit occurs by virtue of invisible factors termed as *daiva* where *daivyapashraya chikitsa* related to psyche factors, divine therapy, spiritual therapy & control of senses. This all will prevent us from doing wrong deeds which in turn corrects our overall genotype & phenotype constituents & corrects our further progeny. The concept of *jaatismara* or *kula smaranam iti* means

remembrance of specific traits of species or recollection of some *kula* /race specific profession. Acharya Chakrapani has elaborated in su 11/31.

All the three forms of treatment modalities (*Daivavyapashraya*, *Yuktivyapashraya*, *Sattvavajay*) affect both genetic & phenotypic expressions of life. The epigenetic factors in life affect the genetic expressions in a positive or negative way which can be transmitted to the progeny. The *daiva* or innate intelligence of the body, Homeostasis of various factors described in Classics alters the cellular & molecular functioning of the body.

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