

Research Article

REINCARNATION: TRUTH OR LIE

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ABSTRACT

In 21st century, people have start forgetting the culture and religious aspect towards God to very high extent and this becomes the reason why we are facing many problems. In order to face the effect of the good and bad *karma's*, people have to take birth again. To explain this, Lord Krishna gave the concept of reincarnation in his conversation with Arjuna in "**Bhagwad Gita**" during the war of **Mahabharata** at Kurukshetra. Some evidences are also found in Vedas, Ramayana and Satyarth Prakash. Some scientific evidences are also found in this regard which proves that the process of "Reincarnation" is true; not lie or fake. This research provides the truth behind Reincarnation according to **Bhagwad Gita**.

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INTRODUCTION

Reincarnation means "Punarjanma" (Knowing his/her past life). Reincarnation is also known by other terms like "rebirth" "metempsychosis" (Greek word), "transmigration" (English equivalent of metempsychosis), "disambiguation", "palingenesis"^[1,2] and according to Hindu mythology Reincarnation is also known as "Gatjanm", "punarbhav", "parlok" and "pretyabhav"^[3]. One takes rebirth in order to fulfill the previous incomplete tasks or to pay the "karmic debt". Bhagwad Gita is full of the incidents related to Reincarnation and also gives certain examples of the reason behind it.

Bhagwad Gita consists of 18 chapters and 701 verses (*shlōks*) authored by Vyasa and dates back to 2500 to 5000 years BC. But in this article, the verses relating to reincarnation are particularly taken, to explain the phenomenon, reason and process of Reincarnation in the best possible way.

In Bhagwad Gita, Lord Krishna addresses the avoidance by Arjuna with the knowledge of Karma, whereas the most important concept of the Gita, the "*Karma yoga*" is unique whereby the action is in service of the Lord without attachment, or expectation of fruits, rewards or consequences. It encourages action, but discourages any attachment of the individual with the result.

In Bhagwad Gita Gati, Yoni, Punarjanam, Swarg, Narak, and a number of things like this are mentioned which are directly or indirectly related with Reincarnation.

In this research article we are trying to explain the truth of reincarnation. This paper contains facts and evidences behind reincarnation and how and why it actually happens.

Reincarnation in Bhagwad Gita

Mahabharata is based on the conflict between two groups of cousins, the *Kauravas* and the *Pandavas*. The *Pandavas*, with the aid of Lord Krishna, vanquish the *Kauravas* confederation during the 18-day war fought in the battlefield of Kurukshetra. Bhagwad Gita is a prelude to the Kurukshetra war; where Arjuna on a chariot navigated by Lord Krishna was getting ready to face the large army of enemies consisting of his relatives, teachers and mentors. Though a mighty warrior, he was unwilling as he fears annihilation of his kin's and mentors. As a result of guilt, doubt and attachment to his loved ones, Arjuna contemplates withdrawing from the battlefield. Bhagwad Gita is a discourse by Lord Krishna, guiding his disciple Arjuna to the right course of action to help him fulfill his destiny in the war, a triumph of righteousness over evil. This interaction between Lord Krishna and Arjuna encompass many scientific principles.

As stated above, Bhagwad Gita is full of Reincarnation incidents, focusing on the conversation of Lord Shri Krishna and Arjuna, where it's been discussed that how reincarnation happens, a verse is mentioned below:-

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवेति कौन्तेय सदा तदावभावितः ॥ ८-६॥

Yam Yam vāpi smaran bhāvaṁ tyajaty ante kalevaram |

Tam tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ ||8-6||^[4]

In this verse, Lord Shri Krishna says, “Arjuna, thinking of whatever entity one leaves the body at the time of death, that and that alone one attains, being ever absorbed in its thoughts”^[5]. Here, the reason behind reincarnation and how it actually happens is been described. This means that if any task or wish of a person remains incomplete in one birth and he dies with the same thought of incompleteness, he takes another birth in order to fulfil it. Until and unless this decided task remains incomplete, the person cannot let himself free from this cycle of birth and death. Death can only give end to the body of a person, not the actual personality of soul. Reason behind this is if this soul dies, who will face the results of the karmas? Who will take birth in rest of the *Yoni's* (*Species including Human Being*)? Who will remain bound and who will be free from all the bond of karma's?

One of the best examples of Reincarnation, Lord Shri Krishna declares that he was aware of the past lives of all the characters related to Mahabharata and he narrates this verse mainly to Arjun- to whom he was mainly explaining the meaning to life through Bhagwad Gita.

श्री भगवानुवाच बहूनि मे त्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्स्य परन्तम ॥ ४-५॥

Śrī bhagavān uvāca: Bahūni me vyatītāni janmāni tava cārjuna |

Tāny ahaṁ veda sarvāṇi na tvam vettha parantapa ||4-5||^[4]

In this verse Lord said: “Arjuna, you and I have passed through many births, I remember them all; you do not remember, O chastier of foes”^[6]. This verse clearly indicates that it is not necessary that all those who have been reincarnated remember their past life and it is also not easy to remind them by just narrating. They can just recall it in favorable terms, conditions and surroundings and when they are capable enough to interconnect all those incidents connecting their past life and reincarnated life. According to Swami Shrianganand, our present life is the result of our past karmas and knowledge, where we get the good or bad result of the karmas performed in past life^[7].

वासंसि जीर्णानि यथा विहाय नवानि गृहीत नरोडपरणि ।

तथा शरीराणि विहाय जीर्णा न्यन्यानि संयति नवानि देही ॥२-२२॥

Vāsānsi jīrṇāni yathā vihāya navāni grīhṇāti naro 'parāṇi |

Tathā śarīrāṇi vihāya jīrṇāny anyāni saṁyāti navāni dehī ||2-22||^[4]

As a man shedding worn-out garments, takes other new ones, likewise, the embodied soul, casting off worn-out

bodies, enters into others that are new^[8]. When a person gets a new life, the soul enters a new body which acts like a new garment for it. Only according to the past karma's performed by a person, the new garment i.e. body for a soul is decide. This soul is the actual carrier of the karmas and knowledge of a person, that somewhere becomes a reason behind recalling the past life incidents by them.

The main difference between changing garments and body is that, it is pleasant to change clothes and get new ones, but it is truly painful to change the body. Reason behind this pain is only the attachment to people and the possessions he bear with a thought that they belong to him and the his unfulfilled desires that always motivate him to live. But the reality is, he has to die at a particular time.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२-२६॥

Atha cainaṁ nitya-jātaṁ nityaṁ vā manyase mṛtam |

Tathāpi tvam mahā-bāho naivaṁ śocitum arhasi ||2-26||^[4]

And, Arjuna, if you should suppose this soul to be subject to constant birth and death, even then you should not grieve like this^[9]. This verse makes clear that one must not lament over the death because it is the body that dies, but the soul will take birth again. As soul can't be cut by any weapon, it can't be burn by fire, it can't get wet by water and it even can't be dried by air, this means that it can't be destroyed-the only thing prone to death and destruction is the body governing it. So a person must not grieve over the death of the body because it doesn't remains in the same form, but keeps on changing by following the cycle of death and birth. This can also be explained by scientific words - a cell in the body comes into origin, it then grows, performs its function and with the time it enters the phase of apoptosis (natural cell death) where it has to die. Likewise is the case of human body which has to die at a particular point of time so one must not anguish.

Lord Shri Krishna (God), in the following verse explains the process of reincarnation, which in itself is enough to prove it.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२-२७॥

Jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca |

Tasmād aparihāryēe 'rthe na tvam śocitum arhasi ||2-27||^[4]

For, in that case death is certain for the born, and rebirth is inevitable for the dead. You should not, therefore, grieve over the inevitable^[10]. As sun rises every morning and sets every evening, birth and death can't be avoided or prevented. This proves that the soul will be reincarnated into another body after leaving the one it previously had, but with a refreshed memory. And this soul is the link between the past life and the current one, which helps a person to recall the past incidents at appropriate time. The soul can help a person recall the past life, only if it brings

along one or more than one character of its past, otherwise the person has to practice a number of methods like working on your dreams, using symbolism, journaling, drawing, psychometry, using sounds and scents, meditation and visualization. Like, Lord Shiva was able to remember his past and future through Meditation, by activating his Pineal Gland- The Third Eye, as He had highest melatonin level (the hormone of darkness), that activates the Pineal Gland.

The birth in human form on earth was decided by the Lord according to the karmas and Guna's performed by them in their life. The following verse explains this:-

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभाग ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥४-१३॥

Cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśah |

Tasya kartāram api mām viddhy akartāram avyayam ॥4-13॥^[4]

The four orders of society (viz., the Brāhmana, the Kshatriya, the Vaiśya and the Śūdra) were created by Me, classifying them according to the Guna's predominant in each and appropriating corresponding duties to them; though the originator of this creation, know Me, the Immortal Lord, to be a non-doer^[11]. Here Lord Krishna declares that on behalf of the karma's performed by a person in past life, the three Guna's (Sattva, Raja and tamā) were decided. These were created at the time of the creation of this World and accordingly, the four orders of society mentioned above were created. Apart from these 4 societies, rest of the Yōnīs were also created on behalf of the karma's. The actual sense behind saying that everything is created by "Me" is- Firstly, all the creatures are a part of Lord and secondly, He is the caretaker of each and every one and always looks forward for their benefit. All the creatures on the Earth are related to none other than Lord, hence every person, according to the society he has born in, must only work for the Lord.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्माभिर्न स बध्यते ॥ ४-१४ ॥

Na mām karmāṇi limpanti na me karma-phale sprhā |

Iti mām yo 'bhijānāti karmabhir na sa badhyate ॥4-14॥^[4]

Since I have no craving for the fruit of actions, actions do not taint Me. Even he who thus knows Me in reality is not bound by actions^[12]. Here, Lord Krishna clearly states that in spite of deciding the Guna's and creating the four societies according to the karma's performed, He is not at all related to the fruit of one's Karma's. There is also no modification or cheating in the decision making according to Karmas and then reincarnating someone. He has no interest, involvement, craving, or wish towards the Karma's and this is the reason why Karmas do not affect the God. He who knows that God is not bound to the Karma's, must know the reason behind

this. On the other hand, the desires arising in a person keeps his sight only towards formation and destruction of materials. Until and unless he is free from this materialism and materialistic world, he is unable to know the actuality of God and when these desires end up and the person becomes pure inside, then his sight automatically finds God and he comes to know that God is the one who actually works for his good will.

In further verses, the discrimination of the 3 Guna's which actually decide the birth of a person is being explained:-

यदा सन्तवे प्रवृद्धे तु प्रलयं यति देहभृत् ।

तदोन्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४-१४ ॥

Yadā sattve pravṛddhe tu pralayaṁ yāti dēha-bhṛt |

Tadottama-vidāṁ lokān amalān pratipadyate ॥14-14॥^[4]

राजासि प्रलयं गत्वा कर्मसङ्गिणु जायते ।

तथा प्रलीनस्तमासि मद्बयोनिषु जायते ॥ १४-१५ ॥

Rajasi pralayaṁ gatvā karma-saṅgiṣu jāyate |

Tathā pralīnas tamasi mūḍha-yoniṣu jāyate ॥14-15॥^[4]

When a man dies during the preponderance of Sattva, he obtains the stainless ethereal worlds (heaven etc.) attained by men of noble deeds^[13]. Dying when Rajas predominates, he is born among those attached to action; even so, the man who has expired during the preponderance of Tamas is reborn in the species of deluded creatures such as insects and beasts etc.^[14]. The above two verses are explaining the relation between the Gunas and the rebirth of the people. It means that if a person (doesn't matter if he is Sattvaguni, Rajoguni or Tamoguni) dies at the time when Sattva Guna is in excess, will go to the higher world (heaven) belonging to good karmas. This proves that the death according to the Guna's is as important as effect of one's karma's. This signifies that there is great importance of emotions even in punyakarma's. Sattvaguna has the highest position in all the three Guna's. This is a sort of opportunity for the living beings where God says that the result or fruit of karma's depends on very high extent to the thoughts of a person he had at the time of death."

Similarly, if due to any reason, the symptoms of Rajoguna like greed, materialism, violence etc. increases in a person at the time of death then he will be born as a human, who keeps desire and believe in Karma's. In case a person doing all the good karma's throughout life dies when Rajoguna is in excess then also he will remain a person of good attitude, feelings and will keep doing good karma's only. The one who normally led a life and dies according to Rajoguna, will be born as a human totally involved in the materialism of the world. And all those with primary feelings of sense gratification, anger, greediness etc. dies under the effect of Rajoguna, they will have the devil like characters eventhough they reincarnate as humans.

This indicates that although one takes birth in Mrityulok (The Earth), 3 type of people are differentiated according to the Gunas. But the important thing which must be taken care of, is any person taking birth in human form according to Rajoguna can be of any type of nature , but all of them have patience in common. Thus, every human, by giving importance to this patience can find God by the help of satsangsa (companionship of mahapurushas), self realization etc. , they also they can rise themselves high and find God.

Along with this, if because of any reason, the effect of Tamoguna increases, it gives rise to darkness etc. and the person dies with the same thoughts in his mind, then it takes rebirth in the form of animal, bird, tree, pest, etc. like Yonīs.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिं मन्यथावर्तते पुनः ॥ ८-२६ ॥

Śukla-kṛṣṇe gatī hy ete jagataḥ śāśvate mate |

ekayā yāty anāvṛttim anyayāvratate punaḥ || 8- 26 ||^[4]

For these two paths of the world, the bright and the dark, are considered to be eternal; Proceeding by one of them, one reaches the supreme state form which there is no return; and proceeding by the other, one returns to the mortal world, i.e., becomes subject to birth and death once more^[15]. This verse tells about the two eternal paths which are related to living beings since very long time, because according to karma's one has to born again as a human at some time or the other. The death of a living being in the duration of both the paths directly proves that will the person be reincarnated or not? "Shuklāpaksha"- the bright path- any living entity dying in this pakshā will not be born again i.e., free from the cycle of birth and death, and "Kṛṣṇapaksha"- the dark one- will lead to reincarnation of the one who died.

Till any form of desire, wish, or respect of destructive things remains in a person, no matter how much he has got the opportunity to live on earth, but because of the importance he gives to destroyable material, he cannot be free from the cycle of birth and death. That is why one must not internally give importance to such type of materials. If a person make himself free from the material and concentrates his mind on God, he can free himself from this cycle. This states that there is no boundation of any Yonī one has born in, to find God because every living being is related to Him.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

Prāpya puṇya-kṛtām lōkān uṣitvā śāśvatīḥ samāḥ |

śucīnām śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate || 6-41||^[4]

Such a person who has strayed from Yoga, obtains the higher worlds, (heaven etc.) to which men of meritorious deeds alone are entitled, and having resided

there for innumerable years, takes birth of pious and prosperous parents^[16]. This verse indicates that the people who have done good karma's, stay in higher world (heaven etc.) till the effect of their karmas diminishes. And after that, they have to re-enter the cycle of birth and death by taking birth on earth. The difference here comes that they are born in good and prosperous family. By this verse, Lord Shri Krishna explains Arjuna that if someone wants to be reincarnated in a better way, than he must take care of the karmas performed in the present life. Even in a number of cases, this reincarnation proves to be a second chance given to a person by God to improve their karma's. God always give a chance to a person to improve his character, but they fail because of their materialistic desires and ignore The Supernatural Power (God) every time, by the mercy of whom they were born. Just because of their priorities they become blind to recognize this additional opportunity being given to them, but in case something wrong happens, they blame God only.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६-४२ ॥

Athavā yōginām eva kule bhavati dhīmatām |

Etaddhi durlabhataram loke janma yad idṛṣam ||6-42||^[4]

Or (if he is possessed of dispassion) then not attaining to those regions he is born in the family of enlightened Yogīs; but such a birth in this world is very difficult to obtain^[17]. In this verse, Lord Shri Krishna describes Arjuna about the two methods of taking birth in good surroundings where they can be directed towards the path of God; one is being born in pious and prosperous parents described in the above verse and the second one is taking birth in the family of enlightened Yogīs; the latter is rarest to achieve. This was the most inspiring verse that convinced Arjuna to overcome his attraction towards this materialistic world and understand his actual karma. To make people understand the effect of the presence of yogīs and Mahapurushas, Maharshi Naarad said that, "the company of Mahapurushas (the good souls) is very hard to get. And if we get the chance for it with the help of God, we are unable to recognize them. If we get such a company and truly follow the path of God without any doubt and wrong intensions in heart, than any work performed can't be unsuccessful. But people are always unable to recognize this, because generally they don't put their efforts". These lines means that people now-a-days are so much full of worldly desires that they don't even try to open their eyes to see the actual fact and the reason behind their birth.

तत्र तं बुद्धिसंयोगं लभते पौर्वदिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

Tatra taṁ buddhi-samyogam labhate paurva-dehikam |

Yatate ca tato bhūyaḥ samsiddhau kuru-nandana || 6- 43||^[4]

Arjuna, he automatically regains in that birth the spiritual insight of his previous birth; and through that he

strives harder than ever for perfection in the form of God-realization ^[18]. With this verse Lord Shri Krishna tells Arjuna that what happens to a person after taking birth in the family of enlightened Yogīs. The person doesn't have to travel to the higher worlds but he directly takes birth in such a family where he automatically gets the spiritual insight of his previous birth. Just like a person travelling on a track; if sleeps for a while and again awakes, then the path he has travelled will be there in his mind, and he just have to continue his journey ahead; similarly, the person born to Yogīs will remind the past life he lived, his character, nature and the manners he had been taught in that life will be expressed automatically after his rebirth. In such a family, firstly the person gets insight of his past life and secondly, due to good environment and surroundings he comes to learn a number of new methods and ways that inspire him to explore the past more clearly and to find the actual reason behind his reincarnation. He, now works hard with more interest to find God and his purpose of life.

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६-४४ ॥

Pūrvābhyāseṇa tenaiva hriyate hy avaśō 'pi saḥ |

Jijñāsuraḥ api yogasya śabda-brahmātivartate || 6-44|| ^[4]

The other one who takes birth in a rich family, though under the sway of his senses, feels drawn towards God by force of the habit acquired in his previous birth; nay, even the seeker of enlightenment on Yoga (in the form of even-mindedness) transcends the fruit of actions performed with some interested motive as laid down in the Vedas^[19]. Lord Shri Krishna uses this verse to explain Arjuna that what happen to the one who is born to a pious and prosperous family that is mentioned in verse 41 of this paper. The type of teaching, facilities, guidance, companions, surroundings and atmosphere a person gets in the family of Yogīs is hard to get in a rich family. But the yoga done, sacrifice made, the *sanskar's* learned by a person in past life remains internally in him that becomes the primary cause for him that automatically attracts him towards God. Before taking birth, his soul has spent many years in heaven, where he got plenty of things of his desire and same is the case when he is born in a rich family. Somewhere, His desires are not completely fulfilled, that's why he remains dominated by their thoughts. But in spite of this, due to his past practices he gets attracted towards God. This proves that no matter how strong is the desire of a person towards materialism and its enjoyment, it is destroyable and don't have relation with reality. On the other hand all the yoga, meditation, even the simplest *sanskar's* he got are endless and positively related to the truth of life. These are strong enough to take a person out of the effect of the material desire and direct him to the path of God.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७-२६ ॥

Vedāham samatītāni vartamānāni cārjuna |

bhaviṣyāni ca bhūtāni mām tu veda na kaścana || 7-26 || ^[4]

Arjuna, I know all beings, past as well as present, nay, even those that are yet to come; but none, devoid of faith and devotion, knows Me ^[20]. Here Lord Shri Krishna explains Arjuna that the past, present and future of a person is clearly known to Him. These are three period of time for a person but for God, everything is present as he can view them altogether. Country, time, things, people, incidents, situations etc. keeps on changing but God remains same. Those who has born in a particular period (kaāl), has limited knowledge but the knowledge of God is unlimited. Anyone among the people who has born can practice yoga and meditation to increase their knowledge in order to know a particular thing at a particular time but The Supreme Power (God) can view anything anytime without the boundation of time. Every living entity belonging to any period of time (i.e., past, present to future) can never ever be separated from Him. God also says that I know each and every living entity completely but people thinks "Me" like an ordinary human being which takes birth and dies.

As God knows the future of everyone; he must know all those who will be involved in the cycle of birth and death and all those who will be free from everything. As the solution of this, God always gives a last chance in the form of rebirth form His side to people in order to improve their karma's. It totally depends upon the person whether he take it to improve himself for his freedom from all bonds or to work for his own destruction. God has no involvement in the decision making of the track he wants to follow. This means that in human form, a living entity is free to destroy collection of all the karmas of past lives and finally do the efforts to find God and set himself free from all kind of bonds. This is because if God restricts the path one has to follow, than everything will be decided and there will be no freedom for a person to set himself free (for his *uddhaar*) from everything and finally God, Saints, Shastras, Gurus, Preaching etc. will just be wasted.

इच्छद्वेषयमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ ७-२७ ॥

Ichchā-dveṣa-samutthena dvandva-mohena bhārata |

Sarva-bhūtāni saimmoḥam sarge yānti parantapa || 7- 27 || ^[4]

O valiant Arjuna, through delusion in the shape of pairs of opposite (such as pleasure and pain etc.) born of desire and aversion, all living creatures in this world are falling a prey to infatuation^[21]. This verse means that when a person starts giving more importance only to this world and gets deprived form God- he is prone to born and die again and again. Although he listens to preaching, reads

Holy books and stays in the company of good people and also tries to think over the concept behind all this, but still the thinking that his main purpose is his survival in this world and to earn livelihood in order to spend a better life becomes the reason of desires and jealousy, that totally separates him from God and this separation becomes the reason behind the cycle of his birth and death. So, one must himself take care of his attachment whether he keeps with God (where he will be free from all the bonds) or with this materialistic world (which is not going to take them anywhere).

अक्षछधानां पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९-३॥

Śraddadhānāḥ puruṣā dharmasyāśya parantapa |

Aprāpya mām nivartante mṛtyu-samsāra-vartmani || 9-3 ||^[4]

Arjuna, people having no faith in this Dharma, failing to reach Me, continue to revolve in the path of the world of birth and death^[22]. Lord Shri Krishna, in this verse differentiated among all those who will be free and who will continue remaining in the same bonds. It is astonishing that people believe on their body, home, money and property etc. which he has to leave one or the other day i.e., which are destroyable. These people, in spite of having faith on *swadharma* (on their own), have more faith on *pardharma* (things that don't belong to him). All those who believe in *pardharma*, have to continue the cycle of birth and death and will have to return to Earth no matter in what *yonī* they are born, including human beings. God says that wherever these people go after death and has not come to Me will definitely be reborn. A person can be free from all kind of bonds only when he takes advantage of the opportunity of birth as a human, by improving his karma's and works just to attain God. Thus, a person can only find God if finding Him is the only aim of his life as the attachment with God is more important to set him free rather than worldly attachment which has no permanent result.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ ९-२१॥

Te taṁ bhuktvā svarga-lokaṁ viśalaṁ kṣīṇe puṇye martya-lokaṁ viśanti |

evaṁ trayī-dharmam anuprapannā gatāgatam kāma-kāmā labhante ||9-21||^[4]

Having enjoyed the extensive heaven-world, they return to this world of mortals on the stock of their merits being exhausted. Thus devoted to the ritual with interested motive, recommended by three Vedas as the means of attaining heavenly bliss, and seeking worldly enjoyments, they repeatedly come and go (i.e., ascend to heaven by virtue of their merits and return to earth when their fruit has been enjoyed)^[23]. Here, it is described that all those who want to go to heaven can neither take the help of God nor get involved in His prayer; they only take the help of

three Vedas and do their work accordingly. Following the same, they are lucky enough to get the heavenly happiness and satisfaction; but for a limited period of time. Once the effect of their positive deeds is over, they have to return to the earth and again follow the same cycle which they left.

In all the above verses said by Lord Shri Krishna, the meaning, reason, process and the type of body one can get after its incarnation is being defined. Now God has defined the time when He actually embodies Himself on this Earth:-

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४-७॥

Yadā yadā hi dharmasya glānir bhavati bhārata |

Abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham ||4-7||

Arjuna, whenever righteousness is on the decline, unrighteousness is in the ascendant, then I body Myself forth^[24]. In this verse, God has clearly mentioned that He also goes through the process of reincarnation. But this happens only when the darkness (unrighteousness) increases on this Earth and no silver line is visible. When people don't even follow the path of righteousness mentioned in the Veda's, Puran's, Upanishad's etc. and gets diverted to the wrong one in the influence of their own desires and selfishness. Our Vedic texts have evidences that God has Reincarnated Himself whenever it was desperately required, whether it was the time of Ramayana or Mahabharata. Even today, in this *kalyuga*, human-the creature of God doesn't fully believe in Him and do their work according to themselves. They have forgotten which type of sin they do and keep on continuing it and take themselves off the track which leads God.

It is even scientifically proved that the track of God is very peaceful; which one can attain by *Yogā* and meditation. It is always fruitful. Still, people take God out of themselves and become lost in the world of crime and sin. People are diverting from their goals and don't scare in doing wrong to others for their own benefit. This type of behavior is the only reason behind the loss of *Dharma* (righteousness). Whenever this type of condition is at peak, God Himself takes birth in order to remind everyone, the way of righteousness.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मं संस्थापनार्थाय संभवामि युगे युगे ॥ ४-८॥

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |

dharma-samsthāpanārthāya sambhavāmi yuge yuge || 4-8 ||

For the protection of the virtuous, for the extirpation of evil-doers, and for establishing Dharma (righteousness) on a firm footing, I manifest Myself from age to age^[25]. This verse states the reason and effect of Reincarnation of God. Here Lord Shri Krishna has told that He will have to take rebirth whenever virtuous need protection from bad people, and evil increases to the extent

that it has to be finished. It is not necessary that God will be reincarnated only as a Supreme Power, but He can also take birth in form of Human. It is also mentioned in a Grantha-*"Manas"* that if people become able to recognize or understand the feelings of good or bad people then there will be no loss of righteousness. The main purpose of His birth is to maintain peace on earth by ending up all the sins and sinful people and preserving all those who are following the genuine track leading to Godhead. The timeperiod of the presence of God in a yugā depends on the amount of work that is to be done and after accomplishing it, He leaves. This is also not necessary that He has to follow this process of reincarnation or to take birth in each and every yugā but just to protect His followers, and His feelings towards them, he gets bound to take birth.

CONCLUSION

The main purpose of writing this article is to direct the path towards God because majority of people have totally forgotten the Supreme Power who gives us birth and also reincarnates so that we can improve our karmas. But, majority of us can't understand the purpose why we are born and when we understand it's already too late to change or improve anything. Reincarnation can be visualized or experienced in neonates like, when a child is born, he is totally connected with God which is proved by his random expressions like crying, smiling, staring things, getting scared when somebody stares he gets scared at times, gives response to a number of things without being taught. All this is because of his past life practices; that resides in him till few years of his birth and the carrier of these effects from his past life to present is the soul. According to scientific evidences, the expressions of past life remain in the initial years of a child due to the higher level of melatonin which reduces with the increasing age.

Every person has to pay for his Karma's accordingly. One will have to pay for the type of karma's performed in same birth or the other and in some cases he has to take birth on *mrytulok* (Earth) again in a number of yonīs and at the end he gets birth in human form for his progress and freedom from all kind of bonds.

Those souls who return for rebirth don't have any hard and fast rule of how and when they enter in a new body because different people have different situations. The condition for the next birth are decided at the time of death of a living being and at the same time, the soul decides that what work it has to accomplish after its reincarnation; the circumstances are accordingly created after its embodiment. For some people reincarnation is immediate and for the others it can take hundreds of years. An immediate reincarnation in human form is the proof that the soul has not entered into the circle of 84 lakh yonī's. The condition in which a person dies, decide the terms and conditions for reincarnation. In Bhagwad Gita, Lord Shri Krishna has said in verse 6th of chapter 8 that "Arjuna, thinking of whatever entity one leaves the body at the time of death, that and that alone one attains, being ever absorbed in its thoughts." The very last thoughts and feelings that come in the mind of a person the time of death is firstly wished to be fulfilled first by God. In our view, until the wish to achieve something remains in a person or any living being, he cannot be free from the cycle of rebirth and he will keep on taking birth and dying.

A writer, Walt Witman in his book "Song of Myself" has written very beautiful lines about reincarnation- "As to you, life, I reckon you are the leaving of many deaths. No

doubt, I had myself ten thousand times before. "Professor Huxley says that," only those thinkers who make decisions without thinking properly are the ones who are against the principal of the process of reincarnation."

In Bhagwad Gita, when Arjuna questioned about his past life then Lord Shri Krishna said "Arjuna, you and I have passed through many births, I remember them all; you do not remember, O chastier of foes." Here Lord Shri Krishna proves that during the period of Mahabharata, he knew each and every character and also their past lives very clearly.

We cannot ignore the incidents of reincarnation because; a number of them have come into limelight. Number of scientific researchers have proved this, a number of books are being published on it and still people are not ready to accept it. For example, a person, when narrates anything like this with his family members, they take him to a neurosurgeon; but when the medicines do not show any effect and all the cures fail, then comes the time when they also start believing in Reincarnation and its occurrence. This is the primary problem of maximum of people that they want proof for everything whether it is required or not. Recently, a Bollywood movie "Oh My God" became an example of the nature of a person who initially didn't accepted the existence of God, but along with time and the situations he actually faced, he had to believe His presence. This proves that even in real life, if God comes in front of us then He will have to prove Himself; because people now-a-days are so much busy in their own lives that in the name of God, they just know the deities and the statues which only stay in the temples. These people have actually forgotten that God resides in every living creature and this is also one of the reason why they are forgetting their *dharma* and also the purpose of their life. Due to this change in nature and increasing superstition, they also are not able to understand if they get any indication from God. A person can easily know himself and get connected to God by activating his own *Granthi's* (as mentioned in Srimad Bhagwad Gita), but no one even tries to make an effort towards this now.

Parapsychology- the branch of Science which deals with telepathy, precognition, clairvoyance, near death experiences, reincarnation and other supernatural and paranormal claims, has proved that only the body, but the not the soul can be destroyed at the time of death. This is the thing which was already written at the time of Mahabharata i.e., in Bhagwad Gita, is proved by science now. Hereward Carrington has also proved the rebirth and personality after death.

We have the Granthas, Vedas etc. having truth behind birth and death but we don't read them with a curiosity to know and understand the concept behind them. Because along with time, as a person grows and lives, he gets so much involved and engrossed in materialism that he forgets the effects of pasts and even the actual connection with God.

In our view (Authors of the paper), this paper believes in the concept of reincarnation. We have also provide some evidences about reincarnation which prove that it will happens but the time totally depends on the karmas one perform. One must never ignore if he comes across such type of incidents, thoughts and feelings in his own life and must try to explore it. Very few of us are aware of our past karmas, but it is totally in our hands that how can we improve the our current life and free our self from

the cycle of death and birth. One of the author, have experienced the evidences from his past life; that became a reason for us to go into the depth of studies of reincarnation so that we can also make others aware that things like this actually happen- they are not suspicion or miracle, but an eternal truth. This might be hard for everyone to explore and believe; but not impossible.

This complete process is proved by science. Currently we have given proofs by taking help of religious aspects and we will soon mention the scientific proofs in our next paper that till when this process will continue. At last, we conclude by only saying that we have found the process of reincarnation to be true; not lie at any instance whether it belongs to religious prospect or scientific ground because we cannot deny our Holy books like Bhagwad Gita, Veda's, Purana's etc.

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