

**RESUSCIATE HUMANITY
AND
ESTABLISH WORLD PEACE**

**Based On
Reincarnation Research And Survival Of Soul**



Reincarnation Research Centre

 **Dr. C.Ramaswamy**

Establish World Peace and Resuscitate Humanity

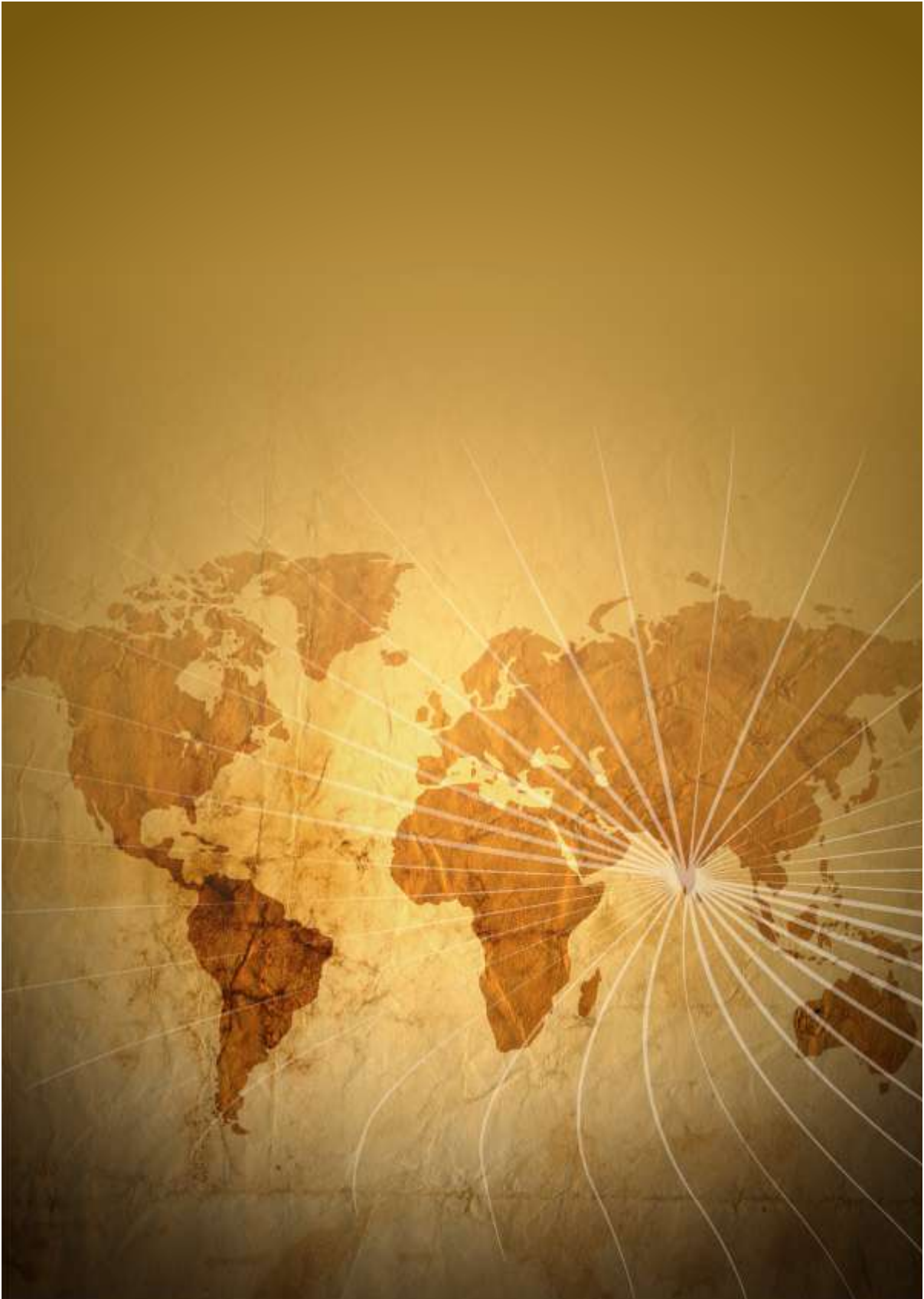
Based on the foundation of

- (1) Research on Reincarnation**
- (2) Research on the Secret of Mind**
- (3) True Education**
- (4) Right way of Living**
- (3) Self - Realization**

Lead this Human society from

- (1) Darkness to light**
- (2) Ignorance to knowledge**
- (3) Untruth to truth**
- (4) Death to immortality**
- (5) World War to World Peace**

**Dr. C. Rama Swamy. M.B.B.S Ph.D. (U.S.A)
Reincarnation Research Centre**



To Establish World Peace and Resuscitate Humanity



O God !
Lead this Human society
From
(1) Darkness to light
(2) Ignorance to knowledge
(3) Untruth to truth
(4) Death to immortality
(5) World War to World Peace

World Peace from Spritual Revolution

Author's note

Dear readers,

We can Establish World Peace based on the Foundation of Reincarnation Scientific Reality to Resuscitate Humanity.

- (1) Research on Reincarnation
- (2) Research on the Secret of Mind
- (3) True Education
- (4) Right way of Living
- (3) Self – Realization

To-day

There is No World Peace.

Why? Because

The present day man is living in the midst of problems, worries, tensions and pressures created by dishonesty and dispute, hatredness and quarrels, injustice and violence, murder and destruction etc., due to nationality, linguistic and religious on one hand, and the disease of civilization and culture with its uncertainty of the notion of good and evil on the other hand.

The crisis of humanity is the result of Human absurd conduct and ignorance of existence regarding the realities of nationality, language and religion.

The Reincarnation reality to-day opens its doors of wisdom for the people who consider wisely the meaning behind any nationality, language, religion and also realities of existence itself in the light of karma and reincarnation.

Research on reincarnation for the past 40 years by our Reincarnation Research Centre in Bangalore and also by an American, Dr. Ian Stevenson the top most investigator on rebirth; with his assistants around the world, and also other esteemed researchers all around the world have established beyond anyone's doubt that same individualities or personalities are born many times in different religions, nations, caste, creed, gender, learning different languages, customs and systems.

Establish World Peace and Resuscitate Humanity

This strongly upholds that our fellow human beings were our own fathers, mothers, brothers, sisters, sons, daughters, husbands, wives, friends, relatives etc., and even our dogs and other pet animals in many other lives according to our karma. Then where is the meaning to fight in the name of religion, nations, languages, castes, creed and even gender of human beings?

Now you will be shown a number of Reincarnation case histories to substantiate the above claim. Some of these have come from children and adults who remembered their past lives, later their memories having been proven to be accurate. Others were retrieved by means of hypnotic regression techniques.

I have attempted in unraveling more hidden truths. It is precisely these traits and tendencies of the previous existence that govern and dictate the present action and future destiny. Now Reincarnation Research Centre by proving Reincarnation reality scientifically in laboratory through thought-photography, Reincarnation becomes scientific validity and reality.

This Reincarnation scientific validity and reality naturally creates an atmosphere of positive attitudes and tendencies in the life of people at the personal, social, national and Global level resulting in resuscitation of humanity and to establish World Peace and prosperity.

It is high time that we possessed a courage of a new order to break away from the beaten track. That alone could open doors to vistas of progress and prosperity. Reincarnation Research Centre is presenting herewith the details of scientific research done on reincarnation to substantiate our stand to create awareness in this book,

“ Establish World Peace and Resuscitate Humanity ”

Therefore read this book not to contradict and confute, not to believe and take for granted but, to weigh and consider what is attempted. After reading it you will no longer be the same person as you are now, at least as far as your outlook on life is concerned. It is likely that some people may say that my claims in the book sound incredible. The contents presented to you here speak for themselves. All that I ask for is nothing but patience and careful reading, keeping an open mind.

Few words are needed in sending this book out into the world through Internet. It is my second of a series of books designed to meet the public

demand for a simple exposition of Reincarnation teachings. The first book “Evidence on Reincarnation and Survival of Soul” was published by our Reincarnation Research Centre in 1982. It is our hope that the present book may succeed in supplying what is a very real want on Reincarnation. This book is written for the eager student to make plain some of the great truths that render life easier to bear and death easier to face.

Reincarnation is a truth that has swayed the minds of innumerable millions of our race, and has moulded the thoughts of the vast majority for uncounted centuries.

Reincarnation dropped out of the European mind during the Dark Ages, and so ceased to influence our mental and moral development. Form the last hundred years, it has from time to time flashed through the minds of some of the greater Westerns, as a possible explanation of some of life’s most puzzling problems and during recent years, it has been constantly debated, and is as constantly gaining ground, among the more thoughtful students of the mysteries of life and of evolution.

There is no doubt that the great historical religions of the East included the teaching of Reincarnation as a fundamental tenet. If we glance to the Western Hemisphere we meet Reincarnation as a firmly rooted belief among many of the tribes of North and South America. The Mayans, with their deeply interesting connection in language and symbolism with ancient Egypt, held the traditional doctrine.

It could scarcely be expected that a teaching of such vast antiquity and such magnificent intellectual ancestry should fade out of the mind of mankind; and accordingly we find that the eclipse it suffered a few centuries ago was very partial, affecting only a small portion of the race.

When Christianity first swept over Europe, the inner thought of its leaders was deeply tinged with this truth. The Church tried ineffectually to eradicate it, and in various sects it kept sprouting. Every great intuitional soul, as Paracelsus, Boehme and Swedenborg, has adhered to it. The Italian luminaries, Giordano Bruno and Campanella, embraced it. The best of German philosophy is enriched by it. In Schopenhauer, Lessing, Hegel, Leibnitz, Herder, and Fichte the younger, it is earnestly advocated. The anthropological systems of Kant and Schelling furnish points of contact with it. Of English thinkers, the Cambridge Platonists defended it with much learning and acuteness, most conspicuously Henry More; and in Cudworth and Hume, it ranks as the most rational theory of immortality. But now the doctrine of Reincarnation in Europe, in its occasional reappearances, traceable from the founding of Christendom to the present time, in its growing acceptance today.

Establish World Peace and Resuscitate Humanity

It is true that the intellectual world is not a despotic State, and none may impose his opinion on his fellows by personal authority. It is interesting to note that the mere idea of Reincarnation is no longer regarded in the West - at least by educated people - as absurd. It is gradually assuming the position of a possible hypothesis, to be considered on its merits, on its power of explaining puzzling and apparently unrelated phenomena.

The great Germans with Eastern thought from their study of the Upanishads believed in Reincarnation. Schopenhauer the only philosopher from the Intellectual and mystical German people who has accepted Reincarnation as a necessary factor in Nature. The opinions of Fichte, of Herder, of Lessing, may surely claim to be of some weight in the intellectual world, and these men see in Reincarnation a solution for problems otherwise insoluble.

Reincarnation certainly implies the existence of something relatively permanent "soul" that enters into and inhabits successive somethings relatively impermanent that is a physical or fleshly body and on the death of the latter, passes on, immediately or after an interval, to dwell in some other physical or fleshly body.

I prefer to speak of the reincarnating Ego as the Thinker, rather than as Mind, in man; for the word Thinker suggests an individual entity, whereas the word Mind suggests a vague generality. Man is defined as a "thinking animal". This man is the link between the Divine and the Animal. This Man, then, is our real Human Self, and we err when we think of our body as "I", and too much exalt our temporary coat of skin. The Thinker is the Man, the Individual, the reincarnating Ego, and that this Ego seeks to become united to the divine Monad, while training and purifying the animal self to which it is joined during earth-life. United to that divine Monad, a spark of the Universal Life and inseparable from it, the Thinker becomes the Spiritual Ego, the Divine Man.

The object of Reincarnation is to train the animal-man until it becomes the perfect instrument of the Divine, and that the agent in this training is the reincarnating Ego.

Kindly go through this and pass on this knowledge to all your friends, comrades and country men to create an awareness to renovate the modern man to establish World peace and to resuscitate humanity. You are welcome to give your feedback.

With Warm Regards,
Dr. C. Rama Swamy.

GREAT THOUGHTS By Great Men

1. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on greatest problems of life, and has found solutions of some of them which well deserve the attention of those who have studied Plato and Kant, -I should point to India.

And if I were to ask myself from what literature we, here in Europe, who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one semitic race, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life, again - I should point to India.

F. Max Muller
India, What Can It Teach US
Cambridge University Lectures, 1882

* * * * *

2. With a free and open mind I listen attentively to the Indian doctrine of rebirth and look around in the world of my own experience to see whether somewhere and somehow there is some authentic sign pointing towards Reincarnation.

C. G. Jung

* * * * *

3. Most of the human unhappiness in this world of Dark uncertainties is due to the profound ignorance of the fact about the mind and its power.

* * * * *

4. If the blind leads the blind both shall fall into the ditch.

* * * * *

5. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. When this day comes the world will see more advancement in one generation than it has seen in the last four.

* * * * *

6. Spiritual power can change the world and the greatest discovery will be along spiritual lines.

‘If there is not a drastic change in our thoughts and practices our race may die not of natural catastrophe or dread disease, but of so called civilisation which is a compound of human cupidity and scientific genius’

* * * * *

7. The greatest and noblest pleasure which man can have in this world is to discover new truths and the next is to shake off old prejudices.
* * * * *
8. Even though our heart does not bleed and our eyes do not cry, yet our deeds are for those whose heart bleeds and whose eyes cry.
* * * * *
9. When you see wrong try to right it; when you see suffering try to heal it; when you see war try to stop it.
* * * * *
10. As long as men are free to think what they are, free to say what they think and free to think what they will, freedom can never be lost; science can never regress.
* * * * *
11. He who knows not and knows not he knows not he is a fool - shun him.
He who knows not and knows he knows not he is simple—teach him.
He who knows and knows not he knows he is asleep—wake him.
He who knows and knows he knows he is wise—follow him.
* * * * *
12. **Happiness is the only good, reason the only torch, justice the only worship, love the only priest and humanity the only religion.**
* * * * *

Now the torch of learning is burning brightest
in the night of human darkness.

**The knowledge of rebirth
is the turning point
in the history of mankind .**

By Friedrich Nietzsche

Establish World Peace and Resuscitate Humanity

Dr. C. Rama Swamy.

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CONTENTS

	Pages
How to Resuscitate Humanity and Establish World Peace.	1
Author's Note	4
Great Thoughts By Great Men.	8
Details of Publications.	10
Contents.	11
Dedication.	18

CHAPTER I :

1. Introduction to Resuscitate Humanity & To Establish World Peace	19
2. The reasons for sufferings of Modern Human Society and unrest in World Community.	19
3. Introduction to Resuscitate Humanity.	24
4. The influence and effects on Personal, Social and National levels when Research on Reincarnation becomes a Scientific Reality. As well as Resuscitation of human moral values and Spiritual revolution to establish a better world order.	27

CHAPTER II :

1. The Dawn to Establish World Peace and Resuscitate Humanity at NIMHANS	36
2. Medical hypnotic cure clinic.	41
3. Reincarnation Research Centre.	45
4. World's first reincarnation English monthly journal Punarjanma	46
5. New Doctrine on Mental Diseases and Review	54
6. World's first reincarnation Kannada monthly journal Sarthakatha	56
7. Sarthakatha Novel and Review	58
8. Books Published to Resuscitation of human moral values and For Spiritual Revolution to establish a better world order.	59

CHAPTER III :

1. What is Reincarnation & Introduction to Reincarnation	60
2. World leaders opinions on Reincarnation	65
3. Review of Historical knowledge on Reincarnation	69
4. Rebirth of Civilisations	77
5. Scientific Survey on Reincarnation	78

CHAPTER IV :

Compilation & Review on Reincarnation

By the Former Editor of Sarthakathe & Punarjanma Monthly Journals
on the investigation done by Reincarnation Researchers throughout the World

Different Varieties of Rational, Compelling Evidences Confirming Reincarnation that are available to world Reincarnation researchers by their investigations	72
--	----

[A] NATURAL WAYS

[B] INDUCED METHEDS

CHAPTER V :

(1) Different Varieties of Rational, Compelling Evidences Confirming Reincarnation that are available to world Reincarnation researchers by their investigations

[A] NATURAL WAYS

{ 1 } Spontaneous recalling of rebirth memories in children

1. Introduction	72
2. Methods of Investigation	73
3. General Behavioural characteristics of cases of apparent recalling of rebirth	73
4. Review of investigation	75

Investigation and Publication done on Reincarnation by researchers in India & outside India on Spontaneous recalling of rebirth memories in children through Natural Ways

By

(1) Dr. C. Rama Swamy	(2) Dr. Satwant Pasricha	(3) Sri H. N. Banerjee
(4) Dr. Ian Stevenson	(5) Dr. Erlendur Haraldsson	(6) Dr. Jim B. Tucker
(7) Antonia Mills	(8) Dr. Jurgen Keil	(9) Godwin Samararatne
(10) Dr. Walter Semkiw		

(1) Investigation and Publication of Dr. C. Rama Swamy :

(1) CASE OF SHANTI DEVI	79
(2) CASE OF PRAKASH	83
(3) CASE OF SANTHOSH	83
(4) CASE OF PRAMOD	85
(5) CASE OF SHOBHA RAM	91
(6) CASE OF MRIDULA	93
(7) CASE OF H. FIELDING	95
(8) CASE OF GENERAL GEORGE PATTERN	96

(2) Investigation and Publication of Dr. Satwant Pasricha :

(A) Essential Details of the thesis on 45 cases of reincarnation by Satwant Pasricha	97
(B) Summary of Reincarnation Type Cases investigated in South India	100

- (1) Anuradha from Karnataka
- (2) Hemant from Karnataka
- (3) Radhika from Karnataka
- (4) Sunil from Karnataka
- (5) Padmavathi from Andhra Pradesh
- (6) Santosh from Tamil Nadu
- (7) Suresh from Kerala

(C) Summary of Reincarnation Type Cases investigated in North India	104
---	-----

(1) Case of Manju Sharma – tally with past Krishna's Life and Death	104
---	-----

Establish World Peace and Resuscitate Humanity

(2) Case of Rajani Singh – tally with past Mithilesh’s Life and Death	106
(3) Case of Naripender Singh - tally with past Ram Dayal’s Life and Death	108
(4) Case of Deepak Babu Misra - tally with past Chhote Lal’s Life and Death	111
(5) Case of Krishan Chaudhri - tally with past Vinod’s Life and Death	114
(6) Case of Yashbir Yadav - tally with past Durga Lal’s Life and Death	116
(7) Case of Kuldip Singh - tally with past Ashok Kumar’s Life and Death	119
(8) Case of Ramniri Jatav - tally with past Radha’s Life and Death	121
(9) Case of Rambir Singh - tally with past Siriya’s Life and Death	124
(10) Case of Giriraj Soni - tally with past Subhan Khan’s Life and Death	128
(11) Case of Ranbir - tally with past Idrish’s Life and Death	132

(3) Investigation and Publication of Sri H. N. Banerjee :

(1) The boy who cried out for his daughter in his sleep	137
---	-----

(4) Investigation and Publication of Dr. Ian Stevenson :

(1) The sweet case of Swarnlata’s Story	144
(2) A Boy discovers the name of his murderer from the past	148
(3) The Case of Kumkum Verma	150
(4) The Case of Jagdish Chandra	151
(5) Rehma Comes Back as Kamaljit	151
(6) Taranjit Singh of Alluna Miana village	152
(7) The Case of Sujith Jayaratne	155
(8) The Case of Gnanatilaka	156
(9) I will return as your next son	157
(10) The Case of Imdad Elawar	160
(11) The case of Marta Lorenz	161
(12) The story of Marta who was Sinha	161
(13) James Leininger - 8 Year Old Boy Remembers His Past Life As A Fighter Pilot	163
(14) Shot accidentally by his neighbor	164
(15) The case of A Lebanese toddler	168
(16) Dr. Ian Stevenson's Life Work and Publications	171

(5) Investigation and Publication of Dr. Erlendur Haraldsson :

(6) Investigation and Publication of Dr. Jim B. Tucker :

(7) Investigation and Publication of Dr. Antonia Mills :

(8) Investigation and Publication of Dr. Jurgen Keil :

(9) Investigation and Publication of Mr. Godwin Samararatne :

(10) Investigation and Publication of Dr. Walter Semkiw :

(11) Investigation and Publication of Dr. K.S. Rawat :

{ 2 } Information given by a person about himself or another person’s previous

existence through clairvoyance and trance readings

1. Edgar Cayce narrated by way of past lives 194

{ 3 } Information given by dead persons through dreams and visions

1. Subbaraya Sharma 199
2. Mr. Hill 201
3. Felix. F 201

{ 4 } Astonishing innate talents and abilities - child prodigy cases

1. Mozart and 21 child prodigy cases 202

{ 5 } Phobias and Special preferences possibly related to previous births

1. Stevenson Reincarnation Cases Phobias 206

{ 6 } Momentary revival of previous existence or Déjà vu

1. Momentary revival of places or events or persons 213

{ 7 } Revelation of previous existence through meditation and Astrological methods and also yogic ways

1. Revelation of Previous Existence through meditation 218
2. Life reading by astrological and yogic methods 219

CHAPTER VI :

Different Varieties of Rational, Compelling Evidences Confirming Reincarnation that are available to world Reincarnation researchers by their investigations

[B] INDUCED METHEDS

{ 8 } Investigation and Publication done on Reincarnation by drugs

- (1) Details of previous existence induced by the use of certain drugs 220

{ 9 } Investigation and Publication done on Reincarnation by hypnosis

(1) Hypnosis

- (1) What is Hypnosis ? 221
- (2) What is Positive Suggestion ? 222
- (3) What is Subconscious and unconscious Mind ? 222
- (4) What is Hypnotherapy ? 223
- (5) How is a Hypnotic Trance Induced ? 223
- (6) Practicing Hypnotherapists 225
- (7) The Chart of the Human susceptibility to Hypnosis 226
- (8) A Sample of Hypnotherapy associations & Past Life Regression Convention 227

(2) Introduction to Hypnotic regression & Past Life Regression

1. Introduction	228
2. Investigations on Reincarnation By Hypnotic regression	229
3. What is Past Life Regression ?	231
4. How Does Past Life Regression Work ?	231
5. How the Healing Works	232
6. Past Life Regression is Spiritual	232
7. Life Between Life	233
8. Womb Regression	233

(3) Proof of Reincarnation Using the method of hypnotic regression

1. Introduction	236
2. There exist other supporting facts for the reincarnation theory.	237
3. If Reincarnation is real - it can eventually be proven	237
4. Typical potential cases analyzed by the experiment	238
5. The Art and Science of Reincarnation	238
6. When does a baby receive it's soul ?	240
7. How the soul transmit or migrate from one body to another ?	241

(4) Investigation and Publication done on past life regression By

(1) Joe Keeton	242
(2) Varvara Ivanva	242
(3) Professor : Theodore Flourney	243
(4) J. V. Rao	243
(5) Arnall Bloxham	244
(6) Ian Stevenson	245
(7) Trutz Hardo	246
(8) Carol Bowman	248
(9) Dr. Brian Weiss	249
(10) Dr. Michael Newton	250
(11) Dr. Bruce Goldberg	250
(12) Roger J. Woolger	250
(13) Morris Netherton	251
(14) Dr. Yuvraj Kapadi	251
(15) Dr. C. Rama Swamy	251

(5) Past Life hypnotic Regression Cases Suggesting Reincarnation

(1) The True Story of a Detective's Search for His Past Life	255
(2) The Reincarnation of James, the Submarine Man	258
(3) A Mother's Search for Her Past Life Children	259
(4) Under the Inquisition, An Experience Relived	260

(6) Importance of Past-Life-Regression Therapy

(1) Past-life-regression-therapy	264
(2) Cause and Effect	264
(3) Benefits of Past-Life-Regression	264
(4) Past-Life-Regression helps overcome Fears and Phobias	264
(5) Past-Life-Regression improves one's inter-personal relationships	265
(6) Addendum	265

CHAPTER VII :

These are the different Varieties of evidences available to Establish World Peace and Resuscitate Humanity.

(1) Change of religion from one life time to another.	266
(2) Change of nationality from one life time to another.	274
(3) Change of language from one life time to another.	276
(4) Change of gender or sex from one life time to another.	285
(5) Physical resemblance from one life time to another..	286
(6) Birthmarks and birth defects corresponding to wounds of persons of past lives	292
(7) Rebirth according to desires of previous births	300
(8) Timing of rebirth	303
(9) Renewal of relationships through Reincarnation	304
(10) Rebirth according to merits of previous births	306

CHAPTER VIII :

Existence of Soul and Survival of Soul

(1) Introduction	312
(2) A Variety of Evidence in favour of Survival of Soul	313
1. Haunting situations and apparitions of the dead	313
2. Information emanating directly or indirectly from some person whose physical existence came to an end long ago but the mind or personality still roaming about	315
3. out-of-the body experience	317
4. Communications as received through mediums and sensitives	319
5. Electronic Communication through the dead.	323

CHAPTER IX :

Consistent Near-Death Experiences

(A) (1) Near - death experiences	324
(2) Deathbed Visions	324
(3) To Hell and Back	325
(4) International Association for Near-Death Studies	327
(B) (1) Scientific Evidence for Survival of Consciousness after Death by 51 researchers on evidence for survival after death	328

CHAPTER X :

Assailment of all doubts on Reincarnation : Dispelled

(1) How is it we are unable to recall our past lives if reincarnation is true ?	367
(2) how is it that the world's population has been on the increasing ?	371
(3) Is it only a concoction for purposes of propaganda ?	372
(4) Why can't it is hereditary transmission or racial memory?	375
(5) Is there any other possible explanatory hypothesis than reincarnation?	376
(6) How about change of sex through the process of reincarnation ?	378
(7) How about being born in another religion, caste and race?	379

Establish World Peace and Resuscitate Humanity

(8) Can a person take birth in a foreign land as a case of reincarnation?	379
(9) Is there any person who has predicted his future birth ?	380
(10) Is there any palpable influence of the past on the behavioral pattern ?	380
(11) Isn't reincarnation unjust?	381
(12) Has reincarnation something to do with the problem of good and evil ?	381
(13) Why reincarnation was rejected by the few main religions ?	383
(14) Why do we reincarnate ?	385
(15) Who gives credence to the idea of reincarnation ?	386
(16) Is the present life is relevant and past lives are not relevant?	387
(17) Well, have there ever been any scientists who believe in rebirth ?	388
(18) If love is the greatest law - how do we forgive our enemies and love them?	391
(19) What is vibratory frequency?	392
(20) Why is it that some children are born with a good nature while others seem mean, perverse and dishonest?	393

CHAPTER XI :

Real 100% Scientific evidence on Reincarnation

through past lives thought photography

1. A movement to establish scientific evidence on Reincarnation through past lives thought photography by Reincarnation Centre.	395
--	-----

CHAPTER XII :

Contribution from Reincarnation Research Centre Bangalore, Karnataka, India to Resuscitate Humanity and Establish World Peace

1. True Education	
2. Right way of Living	
3. Self - Realization	
4. Research on : (a) The Secret of Mind (b) The Secret of Mental diseases (c) The Secret of Universe and (d) The future of Mankind	
5. Research on Reincarnation and Survival of the Soul	408

Bibliography

1. Reincarnation	415
2. Existence of Soul	416
3. Near Death Experiences	417



**HUMBLY DEDICATED
TO
MY PARENTS**



CHAPTER I

(1) INTRODUCTION

TO

Establish World Peace And Resuscitate Humanity

Philosophy is believed to be the fountain head of all sciences. Reasoning, accompanied by the logical development of thought, is the indispensable instrument of philosophy where as observation and inference are the necessary methods of scientific inquiry.

Man's progress through the ages has been mainly because of philosophical speculation and outlook on life, and in the frontiers of knowledge this has ever increased his awareness of the surrounding universe. His relation to nature, and the Immanent Will that guides the destiny of all living phenomenon occupies a pivotal position in the evolution of society.

Speculation in this regard has helped him acquire the understanding of many perplexing problems, which cannot be achieved by the exercise of the mere physical senses.

The story of philosophy is very fascinating since it includes logic and reasoning as the very 'props' in the construction of the edifice of knowledge. In that sense, all sciences owe a great deal to philosophy in their emergence as independent and separate disciplines.

For the concepts of reasoning and logical deductions are derived out of philosophical inquiry while constructing scientific propositions and hypotheses. Hence philosophy towers above all human achievement and rightly evokes awe and reverence in the realms of knowledge.

Now let us examine the philosophy of the Reincarnation that can help us to Establish World Peace And Resuscitate Humanity Based on The Foundation of Reincarnation Scientific Reality

THREE STEPS

- (1) The reasons for sufferings of Modern Human Society and unrest in World Community.
- (2) Introduction to Establish World Peace And Resuscitate Humanity.
- (3) The influence and effects on Personal, Social and National levels when Research on Reincarnation becomes a Scientific Reality.

As well as

Resuscitation of human moral values

and

Spiritual revolution to establish a better world order.

STEP ONE

**(2) The reasons for sufferings of Modern Human Society
and
unrest in World Community.**

The Reincarnation reality to-day opens its doors of wisdom for the people who consider wisely the meaning behind any nationality, religion, language and also realities of existence itself in the light of karma and reincarnation.

Research on reincarnation for the past 40 years by our Reincarnation Research Centre in Bangalore and also by an American, Dr. Ian Stevenson the top most investigator on rebirth in the world and his assistants around the world in addition to other researchers around the globe has established beyond any body's doubt that same persons have born many times in different religions, nations, caste, creed, gender, learning different languages, customs and systems. It is apt to say that they will be born in future also in different religions, nations and learn different languages.

This strongly upholds that our fellow human being were our own fathers, mothers, brothers, sisters, sons, daughters, husbands, wives, friends, relatives etc. and even our dogs and other pet animals in many other lives according to our karma.

Then where is the meaning to fight in the name of religion, nations, languages, castes, creed and even gender of human beings ?

Evidence of reincarnation can serve to create a more peaceful world, as independently researched reincarnation cases around the World shows that we can change religion, nationality, race and ethnic affiliation from one incarnation to another.

As most wars are based on differences in these cultural markers of identity, reincarnation research demonstrates that war based on these differences is groundless and that in the end, from a karmic point of view, war is self-defeating.

Evidence of reincarnation allows us to realize that we are universal souls, which allows us to better appreciate the brotherhood of all mankind.

Establish World Peace and Resuscitate Humanity

The realities of today and yesterday must be well understood before an attempt to prepare the society of tomorrow. Hence let us first probe the realities of today.

The modern men have neglected fundamental human problems, attributing them only to problem of food, money, shelter, cloth, security, gender, popularity, health etc. These pre-occupied material values has made the modern society to suffer because of total negligence of human and spiritual values.

To-day the modern man has diverted all his energy and intelligence to make the best use of scientific advancements with the strong belief that science alone can give them all the material comforts and answers to life.

Once they get the scientific advancements to dance to the tune of modern man, alas ! the religious whim's strike their mind and as a result the Religions become the opium of the people.

Now all the Nations irrespective of their financial stability are going to fight against different religions and nations without even thinking about the outcome which is nothing but destruction of world resources, endangering human civilization and even destroying Humanity having misused the religious belief through Scientific advancement.

At present fear and suspicion rose like a stone wall and divided the world into many opposing nations. The atomic energy instead of being used for the furtherance of our civilization might be misused for the destruction of entire human race.

Thus Man has progressed very far in science, technology, literature, arts there by increasing his material comforts. But one thing he did not learn properly is peaceful co-existence. As a result now we have just enough religions to make us hate but not enough to make us love.

The present day man is living in the midst of tensions, worries, pressures and problems created by dishonesty and dispute, hatred and quarrels, injustice and violence, terrorism and murder, wars and destruction etc., due to nationality, religious and linguistic fanaticism.

The crisis of humanity is the result of its absurd conduct with its uncertainty of the notion of good and evil on one hand and the disease of culture and civilization on the other hand. whom we have to blame for this ?

Now let us probe the realities of yesterdays.

If we go back just 3000 years back we find that the religious conflicts of today were not there. The very reason being that the founding fathers of Buddhism, Jainism, Islam, Christianity were not at all born.

This shows there was a society only 3000 years back in the history of the world without these present religious conflicts. These religious fathers implemented certain principles, customs and systems suited to those times which are branded as religions was to help the society to live in harmony with good conduct and morality among people in the path of righteousness and humanity such that the people live together by loving each other with peace and prosperity.

They never meant to create any suffering or conflict which harms the society and in turn humanity itself.

But what we see to-day is in actual practice of these religions is quite contradictory to what the founder fathers of these religions have ever dreamt !

If the founding fathers of these religions were alive to-day, no doubt they would have been the first one to abolish their own religions.

The reason being many of the followers of these religions, and their way of religious practices of to-day are quite contradictory to the original views and teachings. When such is the case how can they become parties to such irreligious practices?

Religion is no doubt a very strong binding force; but there are even stronger ties that keep the people bound together on the principles of universal brotherhood.

The only way to overcome these problems is to teach the religion with the right knowledge and to live harmoniously with one another.

If there is no drastic change in our thought and practice our human race may die not of natural catastrophe or dreaded disease, but destroying itself foolishly for practicing religious teaching wrongly.

In this fast changing world the present generation at home and around the world has thrust upon itself a greater burden of responsibility than any other early generations.

Establish World Peace and Resuscitate Humanity

For the first time in the history, the crumbling humanity is capable of discerning the causes of its decay. The enormous advancement of science is also at its disposal to prevent self-destruction if it is used rightly.

Earth has no sorrow that heaven cannot heal. But Earth will not feel sorrow if humanity destroys itself without fore-thought. God helps those who helps themselves and others.

Let us begin by changing ourselves a little, which all of us are capable of doing by contributing to the common strength and joy.

The attempt to renovate the modern man is no doubt an admirable adventure.

The attempts made by all civilizations throughout the history of the world to teach and practice humanity were not successful as all those have taught only religions but not the humanity.

In reality, Humanity cannot be thought or practiced through religions.

Our faith and intellect in science on one hand, our strong belief and practice in religion which promotes intelligence and intuition on the other, when utilized fruitfully we shall be able to do what science and religion have been incapable of doing separately to teach and practice humanity.

We are capable of transforming the material world to our benefits through scientific progress. Have we ever attempted to utilize this power of scientific knowledge to transform ourselves.

In the light of our past and present knowledge it is not impossible to have a beautiful and harmonious society of tomorrow by utilizing the religious belief and Science in a constructive way, which leads to humanity .

The Day has come to begin the work of our renovation. Our future may lie beyond our vision, but it is not completely beyond our control.

To prepare the society of tomorrow, the poor and rich, weak and strong, believer and non-believer irrespective of religion, caste, creed, gender and nationality are to be invited to realize the nature of reality and success of life under a common direction to establish humanity.

If they accept this invitation they are sure of accomplishing their destiny of participating in the sublime work of evolution of hastening the coming of the kingdom of god on earth – The Golden Age

The Reincarnation theory through its bright search lights opens the curtains of ignorance and also install the wisdom, by the grace of All great founders of all religions of the world.

Reincarnation Research Centre has presented the details of scientific research done on reincarnation to substantiate our stand in this Book.

Let GOD bless the humanity for World Peace.

I'm a big believer in the scientific method. It leads to some of the most powerful technological discoveries of our times, and some of the greatest investment opportunities as well. The scientific method requires a dispassionate willingness to let the data lead one to conclusions. It requires repeatability under controlled conditions. Essentially, in science, observations lead to conclusions - whereas in religion, conclusions lead to observations. I consider both to be vital to a well-integrated life.

I've personally had experiences of the sacred and even of the miraculous that I could not begin to prove scientifically. The advantage of scientific data is that they can be tested and verified by others. One of the most interesting subjects at the junction point of spirituality and religion is reincarnation.

Many people consider it nonsense based upon their religious or scientific perspective, and I respect their right to this point of view. Personally, I've always kept an open mind about reincarnation. Jesus' response to his disciples when asked, "Who sinned, this man or his parents that he was born blind?" seemed to leave open the possibility. He did not declare that they had made a mistake, but gave another explanation instead.

I personally had an experience in college that seemed to see a series of distant images that were at once historical and strangely familiar...

Most interesting to me, the images explained some anomalies in my life and the information gained changed my perspective on some things. Coincidence ? Hallucination ? Perhaps - but the subsequent changes were real and now it turns out I'm far from alone.

STEP TWO

(3) Introduction to Resuscitate Humanity

Dear readers,

I have grown up not with a set of dogmas and a package of rituals but as a living force that concerns itself with the spiritual uplift and religious healing - of course, uncovering through doctrines, teachings and questions.

The interest in reincarnation is growing, the latest demographic surveys continue to show a rising interest in reincarnation. Professor Stevenson's book, including the condensed version where Reincarnation and Biology intersect will no doubt serve to push this interest even higher.

We are now able to know that it is possible to return to earth repeatedly, and that you dear readers have been here many times before.

What was until recently a belief for millions of people in the orient has now been discovered to be the truth. The intuitive feeling, or rather the inner knowing of reincarnation, has now shown itself to be correct.

One is no longer ridiculed for these beliefs. On the contrary, people are beginning to ask questions, wondering why they have always just believed, and are now asking themselves how reincarnation really works in practice.

It will show you a number of thoughts on what the consequences may be for the individual and for society as a whole, when the concept of reincarnation becomes totally integrated into our way of thinking.

Our forefathers had been believers, so it was generally assumed that their beliefs were true. Now through hypnotic regression therapy we can reach our own inner source, which often presents us with something completely different than the traditional belief systems would have us believe.

Our new awareness is based on that which is continually flowing from our inner source of knowing. Now millions of seekers have discovered that the truth can be found inside themselves.

We no longer search for the truth far and wide, but look to our inner depths to find it. In this way we have found a direct path to truth.

Deep within us is hidden a large treasure of wisdom which in this new age can be tapped by each and every one of us. We no longer blindly follow belief systems, but instead look inside taking full responsibility for all that we discover.

Reincarnation is the Wheel of Time - Birth - Love - Death.

The Wheel turns and we are all bound to the Wheel. That which binds you to the Wheel is of your own making. In the laws of reincarnation everyone has to become responsible for his or her own spiritual development, and the healing of his or her soul over many life times.

These are the humans who had many lives before and that our present life is just another link in that chain. Once this idea has been totally accepted, there will be a complete revolution in our way of thinking about the world and ourselves.

Our Reincarnation Research Centre have published a book on this concerned matter - that is “ Mental diseases are not diseases they are Extrasensory perception and past life personalities that were mistaken by present ignorant psychologists and psychiatrists as a diseases.” titled “ New Doctrine on Mental Diseases ” in 1982. This book deals with such a fallacious approach adopted by psychology and psychiatry.

It is high time that we possessed a courage of a new order to break away from the beaten track. That alone could open doors to vistas of progress and prosperity. At the moment mere scientific tools are insufficient to answer most of the problems that surround human existence.

Then what is the question ?

I have undertaken this field of research with the fond hope of helping those that require understanding rather than imposing my views for the sake of fancy or a whimsicality

Human progress should be aimed at by all means. On my part I have investigated an area of the human mind to find out why few men and women behave abnormally.

So far no satisfactory solution has been found as far as mental diseases are concerned. Mental diseases as I have intuitively realize, arise out of the net-work of cause-effect relationship which could be dug into the past existence or Reincarnation.

Often I questioned the very foundations of psychology and psychiatry but alas ! Never did I get any satisfying and convincing answers. Mental illness, during the 19th century might have been considered as a useful concept. But today we discover that it is not only scientifically worthless but socially injurious.

It is universally believed that Mental illness is a type of disease and psychiatry a branch of medicine. But neither of them seems to be true. The reasons are not far to seek. Medical diagnoses are the names of genuine diseases, whereas psychiatric diseases are nothing better than stigmatized labels. It is my deep conviction that mental illness is a myth, and psychiatric interventions serve no other purpose than injecting dejection to despairing souls. Psychiatric therapy nowadays, in the guise of treatment, has only aggravated torture to the patients. I raised the fundamental issue whether the mental hospitals are the curative centers or creative agencies of mental disorders.

I have published a Kannada novel called “SARTHAKATHE”(Fulfilment) in 1981 which embraces the mystery surrounding the cycle of life and death through extra-sensory perceptions of mental patients, - besides narrating the story as expected of creative fiction. Yes, I have woven into the texture of my plot, the Principle of Reincarnation.

Many readers have written to me commending my work in glowing terms. In particular I take great pride in mentioning a few psychologists and psychiatrists who have the following remarks to make about my novel.

a) A healthy and plausible challenge to dogmatic assertions of scientific methodology;

b) An altogether ‘humane’ but all-inclusive vision to human predicament offering heart-warming solutions;

c) Perhaps the first of its kind in expounding a philosophy, through art, to build up the theory of Reincarnation ;

d) A bold stand which can remain unshaken in the face of any reputation, if any;

I hope that many readers will learn about the truth of reincarnation and thus integrate this truth in their thinking and acting for their own benefit and for the benefit of all mankind.

STEP THREE

**(4) The influence and effects on Personal, Social and National levels when Research on Reincarnation becomes a Scientific Reality.
As well as
Resuscitation of human moral values and
Spiritual revolution to establish a better world order.**

The Reincarnation reality to-day opens its doors of wisdom for the people who consider wisely the meaning behind any nationality, language, religion and also realities of existence itself in the light of karma and reincarnation.

Research on reincarnation for the past 40 years by our Reincarnation Research Centre in Bangalore and also by an American, Dr. Ian Stevenson the top most investigator on rebirth; with his assistants around the world, and also other esteemed researchers all around the world have established beyond anyone's doubt that same individualities or personalities are born many times in different religions, nations, caste, creed, gender, learning different languages, customs and systems.

This strongly upholds that our fellow human beings were our own fathers, mothers, brothers, sisters, sons, daughters, husbands, wives, friends, relatives etc., and even our dogs and other pet animals in many other lives according to our karma.

By proving Reincarnation Scientifically in laboratory through thought photography, we can resuscitate humanity on the basis of reincarnation's Scientific reality. This Scientific reality naturally creates an atmosphere of positive attitudes and tendencies in the life of people at the personal, social, national and Global level resulting in World peace and prosperity.

Individual level

A person will no longer be afraid of death, once he / she knows that he / she had definitely lived before and he / she is likely to reincarnate on earth again after an in-between life.

When someone close to a person dies it is natural to be sad. But a person's sadness is much reduced by knowing that he / she has not died but continues to live on another plane of existence.

A person knows that he / she is likely to be with departed soul often, even if he / she cannot see him. A person also know that it was right for he / she to die at that time according to their destined time, which was decided by a nature or higher consciousness. A person also knows that he / she will meet this person again after his / her death in any of the following life on earth. **Goodbyes forever do not exist.**

A person will never discriminate against other people no matter who they may be if he believed in reincarnation. A person knows that it is futile for him to discriminate against someone of the opposite sex since he / she most likely belonged to that sex at some time in the past, or in the future.

A person will never be arrogant towards other people's ways of thinking, as every person would have been that way in a previous life, and for that reason he never push his convictions onto others. A person will never look down on other people because they are poor, disabled, unattractive or in some way different, since every person has chosen to be born under these circumstances, looks, and their particular disposition in order to learn from it.

If a person has discriminated against someone on the grounds of his affiliation, he will then have to experience being part of that nation, ethnic group or race in order to broaden his understanding and love for them. A person will not condemn someone with a different skin colour or of a different nationality or race, since he could have been born with different colours or race at some point in time, or possibly in the future.

A person will never envy others, whether they are richer, more powerful, more respected, cleverer, healthier or possessing beautiful bodies, if he / she is aware of the cosmic drama of karma acting upon them. Any person could possibly have had the same means at his / her disposal in a previous life or in a future incarnation. It is necessary for us to experience all these possibilities in order to evolve spiritually.

A person knows that he / she did not choose his partner by accident. He / she already knew the person from an earlier life. After death they decide to return to earth for further learning from each other. Each partnership is a learning process in the school of life. Certain events in his / her life will enable him / her to learn exactly the purpose for which they have come.

A person will not envy others, if he is aware that they had come with different issues to deal with under different circumstances. That is why he / she remains calm and face his / her specific life conditions seeing them more as learning opportunities than anything else.

A person knows that everything in life has a purpose. Nothing is senseless. Everything that comes his way has some kind of meaning and purpose in it. That is why a person will strive to find the purpose behind every incident and learn from it.

A person will be able to accept his / her parents just as they are, since he / she personally chose them or nature has chosen them before his / her birth. They provided him / her with precisely those conditions that was needed to accomplish his / her specific tasks in this life.

A person will hold no one else responsible since he / she has, was and will be responsible for everything that happens to him / her whatever they may be.

Everything a person does to hurt others will one day come back to him. The laws of karma that govern this learning process are always just. Unfairness does not exist for him / her. That is why a person should not put blame onto other people or situations; instead he ask himself what is it that he needs to learn from that situation in order to counter balance the things from an earlier life. Nothing happens by chance. In other wards man tends to accept that there is karmic or cosmic justice dispensed all the time.

A person has to know that whenever he / she violate sacred love, one day he / she will be at the receiving end. It is only realizing through this, that he / she learn to be more loving with their thoughts, words and deeds.

In every person's life a time will come for him / her to broaden his / her consciousness. Besides, it should be clear to him / her that it is most likely that he / she will often change, i.e. broadening his outlook in his many life times. A person alone is the architect of his future. By continuously developing from one life to the next, humans will broaden their awareness.

A person has to tolerate all form of belief and practices and other people's opinions as long as they give others the same right to express themselves freely.

Any one can use any means at their disposal to learn whatever they can in order to grow spiritually. A person will be more tolerant towards all people as long as they do not restrict his / her freedom.

Establish World Peace and Resuscitate Humanity

A person should be aware that it is possible that he could be reborn to his present child in a future life.

A person should not complain about others but ask himself what is it that he could learn from such situation.

A person should utilise all situations from which he can learn and advance to higher levels.

A person should know that it is entirely left to him / her to know how quickly he /she evolve spiritually.

A person himself is responsible for whatever happens to him / her, since all these things are born out of the thoughts he /she held, words he / she spoke or deeds he / she acted out in his /her past and present lives.

The earth is a school for learning. With each incarnation we learn to be more understanding, more tolerant and above all more loving. If after many incarnations we have become totally loving, then we are free to leave this earthly school having passed our examinations. We will then be allowed to move on to higher planes of existence, where they are taught greater wisdom and deeper Love.

If a person has a child he / she has to give him / her a chance to develop his / her talents as long as they are not destructive. A person should not force his /her will on them or attempt to break his / her goals, since he knows that this child's past lives have played an important part in forming his present life. She/he may want to live out their learning program in this life, which may be completely different to his own. This is why he should respect his/her individuality. Apart from all this he / she knows that he /she has been an adult in a past life, possibly even one of his / her deceased relatives or friends.

A person would watch carefully whether he/she mentions anything about her past lives. A person will not forbid his/her expressions or dismiss them as crazy talk. Perhaps this child has been my partner, mother, father or friend etc. in a past life.

In order to live another life on earth in joy and love a person will use his / her present life to give others much joy and love.

A person has to be grateful for being given the chance to turn his consciousness more and more towards the enlightenment.

A person will be able to see life as a gift, in which each life on earth is an opportunity to develop himself more and more to love and understanding. It pleases him to help others in their development and to allow them to help them on their journey. Therefore A person has to be grateful for each day he/she was given to learn and discover more about love.

Society level

Awareness of reincarnation as a fact, being part of life, will bring awareness that every person is having equal rights. Discrimination of any kind or manner will be a thing of the past.

Intentional dishonesty or victimisation, even when following orders, will be seen to create personal karma. The representations of people and their motives for certain behaviour will be reflected against a background of their past lives in which the law of karma will play an important part.

Everyone will develop a totally different awareness of belonging and will accept responsibility as being part of the state. If for instance, if any one deceives the state by not paying taxes, one day he has to pay it back by other means due to karmic act. What I do to the state or to another individual one day will be done to me.

That is why honesty is the best insurance policy for our future life.

We will be less concerned about our reputation, power or ownership, since we know that it is more important to nurture the love inside ourselves. That is why we will be more inclined to collect inner riches instead of outer ones. **There is no such thing as a single life, only a cycle of lives.** With every lifetime, the soul evolves to greater perfection.

The Law of Karma becomes common knowledge when stating:

**“What you consciously do to another
you will one day experience yourself,
either in this life or another.”**

**The Law of Karma is always just.
Every atrocity carries a karmic debt.
The Law of Karma serves the learning process.**

National level

When everyone knows that they lived in different countries or born in different race or religion, or could do so at some time in the future, they develop a sense of belonging together.

When reincarnation reality dawns on people there will be no more competitive thinking between the different states of this world, no more working against each other, but rather work with each other. It will be a one-world community in which we will treat each other with respect, tolerance and understanding.

In emergency situations that is when any type of catastrophe strikes any part of the world we will be more willing to help them, there may be among them many were our relatives or friends from a past life.

If any nation ignores the needs of other nations this will again create karma for them. Therefore they will be offering help more readily to those in need. There will be a general increase in the involvement in the well-being of other nations.

Before becoming a globally responsible citizen, each person must feel the need to share all the responsibilities as a citizen of that particular state.

If a person continues to live just for his selfish interests and is using the state to his benefit he will one day find himself in situations where he has to face karmic effect. Egocentric attitudes and actions are a guarantee for experiencing unfairness and lovelessness in a later life.

Religious level

Religious communities and world religions will integrate reincarnation into their belief systems in order to have a chance of survival when this knowledge becomes widely accepted.

Reincarnation is the most just religion, giving everyone the chance when once again to incarnate on earth, to make up for what he violated against; namely loving his fellow humans and other life forms.

Social level

In social services for instance, drug addicts and alcoholics might be led back to the cause of their addiction in order to delete the programming that caused their addiction in the first place.

Regression therapy will have a major, important role to play in the future. Psychiatry will no longer be sustainable without regression therapy.

Unnatural behaviour to the detriment of oneself or others may have past-life origins, which must be uncovered, treated and healed.

The National Health Service will pay for training regression therapists and will happily take on board the cost of this therapy.

This will save on other extremely high costs for existing therapies that are usually slow to work and most of the times ineffective.

Regression therapy by contrast will frequently prove successful in a very short space of time.

Psychological level

In the field of psychology many old and cherished theories will need to be replaced with new ones, which grant much space for reincarnation.

Universities will establish faculties of reincarnation psychology.

The medical profession will have to do much rethinking. Through the discoveries made by Professor Dr. Stevenson we now know that birth deformities may not be genetic or caused by viruses, but in most cases can be traced back to previous lives, and in particular to past causes of death.

Reincarnation will also play a large part in surgery. In many cases, before conducting an operation that is not urgently necessary the doctor or surgeon will refer the patient to a regression therapist. Here will be decided, for example in the case of a vagotomy, whether or not a wound received in a previous life had already weakened the stomach area. If this is the case then it is advisable to treat it with regression therapy.

Failing this, symptoms of some kind or other are likely to continue to manifest in that area. For example, if a person was killed in a previous life by a spear wound to the kidney area, he will often experience chronic pain in this region, even if doctors cannot find anything wrong with him.

The co-operation between the medical profession and the regression therapists will become an obvious necessity.

Once we know that we will almost definitely be reborn on this earth, keeping the planet clean and healthy will become an obvious thing to do.

This will enable us to return to a healthy planet where we will be able to continue our spiritual journey. We will care more about our surroundings and will not allow the earth to become polluted.

Philosophical level

Philosophy will praise those great philosophers who have already been advocating this knowledge of reincarnation. The acceptance of reincarnation creates a whole new way of thinking, and will create new philosophical schools of thought and working models, which will rely less on abstract thinking.

Instead they will catch up on, consolidate and integrate the empirical general data deducible from all the knowledge uncovered through regressions into past lives.

The afterlife, or intermediate realm will also be thoroughly investigated. This is where we exist as souls before being reincarnated on earth.

Philosophy will pose the question: Who or what created this system of reincarnation and the afterlife, for what reason and why?

God is no longer the villain who allows crippled babies to be born or millions of people to starve to death or die in wars.

Ontology will gain a completely new perspective as we endeavour to connect to our centre of being via personal trance experiences, journeying to our centre or possible initiations to get in touch with the basic truth of creation itself.

The arts will gain tremendous momentum, since a new creative theme will be opened up to them in which public demand could become huge for anything related to the theme of reincarnation. Film, television, theatre and especially literature will no doubt adopt this theme.

We will treat life with more respect and will view being able to spend time on this earth as a valuable gift, the opportunity to learn more and more about love and cosmic laws.

Reincarnation will contribute immensely towards making this world more beautiful and loving and one in which it is a blessing to be allowed to live, love and learn.

Establish World Peace and Resuscitate Humanity

Scientific Research on Reincarnation Reality cases show that people can change religion, nationality, race, gender and ethnic affiliation from one lifetime to another.

Most wars and conflicts are based on groups of people seeing themselves as different from other groups, based on cultural markers of identity such as religion, nationality and ethnic affiliation.

When people realize that these markers of identity are temporary, that we can change religion, nationality and ethnic affiliation from one lifetime to another, then wars and conflict based on these differences will end leading to a better world order.

The evolutionary mechanisms of reincarnation and the law of cause and effect are the most important knowledge that humanity has ever received to help us understand why we are here.

Through the comprehension of these mechanisms, we can understand why there are so many sicknesses, sufferings, frustrations and innumerable variations in the states of human life.

THIS IS HOW
WE CAN ESTABLISH WORLD PEACE
BASED ON
THE FOUNDATION OF REINCARNATION SCIENTIFIC REALITY
TO
RESUSCITATE HUMANITY



CHAPTER II

(1) The Dawn To Establish World Peace and Resuscitate Humanity Started With a case of Past life age Regression

**at
All India Institute of Mental Health and Neuro-Sciences**

An interesting case of age regression administered to Prakash, by me (Dr. C. Ramaswamy) at the All India Institute of Mental Health and Neuro-Sciences in Bangalore is as follows :

Dr. V. Venkataramaiah was a specialist in the Department of Hysteria in 1972 at the Institute of Mental Health, Bangalore. His job was to fight against invisible mental disease everyday as a psychiatrist.

Many diseases were very challenging, evading all diagnosis. One such was the case of Prakash, a boy of 17 years of age. Dr. Venkataramaiah tried in vain to come out with any conclusions about this boy. As an alternative, he thought whether hypnotic treatment might throw some light on the case.

Prakash had been hit by a cricket ball about six months ago. The ball had hit him on the right ear. Since then he had lost his power of speech and hearing. His parents had taken the boy to all experts: allopathy, ayurveda, unani and such other treatment had no effect on him. Even tantrics and magicians had given up this case as beyond their reach. Astrologers felt their calculations must have gone wrong somewhere. But all to this effect, that nothing could cure Prakash. ENT Specialists said finally that it was a mental case, and not one of organic.

Dr. V. Venkataramaiah asked Dr. C. Ramaswamy, a hypnotist on the staff of the Institute of Mental Health whether he can treat a deaf and mute Prakash by Hypnotherapy. The hypnotist came forward to handle the case at this juncture.

Dr. Venketaramaiah, before entrusting Prakash to the care of this Medical hypnotist, asked a few questions: “May I know how you proceed with your hypnotic cure? ” The hypnotist explained: I don't think I can try hypnotism on this patient. Apparently there is no question of giving him any suggestions since he is stone-deaf. If at all, I should stick to ‘Mesmerism’, thereby induce deep sleep in the patient for some analysis.

Dr. Venkataramaiah was ready with another question: “By what mechanism can you find out his malady while in sound sleep? How can you possibly effect the therapy?” The hypnotist said: “When I get complete control over his mind, you'll see how his memory turns photographic in its nature. Thoughts in the form of waves come up from the sub-conscious mind on to the conscious plane. As I start giving suggestions to the sub-conscious, about the reasons of the ailment, he can't help revealing them. After finding out the actual cause, the right suggestion can be sent back to the sub-conscious to remedy it. The moment that anxiety is cleared, it is possible that the patient may get back his ‘hearing’ as well as ‘the faculty of speech’. Rather doubtfully Dr. Venkataramaiah remarked: “If you succeed in this attempt, your knowledge of hypnotism deserves special credit - my best wishes to you”.

It was a full-moon day. The atmosphere around was calm. The hypnotist was busy in his room. Prakash was there for the experiment. The hypnotist beckoned to him to sit comfortably in an easy chair placed near the window. Then the doors and windows were bolted. Prakash was now asked to look at the eyes of the hypnotist without batting his eyelids. When the place is utterly peaceful it is easy to hypnotize and mesmerize the patient. In this case it was ideal to conduct it. Now Prakash started staring at the eyes of the hypnotist's steadfastly. He felt as though the hypnotist was drawing his very soul towards him. Further he experienced that the hypnotist was dilating his eyes so much that Prakash felt terrorized.

He wanted to take his eyes off the hypnotist. However hard he tried, it was impossible. it seemed as though some unknown magnetic force had attracted Prakash's eyes; and, as if by a spell, he did not move his eyes either. After some time, Prakash gradually closed his eyes. Suddenly the hypnotist advanced towards Prakash, and moved his hand across Prakash's body, from head to foot, transmitting mental waves - in the form of ‘sprinkling’ them.

“Prakash...Prakash,” the hypnotist gently addressed the patient. With eyelids half-open Prakash responded: “what?” it was like a word uttered in deep slumber.

“Can you tell me who I am?”

“You are a doctor”

“Do you answer my questions?”

“Yes.”

“What is the cause of your being deaf and dumb?”

Prakash grew silent-

“Come on, speak out.”

“It is the result of my previous birth.”

“Then you believe in that kind of thing.”

“Yes, of course.”

“Tell me, what were you in your previous birth?”

“I'll let you know next week. Now treat me for speech and hearing.”

“How?”

“Sprinkle your mental waves over my ear and throat, - ten minutes on each, and then touch me on the ear and throat.”

The hypnotist performed accordingly, and said:

“From today you regain your hearing. You can also speak without any difficulty,” and repeated this suggestion somberly to Prakash.

A few moments later, the hypnotist uttered these words calmly:

“Don't you now hear? Can't you speak, see?”

“Yes, I can.”

“Get up, Prakash. Wake up please,” said the hypnotist and passed his palm over Prakash's forehead.

Nearly an hour or so Prakash had been laid there in that experimental trance. Later he was restored to his original position.

Next morning there was a pleasant surprise around and all people felt delighted to learn that Prakash could speak and hear like others.

Dr. Venkataramaiah was overwhelmed at what the hypnotist had done, and offered his hearty congratulations: “You are really great. Hypnotism is a wonderful science.”

Next week too the hypnotist sent the patient to the deep hypnotic sleep and succeeded in making Prakash regain his power of speech and hearing by passing mental magnetic vibrations over his body. In that trance Prakash disclosed that it would take another six months for him to be completely cured of the right ear disablement; and appealed to the hypnotist not to bother about it till then. He said specifically that the sin of his previous birth would by then be redeemed, with regard to hearing.

When questioned, about his previous existence. Prakash made bare certain details which appeared to be startling. During the seventh birth of his previous reincarnation Prakash was a Malayalam Pundit, deeply conversant with astrology and extra-sensory perception. By great austerity and practice he had acquired certain powers of the mind.

When once again he was subjected to the trance a few days later, he gave an identical statement. Even by some slip, he did not commit any mistake as to the place he was born, his home and parents, the occupation of the family and such other details that none could suspect of any variation.

At that stage an idea flashed to the hypnotist's mind, and he started rationalizing “Certain things are buried deep down Prakash's sub-conscious mind, with all the ‘rationale’ behind them. As the sub-conscious mind takes regression, it is possible to let out many hidden things, about the previous existence. Whatever the frequency

of experimentation, there was no evidence of any flaw in the narration. Statements so released were identical, they did not change, when the experiment was conducted after an elopement of time.

Then the hypnotist resolved to carry on research on these lines. The substance of his undertaking revolved round a single phenomenon: “ Is it not possible to bring up all that is hidden in the sub-conscious mind, on to the conscious plane ? ”

One morning the hypnotist started off afresh with Prakash subjecting him to deep trance, by sending ‘mental magnetic vibrations’ for an hour and made a strong suggestion to his mind in the nature of a ‘resolution’. The intention behind this was to explore in full about the details related to the Malayalam pundit, so that his experiences might get projected without a blemish on Prakash’s conscious mind.

15 days hence there was a tremendous transformation in Prakash’s mind. It had absorbed the personality of this Pundit who had lived about 900 years ago. Without any forewarning Prakash started playing the role of the Pundit - this was noticeable in the behavioral metamorphosis as well as speech pattern. Now he began reading the palms of those who approached him, predicting the major events of their past, present and future life. At least things that had happened during their current existence tallied so perfectly well that they were astonished at his abilities. Besides, he reeled off many cantos of the holy scriptures in Malayalam so fluently like a scholar, although he did not know the ABC of Malayalam language.

His predictions, astronomical calculations, astrological forecasts, done in flawless Malayalam, stunned his parents and all others that came in touch with him. His style of thought and meticulous pronunciation in that language were indeed an extraordinary surprise to his parents and well-wishers. Moreover he was able to read the minds of other people easily at first sight, telepathy or thought reading. Another facet of his personality was also revealed: clairvoyance.

Hard cases, almost given up, are now brought before him; where medicine had failed, he succeeded in sprinkling water over their head chanting some hymn. Miraculously though, these patients experienced remarkable improvement and were cured.

Some knowledgeable ones wanted to test Prakash’s ability as a scholar; and he was found to be competent in the field, on being tested completely. “No doubt, he is a genius” was the verdict pronounced by those who met Prakash. On being asked how he mastered the several arts and sciences, his answer was simple enough. He told them that he had mastered 48 spirits in that existence. As such he commanded them to fulfill his behests. These spirits were perfectly under his control, carrying out instructions faithfully. At his bidding they gave him the nature of the future as desired.

to the events that happened during the period of those lives. But in some cases they have been checked and found to be correct.

Thus, after having found success and satisfaction in many public hypnotic stage shows and past life regression at various places, I decided to continue research on reincarnation and mental diseases as a hobby and also continue my profession as a general medical practitioner.

My interest in my hobby lead me to start,

1. Medical Hypnotic Cure Clinic in 1973.

2. Reincarnation Research Centre in 1980.

3. Punarjanma - English monthly journal.

4. New Doctrine on Mental Diseases and Review

6. Sarthakatha - Kannada monthly journal.

6. Sarthakatha Novel and Review

7. Books Published to Resuscitation of human moral values

and

For Spiritual Revolution to establish a better world order.

The result of which you will see in the next chapter.

(2) Medical hypnotic cure clinic

Psychosomatic, Psychological and other disorders treated by 'MEDICAL HYPNOSIS' in clinical practice

I HYPNOSIS IN MEDICINE :—

[a] Respiratory System :

1. Bronchial Asthma
2. Allergic and Vasomotor Rhinitis
3. Choking
4. Sighing Respiration
5. Epistaxis

[b] Cardiovascular System :

1. Cardiac Neurosis
2. Hypertension
3. Effort Syndrome

[c] Dermatology (Skin Diseases)

1. Eczema
2. Neuro dermatitis
3. Warts
4. Acne
5. Erythroderma
6. Urticaria
7. Lichen Planus

[d] Digestive System :

1. Dysphagia
2. Dyspepsia
3. Pylorospasm
4. Psychogenic diarrhoea

[e] Skeletal System :

To alleviate the pain in

1. Rheumatoid arthritis
2. Gout

[f] Nervous System :

1. Aphasia (DUMB)
2. Stammering and Stuttering
3. Migraine (one side Headache)
4. Insomnia (Sleeplessness)
5. Psychogenic Neuralgia
6. Tics
7. Hysterical fits
8. Hysterical Paralysis
9. Hysterical Deafness
10. Hysterical Blindness
11. Writer's cramp
12. Miner's Nystagmus

[g] Psychiatry

1. Hysteria
2. Anxiety Neurosis
3. Obsessive compulsive Neurosis
4. Phobia (Fear)
5. Depression
6. Hypochondriasis
7. Narcolepsy

A case of Hysteria treated through the power of suggestion, Magnetisation & concentration



Subjects under hypnotic trance performing Bhuracha Natya Dance



II HYPNOSIS IN SURGERY :

- 1. Hypno-anaesthesia {
 - Minor operation
 - Major operation
 - Pedicle Grafts
 - Diagnostic & clinical procedure
- 2. Terminal carcinoma (to relieve the pain)
- 3. Phantom limb



A case of Deaf and Dumb is under treatment by power of Magnetisation and Concentration

III HYPNOSIS IN OBSTETRICS :

- 1. Painless labour (delivery)
- 2. Hyperemesis gravidarum
- 3. Sterility

IV HYPNOSIS IN GYNAECOLOGY :

- 1. Repeated abortion
- 2. Primary dysmenorrhoea
- 3. Menorrhagia

V HYPNOSIS IN DENTAL SURGERY :

(Hypnodontics)

- 1. Hypno-anaesthesia in teeth extraction

VI HYPNOSIS IN SEX TROUBLES :

- 1. Impotence in Male
- 2. Frigidity in Female
- 3. Priapism
- 4. Onanism & other Sex Perversions

VII HYPNOSIS IN ADDICTION AND BAD HABITS :

- 1. Chronic alcoholism
- 2. Smoking
- 3. Nail biting
- 4. Bed wetting
- 5. Snuffing
- 6. Facial grimaces
- 7. Drug Addiction



Subjects under hypnotic trance with their Favourite Film Stars brought on the stage

VIII HYPNOSIS IN MISCELLANEOUS :
CONDITIONS

- 1. Shyness and Self-consciousness (Inferiority Complex)
- 2. Memory training
- 3. Enuresis
- 4. Spirit Possession

"As long as MEN are free to ask what they must, free to say what they think, free to think what they will, freedom can never be lost and Science can never regress".

Dr. C. RAMASWAMY, M.B.B.S.,
HYPNOTIST

No. 64, Near Madhavan Park, 1st Block East,
Jayanagar, Bangalore-11.



(3) Reincarnation Research centre

**Reincarnation centre
opened in City**
By A Staff Reporter

BANGALORE, March 22. — A Reincarnation Research Centre to make a scientific study of reincarnation and prove the veracity of the baffling phenomenon has been opened in the City.

Dr. C. Rama Swamy, Centre Director, told newsmen today that he would use his experience as a medical hypnotist to conduct research work on reincarnation phenomenon.

He explained that a majority of mental diseases were caused by experience, habits and behaviour patterns of the individuals in their past life and psychiatrists were unable to cure them, because they could not venture beyond the conscious.

Pre-womb file

WHEN a person who is a doctor twice over evinces a consuming interest in reincarnation, there must be more to the phenomenon than fanciful hypotheses. C. Ramaswamy holds an MBBS degree and a doctorate and believes firmly that reincarnation occurs. In fact, he is engaged in serious research in the subject.

He cites the case of youth to argue that skills acquired in previous birth reemerge in the subsequent birth. The youth under treatment in the Mental Hospital was subjected to hypnosis and "remembered" that he was a Malayalee possessing tantric powers. When the effect of hypnosis wore off, he had gained (or regained) his tantric powers, according to Dr. Ramaswamy.

Dr. Ramaswamy's current research revolves round the collection of information regarding persons and places associated with their previous birth from the subconscious of a subject and synthesising pictures, to act as catalysis of memory.

Well read in psychology and psychiatry, Dr. Ramaswamy has written a Kannada book on the

theme of reincarnation and for some time, was editing a journal both in English and Kannada on the same topic.

Data by Regret Iyer.



*Exhuming previous births:
Dr. C. Ramaswamy.*

**(4) World's first reincarnation English monthly journal
Punarjanma Realised in Bangalore in 1981.**

World's first reincarnation journals entitled "Punarjanma" in English, Sarthakatha in Kannada propounding the philosophy of reincarnation by bringing into light verified cases of rebirth, in addition to cases enlisted through hypnotic regression by reincarnation research centre.

Reincarnation Journals - Punarjanma English monthly Journal and Sarthakatha Kannada monthly Journal were realised in a function at Kannada Sahithya Parisht, Chamarajpet, Bangalore in 1981. Renowned novelist Sri. T.K. Rama Rao realised the Journals. Ex-Mayor Sri. G. Narayan delivered the lecture as President of function. World famous astrologer & Editor of ASTROLOGICAL MAGIZINE Sri.B.V. Raman spoke on importance of rebirth. He told Reincarnation knowledge is the backbone of astrology. All the three distinguished personalities gave their blessing and best wishes.



**Ex-Mayor
Sri. G. Narayan**



**Renowned novelist
Sri. T.K. Rama Rao**






World famous astrologer & Editor of ASTROLOGICAL MAGIZINE

Sri. B.V. Raman & Renowned novelist Sri. T.K. Rama Rao

Regd.

REINCARNATION RESEARCH MONTHLY JOURNAL

PUNARJANMA

Editor: Dr. C. RAMASWAMY M. B., B. S., Medical Hypnotist & Researcher on Reincarnation

Kannada Journal Sarthakatho's English Version: H. A. RAMAKRISHNA

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Sept-Oct 1981

Bangalore

Pages 8 Price: 70 Pk.

A Look at Reincarnation

The cycle of birth and death is one certainty in Nature's design. Nothing else is as mysterious as this phenomenon.

"All that is born is doomed to die. Nothing can avoid death's tread that crushes everything," says Buddha. And the process of creation renews itself. There is no respite nor remission in this endless activity. The individual bubble-like identity is engulfed in this ocean of existence. We should try to understand 'creation' against this background of 'macrocosm and microcosm'. Where do we come from? Why did we come here? What is beyond death? In what states or planes of existence do we pass through? Is the physical body alone our 'distinctness'? What subtle 'force' of ours takes us into the world of dreams? Why do we experience griefs and joys, pains and pleasures? What are the reasons for such situations? How are our relationships established with others in the world? In turn how do they relate themselves to us? Which cosmic force binds us all either for good or bad? Is it benevolent or malevolent? Hosts of such questions arise in our mind as we contemplate the serious problems of life. We gain no meaning unless we seek answers to these vital questions. In this regard knowledge and learning and wisdom will enable us to lead a happy and harmonious life.

Our present birth is likened to a straw that has been afloat amid the stream of our previous existence. Our nature, behaviour and vision are all coloured by the sequence of antecedents, so declares the holy scriptures of Hinduism. This is verily the doctrine of Karma, as a chain.

Many religions of the world propound the theory of Karma. The seers and sages of yore have intuitively realised its principles. Contrary to this we have modern scientific truths demonstrable everywhere. But belief in rebirth is not yet tested in the light of such scientific proof. Those who have held the theory of reincarnation are not men given to wishful thinking. These were great souls who led a life of purity and perfection, to whatever clime or age they belonged. Just because we cannot understand, let us not run the risk of crying them down. To dismiss them overboard is not a sign of mental health. Let's keep an open mind.

There is an 'eternal' principle governing the universe, which none of us can misinterpret, much less cheat. One blunder cannot set another right. This fallacious approach does not bring about any progress. Spurious conclusions ever keep truths, a distant dream!

All transactions of the mundane world have the divine sanction. Only those who have developed a super-conscious-

Contd. on page 8

Shanti Devi's Rebirth: NO FANTASY .. NO FICTION DOUBT DISPELLED - STARK REALITY

C. G. Jung calls rebirth, "an affirmation that must be counted among the primordial affirmations of mankind."

Shanti Devi's rebirth is an extraordinary incident which makes readers rather breathless while reading it, but all true. Not a figment of the imagination! No sensationalism for the sake of publicity, much less the desire for cheap popularity! After going through the report, you will convince yourself that reincarnation is not something which can be lightly set aside...

Surpassing all bounds of human comprehension, and yet so very credible, the amazingly verifiable case of Rebirth of Shanti devi was reported exactly 44 years ago. Though sensational in its outward appearance, it was grounded in hard-core facts when the veracity of experience was questioned, we are left with no doubt as to its authenticity, and Shanti devi's experiences of pre-existence and rebirth confirm well in all their basic and essential details. This is made available to us in an official report by a committee which consisted of members known for their critical intelligence, competence and wide learning. And in 1937, when this report first appeared, people at large were made to think seriously about instances of rebirth and their validity to the present existence. Not only did the leading Indian newspapers, but also newspapers abroad publish this, as a spectacular event.

Shanti Devi was born on 12th October 1926 in a small village near Delhi. She belonged to a traditional Hindu family. Even as a child of 3, she started narrating certain major events of her previous birth, which astounded and puzzled her

parents. It was in 1912 that her past life had begun, coming to a close prematurely young in 1926. Whatever occurrences, related to this span of life, came to her memory vividly; and as though habituated to that kind of living she intensely buried herself in the recollection. Her home town in her previous birth was Muttra. Since there was this revival of the past, she expressed her eagerness to go there. She looked sullen and rather disappointed even at the slightest symptom of indifference on the part of her parents about this matter. Frankly, she wanted to meet all her kith and kin, friends and well-wishers at Muttra; she persisted in requesting her parents to take her there for a meeting. The details she described about the

house and the members connected with the family seemed to have emerged out of the heart of an inmate who must have certainly lived together under that roof.

Not in a mood to disregard the child's tongue, ultimately the parents agreed to take Shanti Devi to the city of Muttra. Before they started they made some correspondence. A grand uncle of the girl was called. Shanti Devi gave him the address of her husband in the previous birth. Now inquiries were afoot. A letter was posted to her "husband" Pundit Kedarnath. Surprisingly though, there was a prompt response from Pundit Kedarnath of Muttra. In his letter he had suggested to the inquiring party to get in

Contd. on page 8

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BANGALORE - 560 002**

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WORLD'S FIRST BULLETIN




REBIRTH NEWS

Regd.

K.R.N.B. No.458

REINCARNATION RESEARCH MONTHLY JOURNAL

PUNARJANMA

Editor: Dr. C. RAMASWAMY M. B., B. S., Medical Hypnotist & Researcher on Reincarnation

Kannada Journal Sarthakathe's English Version: H. A. RAMAKRISHNA

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Bangalore

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Price: 70 Ps.

Dr. V. Venkataramiah was a specialist in the Department of Hysteria in 1972 at the Institute of Mental Health, Bangalore. His job was to fight against invisible mental disease everyday as a psychiatrist. Many diseases were very challenging, evading all diagnosis. One such was the case of Prakash, a boy of 17 years of age. Dr. Venkataramiah tried in vain to come out with any conclusions about this boy. As an alternative, he thought whether hypnotic treatment might throw some light on the case.

Prakash had been hit by a cricketball about six months ago. The ball had hit him on the right ear. Since then he lost his power of speech and hearing. His parents had taken the boy to all experts: allopathy ayurvedic, unani and such other treatment had no effect on him. Even tantrics and magicians had given up this case as beyond their reach; astrologers felt their calculations must have gone wrong somewhere. But all to this effect, that nothing could cure Prakash, Ear, Throat Nose Specialists said finally that it was a mental case, and not one of organic. A hypo-

REMINISCENCES OF REINCARNATION

Talents expressed Tallied — Eye-witnesses Exalted
Looks like a Miracle... But not! Spectacular case in 1972
Prakash's History at Hysteria Department, Institute of Mental Health

nist on the staff of the Institute of Mental Health boldly came forward to handle the case at this juncture. Dr. Venkataramiah, before entrusting Prakash to the care of this Medical hypnotist, asked a few questions "May I know how you proceed with your hypnotic cure?" The hypnotist explained: I don't think I can try hypnotism on this patient. Apparently there is no question of giving him any suggestions since he is stone deaf. If at all, I should pitch upon 'Mesmerism', thereby induce deep sleep in the patient for some analysis. Dr. Venkataramiah was ready with another question: By what mechanism can you find out his malady while in sound sleep? How can you possibly effect the therapy? The hypnotist said: "When I get complete control over his mind, you'll see how his memory turns photographic in its nature. Thoughts in the form of waves

come up from the Sub-conscious on to the conscious plane. As I start giving suggestions to the sub-conscious, about the reasons of the ailment, he can't help revealing them. After finding out the actual cause, the right suggestion can be sent back to the sub-conscious, to remedy it. The moment that anxiety is cleared, it is possible that the patient may get back his 'hearing' as well as the faculty of speech." Rather doubtfully Dr. Venkataramiah remarked: "If you succeed in this attempt, your knowledge of hypnotism deserves special credit-my Best Wishes to you."

It was a full-moon day. The atmosphere around was clam. The hypnotist was busy in his room. Prakash was there for the experiment. The hypnotist beckoned to him to sit comfortably in an easy chair placed near the window. Then the doors and windows were bolted. Prakash was now beckoned to look at the eyes of the hypnotist without batting his eyelids. When the place is utterly peaceful it is easy to hypnotise and mesmerise the patient. In this case it was ideal to conduct it. Now Prakash started staring at the eyes of the hypnotist's steadfastly. He felt as though the hypnotist was drawing his very soul towards him. Further he experienced that the hypnotist was dilating his eyes so much that Prakash felt terrorised. He

wanted to take his eyes off the hypnotist. However hard he tried, it was impossible. It seemed as though some unknown magnetic force had attracted Prakash's eyes; and, as if by a spell, he did not move his eyes either. After some time, Prakash gradually closed his eyes. Suddenly the hypnotist advanced towards Prakash, and moved his hand across Prakash's body, from head to foot, transmitting mental waves in the form of 'sprinkling' them.

"Prakash...Prakash," the hypnotist gently addressed the patient. With eyelids half open Prakash responded: "what?" It was like a word uttered in deep slumber.

"Can you tell me who I am?"

"You are a doctor."

"Do you answer my questions?"

"Yes."

What is the cause of your being deaf and dumb?"

Prakash grew silent—

"Come on, speak out."

"It is the result of my previous birth."

"Then you believe in that kind of thing."

"Yes, of course."

"Tell me, what you were in your previous birth?"

"I'll let you know next week. Now treat me for speech and hearing."

"How?"

"Sprinkle your mental waves over my ear and throat," ten

minutes on each, and then touch me on the ear and throat."

The hypnotist performed accordingly, and said:

"From today you regain your hearing, you can also speak without any difficulty," and repeated this suggestion solemnly to Prakash. A few moments later, the hypnotist uttered these words calmly:

"Don't you now hear? Can't you speak, see?"

"Yes, I can."

"Get up, Prakash. Wake up, please," said the hypnotist and passed his palm over Prakash's forehead. Nearly an hour or so Prakash had been laid there in that experimental trance. Later he was restored to his original position.

Next morning there was a pleasant surprise around and all people felt delighted to learn that Prakash could speak and hear like others. Dr. Venkataramiah was overwhelmed at what the hypnotist had done, and offered his hearty congratulations: "You are really great. Hypnotism is a wonderful science."

Next week too the hypnotist sent the patient to the deep mesmeric sleep and succeeded in making Prakash regain his power of speech and hearing, by passing mental magnetic vibrations over his body. In that trance Prakash disclosed that it would take another six months for him to be cured of the right ear disablement, and appealed to the hypnotist not to bother about it till then. He said specifically, by then the sin of his previous birth would be redeemed, with regard to hearing. When questioned,

Contd. on page 8

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Santhosh : A Prodigy of Reminiscences

Accumulated Past Asserted Mental Diseases Misunderstood

Fear and anxiety, gaily and worry, inhibition and obsession have all their sources in previous births. They get revived in memory through reincarnation. How mistaken are psychiatrists when they label these tendencies as mental diseases. Only when the soul is emancipated from previous bonds can there be redemption from these reminiscences....

THE STORY OF SANTHOSH'S PRE-EXISTENCE CLARIFIES THIS DOCTRINE :

Srikanth Kathur is a native of Poona. He has set up his family at Bellary, since he happens to work as Manager at Sandur Iron ore works, forty miles away from Bellary. A son was born after a succession of three daughters on 11-9-1964. That was a jubilant day for Mr. Srikanth and Mrs. Srikanth since a son was born to the family. The couple felt supremely happy about this event and named their son 'Santhosh' the symbol of their joy and fulfilment. No doubt the son brought his parents immense joy during the first two years of his childhood. Then started a turn of experiences much to the startling fear and a near disappointment to these loving parents. For Santhosh divulged certain things, as a child of about a year and a half, which sounded almost incredible, but true on verification. It all happened like this—

Once the parents were travelling by bus with their son. During the course of the journey, the boy began behaving in a strange manner. The whirring sound of the engine, and whenever the bus stopped with a jerking sound, the boy seemed to suffer from a great shock. When the engi-

ne was switched off, he felt relieved of the suffering. Quite naturally, the parents grew not only a little worried but alarmed. It happened repeatedly, and there was no doubt whatever that the boy was terribly upset by the whirring sound of the engine at a halting point. The parents were unable to unearth the mystery surrounding the boy's apprehension and sudden change in his reaction to the sound. Some months passed by.

The boy was nearing 3 years of age. One day he called his father to come near him, and raised the curiosity of the father saying that he would tell him a story. Santhosh's father grew anxious since his son though hardly a kid, said so in earnest. With all eyes and ears the Father sat down to listen. Santhosh said: "Papa do you know where my home is? It is not this. Believe me, I have my home in Bombay." Though half-exasperated, Srikanth told Santhosh: "No, my dear! This is your home you were born here. Don't forget it." To which the boy promptly argued: "It cannot be so. This is your property. My house with several storeys is in Bombay city. There are

two lifts to it. Besides, we have a fine garden over there." Srikanth found this explanation breath-taking and was taken aback. Rather in a persuasive and coaxing voice, the father continued: "All right, my son I hope you will take me there!" Pat came the reply: why not, Papa? Surely I'll take you to my place. You needn't worry about it. I know the road that leads us to the bungalow. We have to pass through quite a few roads to reach it. Close by there is a sweet-meat stall, you now, Yes!" Santhosh said all this in a determined tone, and he did not fumble in giving out these details. This was too much for Srikanth Kathur, and least did he expect that a child of a boy like Santhosh would be able to speak in that manner so assertively. Now he started wondering whether his son was recalling the events of his past life. For him there was nothing else but to speculate only about that possibility. Not containing himself any further, Srikanth asked Santhosh coolly: "Well dear, let me know who live there." The boy felt very enthusiastic to narrate: "Why, my wife lives there at home. I call her Rajani. She is very

beautiful. She has a mole on her forehead. Normally she covers it with the fringe of her saree. She loves me so much and calls me Pankaj. We have four children. I had my own business. It was a big establishment. Many people were working there. I used to speak in Hindi with my servants and there were several of them. Out of respect, they used to address me Sait Pankaji. In my safety locks I have kept a big treasure. I had two cars, one green and the other bright cream. One morning I was taking my children to school in my car. A vehicle was streaming along from the opposite direction. It collided with my car. My arm was cut in two, and I saw profuse bleeding...

then I came here to your house. You understand!" On listening to this tale, Srikanth was dumbfounded and asked the boy when all this happened. For a while, Santhosh started counting with his fingers. But he was not able to say when exactly this incident took place. Because the right answer did not flash to him. Possibly that part of the matter had grown dim in his revival of past memory.

—Having been inspired by the son's narration Srikanth made a trip to Bombay to find out the veracity of the details accompanied by Santhosh. The search was not fruitful although there was some sort of residential address on hand. The kind of sweet-meat stall that the

Contd. on page 8

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REBIRTH NEWS

Regd. No K.R.N.B 458

Regd.

REINCARNATION RESEARCH MONTHLY JOURNAL

PUNARJANMA



Editor: Dr. C. RAMASWAMY M. B., B. S., Medical Hypnotist & Researcher on Reincarnation

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Paragon of Paramananda

TODAY'S PRAMOD

Reminiscences Reaffirmed

Paramananda of Moradabad breathed his last on 9th May 1943. Nine months and six days later, exactly on 15th March 1944, he was born again as Pramod at Basuli Patna.

Babu Bankilal Sharma Sastri was working as Professor in Basuli Patna of Bodan District during the year 1944. At that time his wife gave birth to a second child in the family. And that was Pramod. When Pramod started babbling, one could notice certain words at regular frequency. That was a strange language to the parents. However, the words that he uttered were: Mohan, Moradabad, Mohan Brothers, and so on. The child was now around five, and he could see some transactions of the business world, such as buying butter for household purposes and biscuits for his delight. Whenever he happened to be there, he would enter into a soliloquy saying that he possessed a big biscuit concern at Moradabad. And he often told that his factory was far bigger than any other factory at Moradabad. Further he contradicted his name too, and wondered why he was called Pramod. Because he disclosed that his name was Paramananda and that could be verified. Supplying a few details, he created an uneasy surprise to his parents at home—for he declared that he was a married

man at Moradabad and father of sons and daughters, had wife, brothers and sisters. Moreover, he pressed his parents to take him there to meet his kith and kin who loved him greatly and who were worried bitterly without him. Hardly at six years of age, he narrated that he was a chronic patient of gastritis in his previous life and he died on 8th May 1943 at Saharapur. To strengthen the facts of his antecedents, he revealed that his brother B. Mohanlal was a well-known caterer, still flourishing there at Moradabad. According to this information, it was this very Paramanand whose life came to an end on 9th May 1943, and reincarnated now as Pramod in the family of Prof. Babu Bankilal Sharma Sastri.

In course of time, all this of Pramod's previous birth came to be known to many at Basuli Patna, of whom Raghu Nandanatal was one. Out of curiosity he inquired of his relative at Saharapur whether there was any truth behind this declaration. There was no shadow of doubt about this background. Naturally this startling event reached the ears of Mohanlal. Being thrilled at this occurrence, and without losing anytime whatever, Mohanlal set out to Basuli Patna to meet Pramod's parents. Well, Prof. Bankilal Sastri described all that had

happened to the son during the past two or three years, and his obsession with that chain of life at Moradabad. At this stage, Mohanlal could not suppress any longer his deep desire to see the child, and talk to him. That was not to be. Just then Pramod was away with his relations in a far off village. Nevertheless, Mohanlal extended a warm invitation to Prof. Bankilal to visit Moradabad with his son Pramod as early as possible. It was just the case with Prof. Bankilal too, for he strongly desired to verify every bit of detail furnished by his son Pramod. So very responsively, he assured Mohanlal that he would make the visit on Independence Day, 1943 accompanied by his son, since that day he would be free from work.

As agreed upon, Mohanlal was eagerly waiting for Prof. Bankilal and Pramod at Moradabad Railway station. No sooner did father and son get off the compartment than Pramod rushed to Mohanlal at the sight of him. Then he hugged his elder brother Mohanlal deeply and tenderly, and shed tears of joy. All of them started off towards Mohanlal's residence in a longa. On the way home, Pramod noticed a big building and identified as the Town Hall, much to the amazement of all around him. Curiously enough,

Contd. on page 8



WORLD'S FIRST BULLETIN




REBIRTH NEWS

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A Challenge to Atheists

**Metempsychosis Transcendental Soul
No myth Immortal**

**Shobharam's episode renders Miracle
Committees Speechless :**

In the case of Shobharam's life, we find enough basis for the theory of reincarnation. It looks as though he is a variation of Sri Shankaracharya. Those who are eternal doubters can get a lot of benefit for their belief, if they choose (It is presumed that this will serve as an eye-opener indeed).

—Girdharlal Jat, a resident of Rajhalpur village belonging to Musafar District in Uttar Pradesh, had a son called Jasbir and he was 3 and a half years old in 1954. After an attack of small-pox, the boy died in May during the same year. Since it was very late in the evening, the parents as well as relatives thought of burying the dead body the next morning. Something supernatural happened during the night. To the utter amazement of one and all, the dead boy started breathing. They made themselves absolutely certain that the boy had come back to life. What a boon it must have been for the boy was restored to the parents, as reborn! It took some time for him to recuperate. But to the dismay of one and all, the boy had lost his power of speech. Suddenly, as if by magic, he started speaking without the least difficulty. Though speech was regained, the boy's behaviour was not as of before. His language, action and gestures were strange to the core, which fact created a lot of uneasiness to parents.

Everyday the boy displayed something or the other which did not become of a boy of that family. Naturally the parents were driven to doubt, anxiety and desperation. How could they ever divine such a possibility as the soul of a dead villager, a little away from Rajhalpur, had entered the body of Jasbir. The climax reached when Jasbir emphatically refused to eat anything served at Girdharlal's residence. The boy's parents were bewildered at this turn of events. Further he advanced an argument that as a Brahmin he could never bring himself to eat in the house of a Jat. This caused great alarm and despair to the parents. For that matter, the boy went on a fast for sometime. Out of compassion and concern for the boy, the parents got the food cooked by a Brahmin neighbour. Then it became a regular arrangement, and Jasbir's father paid the charges for the food so supplied.

Now Jasbir narrated many incredible things: First, he denied that he was Jasbir, the son of Girdharlal. Second, he

declared that it was the soul of Shobharam, that had entered his body, the son of Shankarlal Thyagi of Vehedi village, who was poisoned by a debtors while he attended a wedding. Third, he expressed his deep inclination to get back to his home village. All this past history made the boy's parents breathless with horror. Jasbir's father deliberately tried to suppress the narration for quite sometime, but to no avail. By now the people of the village had come to know that Jasbir ate only when the food was being cooked by the neighbouring Brahmin woman. This went on for about two years without a break.

Once Mrs Saima Ravi Dutta Shukla of Vehedi visited her parents in Rajhalpur. The moment Jasbir saw her he rushed to her and affectionately called her auntie. In fact she was her aunt in Jasbir's previous birth, that is, during the life span of Shobharam. Being struck with wonder, Mrs Saima Shukla questioned the boy in several ways to get at the

Contd on Page 8



WORLD'S FIRST BULLETIN

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Kudlur, belonging to Channapatna Taluk, is about 40 miles from Bangalore. The village is surrounded by green fields. One could see plenty of teeming-life there. Add to this, there are mango groves and coconut palms all round. Towards the east lies the Kudlur tank. On the banks of the tank is built the famous temple of Chaitamma. Sweet smelling flowers flourish near the temple. Very close by flows the river Kanva. From a distance one feels as though that Kudlur is afloat in the waters. It is a piece of panorama, no wonder it attracts people from Bangalore. There is a further attraction too, and that is, birds. Bird hunters often visit this sequestered spot.

Kudlur, though an unknown village to many, has its own legends. It is said that rituals of yore performed-tapes here. Every bit of the ground has a story to tell. When dug into the earth, we get ash-grey mud, sometimes stone deities and lingams are also discovered. The land is fertile. Sugarcane, mulberry, coconut and vegetables grow richly. Farmers earn quite a bit of money selling them. Of the prosperous stock of farmers, Mune Gowda is one.

Mune Gowda is now 40 years of age. About 10 years ago a certain incident happened. That was an evening. After shopping at Channapatna, Mune Gowda was returning home on his cycle. As he passed by Chaitamma temple, he underwent a strange experience. He felt as though someone pushed him away rather forcibly. As a result he lost his balance, and fell off the cycle. He lay

there on the ground in a state of unconsciousness. By that time it was totally dark. The natives of Kudlur noticed somebody lying there, with the cycle left asunder. To make sure, they lighted a match stick and saw Mune Gowda. They rushed to fetch water. Even after sprinkling water over his head, he did not wake up. Then they carried him home. The kith and kin started weeping, on seeing Mune Gowda in that pitiable condition. They were unable to understand how all this happened. Meanwhile some Ayurvedic doctor was called in, and he said there was no danger for Mune Gowda's life. The next morning, by 10 O' clock, Mune Gowda regained his consciousness. Soon after this, he started speaking in English much to the bewilderment of all around him. For, he did not know the ABC of English language earlier, and now the fluency with which he spoke English was indeed amazing! Let it be known that Mune Gowda had never gone for English education at any time before. Some one there remarked rather humorously: Surely, this must be the English Ghost speaking through Mune Gowda! Look at the style of his utterance, he speaks the English language as one born into it! On hearing this, Mune Gowda burst out laughing, and endorsed the statement saying that it was correct, very

Existence of Soul after death ! A True Story of Possessed Man



Mune Gowda

correct. Just then Mune Gowda's wife made some coffee and brought it to her husband, to which he said: "I don't want coffee made of Jaggery. I want Sugar coffee." Mune Gowda's wife was aghast with horror on hearing this. Some one close by said, "I say, what are you talking? What is this strange behaviour? Since when have you started speaking a language which none of us can understand here? Are you mad? If so, we have to admit you to the Mental Hospital." Another person in that assembly coolly said: Look, this is a clear case of devilry! Only our Mariswamaiah can handle it successfully; unless the evil of devil be exorcised, he won't come to his senses. He must be whipped up hard by sandals and sticks and leaves. Will some one go and fetch that man without delay?" Mariswamaiah, a native of

Malurpatna near Channapatna, known for his magical powers was rushed in. This Mariswamaiah entered Mune Gowda's house in regal dignity and with an air of supercilious attitude. He held in his bag margosa leaves, turmeric and kumkum, and his adorable deity. Now started exorcising. Mariswamaiah, holding a bunch of margosa leaves, started at Mune Gowda fiercely and uttered: who are you? Let me know, You evil monster! If you don't answer me your skin will be flayed! Mind you! Mariswamaiah thundered. Strangely though, Mune Gowda responded calmly: "I am Rama Nayak." In turn, the magician shouted: "Which Rama Nayak! Why have you come here?" Mune Gowda hit back: I am Rama Nayak of Bangalore!" "All right," said the magician, and questioned him further: "Now tell me, why have you come here?" Promptly replied Mune Gowda: "Look! I want to eat chops. Let me have Sovereign Brandy, I want to smoke..." "You rogue of a devil. Don't wag your tail before me. I will cut it off, beware. Do you tell me that you want wine, meat and cigar. Listen carefully—I advise you to run away in haste. Get back to your place and get lost. If you don't budge, I know how to mend you. I shall pack you off lock, stock and barrel. Scoundrel of the evil ghost! If you persist, chilly powder will be put into your eyes, and

on your body; and you will be beaten up to death." Mune Gowda, who listened to all this admonition, now broke out vehemently: "You fool! Don't talk! Don't you shut up your mouth!" This was too much for Mariswamaiah, the local magician, who had risen high in the esteem of all the people in the neighbouring villages. He grew red with rage. Now he took a handful of 'vibuthi' ash and blew off towards Mune Gowda. He sprinkled holy water over Mune Gowda's body. Next he wafted a bunch of margosa leaves over his face to ward off the evil spirit. Not an inch did Mune Gowda retreat; he was firm and resolute to resist all that the magician performed.

Mune Gowda (howling); You perform exorcism! Are you frightening me? All this stuff won't work with me. Not just you, for that matter any one, dare not challenge Rama Nayak Magician! Listen carefully, Your pranks are all useless. I have seen the like of you in hundreds. Even now, it is not late. Get back to your place, devil! Remember, I am not an ordinary magician to be cowed down before you.

Mune Gowda; Why don't you understand what I say. I have come here on purpose. Get me all that I desire—wine, meat and other eatables that I love. Let me enjoy all this thoroughly for 3 months. On my own, I shall get away from this place. Unless I quench my appetites, I do not wish to leave."

Magician; "You demand all this, dirty spirit. Do you think we are here ever ready to cater (Contd. on Page 8)

WORLD'S FIRST BULLETIN

REBIRTH NEWS

Mune Gowda uttered in perfect composure : "Listen carefully. It is by the sanction of the goddess Challama that I (spirit) have entered the body of Mune Gowda. He is saved because of her benediction. Otherwise I would have finished him off on that day itself. Don't think I am alone, we are a company of eight people, all of us got drowned in this tank. Our life came to an end by an accident. Several desires and aspirations of ours have remained unfulfilled. As long as they remain with us, we haunt places and hunt people down. All this I say at the instance of goddess Challamma. The moment I fulfil my desires I readily quit, remember."

"Now Mariswamaiah queried: Who are you? Why did you die here? What brought you here from Bangalore?"

Mune Gowda answered: "I'll narrate all this as I leave this place. Listen, I used to eat mutton chops-the ones made at Govindappa Hotel in Bangalore. In the bar attached there, I loved drinking Sovereign Brandy. Now I want all that from there. Get me soon along with a packet of Wills Cigarettes. I don't stay here beyond 3 months. Let me swear in the name of the goddess. But I must fulfil

these desires. And none of you need get scared of me."

No magical powers of Mariswamaiah had any effect on Mune Gowda. Out of desperation he got himself reconciled to the fact and suggested to Ganeshappa : "Look brother. This is a stubborn devil you supply all that he has demanded for 3 months. I realise this is a glutton of a ghost. Let it satisfy those desires. You know, there are some spirits that belong to this category too."

Left with no alternative Govindappa got Mune Gowda the items that had been demanded : Mutton chops, Sovereign Brandy and cigarettes.

While smoking Mune Gowda imitated the western style; his sipping Brandy was quite typical of a sophisticated gentleman. City-bred manners marked him thoroughly. One strange behaviour came to light : Mune Gowda sat tight-lipped whenever there were women around. He blushed very much in their presence.

Once, for reasons of economy, Ganeshappa mixed Brandy with a little water. Mune Gowda sensing the dilution, did not so much as touch it. He declared he was not used to that kind of 'adulteration'."

Yet another time Mune Gowda did not eat a non-vegetarian dish since Ganeshappa had already eaten up a part of it. He said that he would not stoop so low as to eat the leftovers. Some one around said none had touched it; and Mune Gowda challenged the statement. Further he said that he would make the person vomit who had eaten it. Yes, promptly so, Ganeshanna started vomiting. There were several such instances.

Now the three-month period was coming to a close. By now Mune Gowda had quenched his appetites very satisfactorily. Finally he bid his brother to fetch him the finest of delicacies, Brandy and a nice packet of cigarettes. Further he stated that he would leave the place saying Goodbye once and for all.

Accordingly everything was attended to. On the last day Mune Gowda spoke out : "I am Rama Nayak. I belong to Bangalore. About a year ago I had come here accompanied by five friends from Bangalore. We loved hunting birds here. For better 'Kill' we wanted to reach the other side of the tank. While swimming I was caught up by a thick cluster of thorny weeds. I could not extri-

cate myself so easily. Then I cried for help. But my friends had gone ahead. Finally I was drowned. Police complaint was lodged. Channapatna police investigated the matter. After post-mortem my body was buried. All these details, it can be seen, have been recorded. Believe me, all these things happened. I remained single. The girl intended for me rushed to the place here and wept bitterly. If you wish to ascertain facts, go to Bangalore and find out things for yourselves. I am sorry I created trouble for all of you. These three months I enjoyed myself no doubt. Now I should quit, Thank you very much, every one of you." The ghost that had sought shelter in Mune Gowda was now gone off. Once again Mune Gowda started enjoying his normal mental health.

Details related to Rama Nayak's life have tallied perfectly. Now Mune Gowda has been leading a very quiet life. Fortunately he did not land up in the mental hospital as a mental patient. Drugs, shock treatment, psycho-therapy and the like would have nearly killed him. Somehow nothing of the kind happened. Surely Mune Gowda was lucky.

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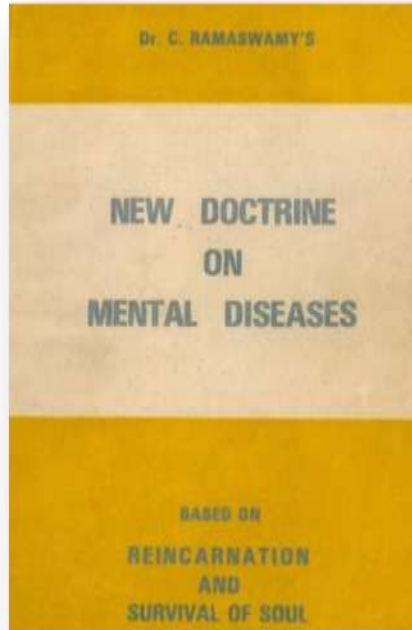
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(5) New Doctrine on Mental Diseases & Review



Review on New Doctrine on Mental Diseases

C. RAMASWAMY.

New Doctrine on Mental Diseases

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Reviewed by Dr. George Mathew

The author introduces himself on the title page as a Medical Hypnotist and Director of Reincarnation Research Centre. He has to his credit a Kannada novel *Sarthakathe*; he edits a Kannada Journal of the same name and an English journal *Punarjanma*. The research centre and all these publications share the same address - 62, Nagarathpet, Bangalore-2.

The reviewer, Dr. George Mathew is Reader in Psychology, University of Kerala, Trivandrum. He is the author of several psychological tests and of many popular articles in both English and Malayalam. He has special interest in para psychology and has publications to his credit in this area also.

The author of this brief monograph takes off from the anti-psychiatry of Laing and Szaz: mental illness is not a disease; psychiatry is a pseudo-medical enterprise; as a science psychiatry is an infant crying in the wilderness; the

present-day psychoanalytic literature is a big junk of anomalies and fantastic vagaries. The author shows familiarity with modern concepts of psychology and psychiatry and also with the traditional Indian approaches. He seems to be well acquainted with some aspects of parapsychology and psychical research. He outlines some of the oft-cited evidence suggestive of reincarnation and existence of soul and takes a bold stand and succeeds in effectively presenting his point of views

The main doctrine presented is that behaviour which appears to be abnormal is the result of *karma* carried over from previous lives and can be seen as normal and relevant in relation to past existence.

Using his intuition, the author asserts that schizophrenia is synthesis of an individual who was absorbed in *Yoga* or *tapasya* in the previous life, becomes aware of his past mission. The catatonic schizophrenic was a *yogi* or *siddha* in his previous life and now is practising *asanas*, oblivious of food, drink or sleep. The paranoid has been a man of God in his past life. Depression is looking deeply into oneself so that one seems lost to this world. Involutional psychosis cases have a sudden revival of the capacity to grasp matters related to the ultramundane spiritual life. They are depressed because they are aware of the accumulation of past *Karma* on their back. A person showing compulsive washing was a *brahmin* who practised untouchability his past life. The hebephrenic schizophrenic had been a clown or joker in previous birth. Fugue is the result of an urge for renunciation and asceticism carried over from last life. The epileptic aspired for spiritual life but retreated. Homosexuals were members of the opposite sex in the previ-

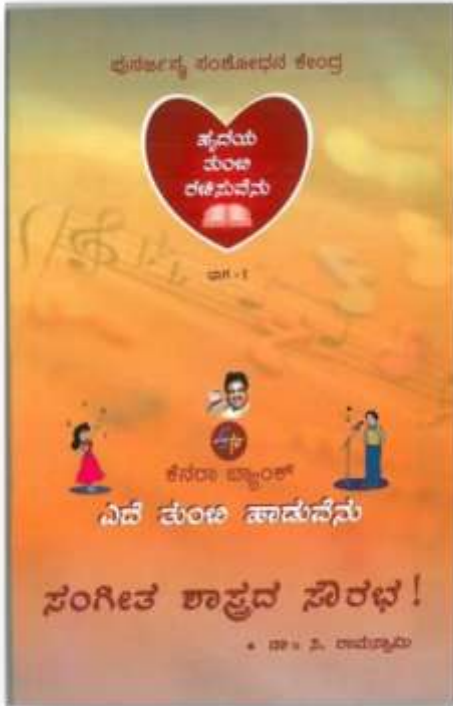
ous life. Voyeurism is the reincarnation of a pimp or a brothel keeper. One who practised *digambarhood* shows exhibitionism in the next life. Impotency and frigidity result from being a widow or widower for a long time in the previous incarnation. The author does not reveal what *he* was during his previous life

Dr. Ramaswami points out the dangers of labelling a person as 'mad'. Instead, people in need of help should be given confidence and reassurance. All mental hospitals should be closed down; psychiatrists and psychologists should give *jnana* therapy in *jnana mandirs*. Therapeutic measures include meditation which dissolves and eliminates *Karma* forces. Suggestion and hypnotic regression from other therapeutic tools. *Karma sanjeevini* are *Ayurvedic* herbs having a vibration capable of nullifying *karmic* forces.

It is not clear why the author calls *karma* as a new doctrines. Also, the *karma* theory does not negate the effect of heredity, early experiences or later environmental factors or the operation of any causative factors linked to abnormality. It only speaks of *karma* as the ultimate cause. It is not necessary to disown established etiological findings to accept the *karma* theory. Research of Ian Stevenson seems to point to experiences of past births as one of the many factors affecting personality adjustment. If certain *Ayurvedic* drugs can nullify *karmic* effects, why should we not attribute such effects to drugs of modern medicine also which have been empirically found to be useful?

The publication can be best characterized as a pamphlet written with the usual vigour and partisan vivacity one often sees in productions of this genre.

(8) BOOK'S PUBLISHED
TO
Resuscitation of human moral values and For Spiritual
revolution to establish a better world order.



CHAPTER III

(1) What is Reincarnation ? & Introduction to Reincarnation

What is Reincarnation?

Reincarnation or metempsychosis, is the transfer, or migration, of the soul from one body to another body. Reincarnation is the concept that souls are continuously reborn in different bodies at different times and places.

Introduction to Reincarnation

When our understanding of cause and effect relationship fumbles, we start attributing it to fate, destiny and the cycle of births. And the human mind is so constituted that it tries to seek a clear defense of such a belief. Thus everything in this visible world is pre-ordained; and it is as much a certainty as the events that flash to our mercurial mind and behavioral pattern. There is no respite nor remission for this eternal activity. And this is an ageless phenomenon, carrying within itself the necessary embryo for all the incidents that are bound to occur. Simply this is what is called 'determinism'.

But how can we put our faith in this philosophy when we witness how this world is subject to continuous flux? In this cosmic design our puny mind fails to comprehend the mystery connected with the course of events such as the reason and place of birth, the kind of parents that one gets and the environmental factors that go along with it. This is plainly because of the obvious but serious limitations of the human mind. That there is a knowledge beyond the realm of reason is something which is indisputable. But even then how can we possibly believe that there is a 'palpable influence' of the planets; the Sun and Moon and the galaxies on the human mind? How can we penetrate this mystery? If there is a chain of relationships between individuals between events, how are we to verify as to their authentic bond? Do we get convincing proof for this impenetrable conundrum? What is the reason for this cycle of creation? In what manner are diverse phenomena interrelated? Do they spring from the same source? Creation is a ceaseless activity. Despite its cyclical nature, there is something eternally fresh and new. Nothing is repeated in the same old manner. It is ideal to accept things as they come to us. None can combat the wheel of time. Human mind is unfathomably deep and mysterious.

It can conceive of many puzzling things. Past and future, in their essence, will open out to a person capable of strong intuition. How extraordinary that the mind could dive in unexplored possibilities of this perpetual creative activity! And this ability is given to man alone, and to no other God's creation.

Who could avert what is destined to happen? Even then man does not stop trying to prevent what is bad or unfavourable. That is man's nature. In case there is success how is the preparation made towards that end? Though mortality is an absolute certainty, longevity as such varies between individuals. Some live to a ripe old age, while some live for some weeks or months, not to speak of still births. The span of life in this infinite multitude presents a dazzling diversity of existence. Is this all a mere a chance coincidence or accident? Do human beings come to this world without any purpose at all? Hasn't there been some tangible design behind this ceaseless motion of birth and death? In the face of these facts how can we be indifferent to the cause and effect relationship?

—As a child enters this world, it does not come here with a vacant mind. It is not a clean slate, several indelible imprints have already been recorded there. Certain traits and tendencies are clearly manifest. Surely there is a definite background for all this. Nothing comes out of a vacuum. Could it come merely from the genetic ingredient alone much less from the genealogy of ancestry? A little reflection ought to convince us that this must have been the result of accumulated impressions of our previous births, which cannot be erased at all. All this goes to substantiate just one vital point: It is not wise to pooh-pooh the theory of reincarnation.

Human beings are born and die some day. This is the law of life. Such a process is not only inevitable but interminable. During the course of the human journey, several impressions accumulate in the individual existence. After the body perishes, where do these subtle micro-impressions embedded in the consciousness go? Such an inquiry gives birth to the survival of the human personality or of some part of it after the body's death, and about doctrine of reincarnation.

If reincarnation is a fact, then it supports the eternal law of Karma explaining the inequalities between a born idiot and a genius born rich and poor, born diseased and healthy, born ugly and handsome. The theory of reincarnation may offer an insight into several features of human personality and biology that contemporary theories do not clarify adequately. The cycle of birth and death is one certainty in Nature's design. Nothing else is as mysterious as this phenomenon. "All that is born is doomed to die. Nothing can avoid death's tread that crushes everything," says Buddha. And the process of creation

renews itself. There is no respite nor remiss in this endless activity. The individual bubble-like identity is engulfed in this ocean of existence. We should try to understand creation against this background of ‘macrocosm and microcosm’.

Where do we come from? Why did we come here? What is beyond death? In what states or planes of existence do we pass through? Is the physical body alone our ‘distinctness’? What subtle ‘force’ of ours takes us into the world of dreams? Why do we experience griefs and joys, pains and pleasures? What are the reasons for such situations? How are our relationships established with others in the world? In turn how do they relate themselves to us? Which cosmic force binds us all either for good or bad? Is it benevolent or malevolent? Hosts of such questions arise in our mind as we contemplate the serious problems of life. We gain no meaning unless we seek answers to these vital questions.

In this regard knowledge, learning and wisdom will enable us to lead a happy and harmonious life. Our present birth is likened to a straw that has been afloat amid the stream of our previous existence. Our nature, behaviour and vision are all coloured by the sequence of antecedents, so declares the holy scriptures of Hinduism. This is verily the doctrine of Karma, as a chain. Many religions of the world propound the theory of Karma. The seers and sages of yore have intuitively realised its principles. Contrary to this we have modern scientific truths demonstrable everywhere. But belief in rebirth is not yet tested in the light of such scientific proof.

Those who have held the theory of reincarnation are not men given to wishful thinking. These were great souls who led a life of purity and perfection, to whatever clime or age they belonged. Just because we cannot understand, let us not run the risk of crying them down. To dismiss them overboard is not a sign of mental health. Let’s keep an open mind. There is an ‘eternal principle’ governing the universe, which none of us can misinterpret, much less cheat. One blunder cannot set another right. This fallacious approach does not bring about any progress. Spurious conclusions ever keep truths, a distant dream! All transactions of the mundane world have the divine sanction. Only those who have developed a super - consciousness can grasp this underlying law.

Every living being preceded by a chain of events, not discernible by ordinary perception. An infinite variety of mathematical calculations will have gone into the making of ‘being’; and the reasons are as varied as they are manifest in the creative and destructive cycle. “Our present lot in this world is the accumulated result of our past life, and so is determined our future course by

our present activity” - these ideas should be thoroughly examined lest we should leap to hasty generalisations.

We have heard a lot about 'Karma'. 'Karma' is a Sanskrit word which means 'action'. Karma is the process of cause and effect, which is associated with our thoughts, emotions and behaviors. Jesus said, "As you sow, so shall you reap". This single statement contains the essence of what Karma is.

Punarjanma is a Sanskrit word. Its English equivalent is Reincarnation. Such a vital subject as Reincarnation, because of its elusive nature and mystifying elements, has eluded even great thinkers. From time immemorial 'man's search in this regard is not much. If at all, any, it is mostly shrouded in superstition and mistaken notions. Curiously though, it is through myths, legends and fables a great deal of material about Reincarnation is manifest. It is the gross effects that we notice, not subtle causes. It is an infinite chain; to unravel the beginning and end of this cycle is beyond the comprehension of man, for obvious limitations. Innumerable instances are available in sacred texts, religious scriptures, theological doctrines and sacerdotal interpretations. But what is wanting is, is the inquiry into these, as applicable to human situations. Symbolism apart, as revealed in epics, stories and poems, there is a need for formulating a theory of reincarnation. Further such a theory, as can be put to test, should be taken up by a close examination of facts that speak for themselves.

In this direction, case histories available today form the basis for such an investigation. Which means a thorough tallying of details for confirmation. It is important to bear in mind, there is neither witchcraft nor black magic. While speaking about the previous births of human beings we take care to avoid false reports, only those that confirm our research undertaking alone shall be published in the editions that follow. And this shall be just one dimension of the endeavour.

Secondly, there is another equally important study that concerns all human beings, and that is, the traits and tendencies of men and women, their peculiarities of character and idiosyncrasies of behaviour. Judged against a wider perspective there is nothing like good and bad, mutually exclusive; the notions of 'normal' and 'abnormal' are again the reflections of our conditioned knowledge. Unless we cross these barriers there is no access to real knowledge, and this is especially true of the human existence which engulfs mirth and misery, pain and pleasure, agony and ecstasy, hell and heaven. No doubt psychology and psychiatry, parapsychology and philosophy have come into being as disciplines. There is something deficient in all these. For, any close inquiry into the human mind can bring up only one-tenths of its mystery. The

rest is locked up within. By what tangible mechanism can we unlock the rest ? What reasons cause happiness or unhappiness ? Where should we trace the symptoms for all the conflicts that the human flesh is heir to ? Do we have hope for the puzzling problems that surround us ? What is madness, or what is sanity ? Can we find out why such maladjustments have taken roots ?

Diverse questions of this category shall be included, as the main objective of the Punarjanma or Reincarnation research. This demands on the part of the investigator or researcher tremendous intellectual courage, moral strength and above all scientific spirit to probe into the problems without bias or false assumptions, superstition or set of doctrines.

All this may sound rather abstract at this stage. Because we are used to such tools that always demand verifiable truths. It is earnestly hoped that a good number of readers will come forward, appreciating this task, to make it going thereby establish a live-dialogue for the betterment of man.



(2) World Leaders opinions on Reincarnation

1. Gautama Buddha On Reincarnation



Samsara - the Wheel of Existence, literally, the “Perpetual Wandering”- is the name by which is designated the sea of life ever restlessly heaving up and down, the symbol of this continuous process of ever again and again being born, growing old, suffering, and dying. (It) is constantly changing from moment to moment, (as lives) follow continuously one upon the other through inconceivable periods of time. Of this Samsara, a single life time constitutes only a vanishingly tiny fraction.

2. Mahatma Gandhi On Reincarnation



Having flung aside the sword, there is nothing except the cup of love which I can offer to those who oppose me. It is by offering that cup that I expect to draw them close to me. I cannot think of permanent enmity between man and man, and believing as I do in the theory of Rebirth, I live in the hope

that if not in this birth, in some other birth I shall be able to hug all humanity in friendly embrace. **- Young India, April 2, 1931**

If for mastering the Physical Sciences you have to devote a whole life time, how many lifetimes may be needed for mastering the greatest spiritual force that mankind has known ? (Ahimsa) For if this is the only permanent thing in life, if this is the only thing that counts, then whatever effort you bestow on mastering it is well spent. **- Harijan, March 1936**

What your say about rebirth is sound. It is Nature's kindness that we do not remember past births. Where is the good either of knowing in detail the numberless births we have gone through? Life would be a burden if we carried such a tremendous load of memories. A wise man deliberately forgets many things, even a lawyer forgets the cases and their details as soon as they are disposed of. Yes " death is but a sleep and a forgetting...."

There is a survival of the Soul after the dissolution of the body. The form ever changes, ever perishes, the informing Spirit neither changes nor perishes. True love consists in transferring itself from the body to the dweller within and then necessarily realizing the oneness of life inhabiting numberless bodies.

-Gandhi's letters to a disciple, The disciple being Madeleine Slade, A British Admiral's daughter, who renounced position and comfort to follow Gandhi New York, Harper & Row

3. The philosopher David Hume : On Reincarnation

The philosopher David Hume said, in his essay of the Immortality of the Soul : 'Metempsychosis [reincarnation] is.... the only [survival] system of this kind that philosophy can hearken to.' Some philosophers, psychologists and thinkers admit that reincarnation is a very sensible idea because it would answer so many questions and problems about human existence.

4. Dr. Bruce Goldberg : On Reincarnation

" If you don't believe in Karma or reincarnation,
don't worry,
probably you will believe in your next life."

5. Buddhist monk Nyanasatta Thera : On Reincarnation

" if we would approach the research of reincarnation with the same importance as given to the research in other fields of modern science, the potential and credibility given to reincarnation would not be regarded so

much as a ‘religion’ but Scientific fact.” Of course it is natural that in order for Western science to accept the proof of reincarnation we have to base our project on the experimental and statistic methods native to this science.

6. Gina Cerminara : On Reincarnation

American born Gina Cerminara is a leading psychologist. She is an authoress of great repute in the realm of reincarnation. The books by her “ Many Mansions ” and “ The world within ” supply abundant material about the wheel of life, and its cycle through many lives. “Many Mansions” is a work specially attempted on Edgar Cayce, and it has evoked considerable interest in reincarnation in the west, and has seen several reprints.

Gina Cerminara’s views on reincarnation are illuminating

“Acceptance of the reincarnation principle throws a floodlight of illumination on the unnoticed background. The landscape so illumined has a strange and beautiful fascination of its own, but its principal importance is that within it can be discerned the slow, winding paths by which traits and capacities and attitudes of the present were achieved. Or to change the analogy, it is as if reincarnation revealed the submerged eight ninths of an iceberg of which psychiatrists had been painstakingly examining the visible ninth. Psychiatrists concur in the view that the major life attitudes of the psyche arise from the unconscious. The reincarnation principle merely expands the scope of the unconscious to include the dynamics of past-life experience,”
-Many Mansions

“Countless men and women of many religious faiths have lived great and even saintly lives, in complete ignorance of, or disbelief in, reincarnation. And yet it seems likely, to present writer at least, that at a certain stage of evolution a knowledge of reincarnation is indispensable for full comprehension of oneself and of life in general. The final redemption of self could hardly be made without a conscious dredging of the past and conscious transmutation of it. Perhaps we have reached a stage of our history where this knowledge is necessary to us otherwise it would not be appearing in many places.
-Many Mansions

Past life recall is one of the most fascinating areas of unexplained human phenomena. As yet, science has been unable to prove or disprove its genuineness.

(3) Review of Historical knowledge on Reincarnation

Many belief systems around the world embrace reincarnation, including Hinduism, Buddhism, Sikhism, Jainism, and a variety of New Age religions. Each religion professes different beliefs about the cause and purpose of reincarnation, but some facts remain consistent.

In most cases, reincarnation is a natural and very important part of the development of a soul; it is the process of struggling against some negative force, such as desire or karma, toward a higher state of being; and it applies to all human beings, if not all living creatures.

What do metempsychosis, the cycle of rebirth, and transmigration of the soul mean ?

Where do they come from ?

Metempsychosis, also known as the transmigration of the soul, is a concept from ancient Greek philosophy. It refers to the journey of the soul from one incarnation (fleshly host) to the next.

The soul is released from the body by death and exists briefly in a pure spiritual state before returning to a new body. The cycle of rebirth refers to the continuous process of transmigration and rebirth that attends the history of every soul.

Plato is considered the “father” of these beliefs in Western thought; however, they are prominent in many Eastern religious systems.

People have believed in reincarnation since ancient times. Since prehistoric times, there have been numerous techniques used to explore past lives. Every religion has an ‘inner teaching’, and within that inner teaching, reincarnation and its evolutionary implications have been accepted as the universal truth. There is sufficient evidence to show that the Hindus, Ancient Celts, the Egyptians, the Tibetans, and the Hebrew Cabalists etc. used past-life remembrance.

Sri Krishna and the Bhagawad Gita :

Sri Krishna said in ‘The Bhagawad Gita’, “ As a man, casting off worn-out garments, takes new ones, so the dweller in the body, casting off worn-out bodies, enters into others that are new ”. He has also said

“The misdeeds of our past lives torment us in the form of illnesses or ailments”. From this we understand how all our ailments have their root cause in past-life actions. This is the fundamental principle on which the entire concept of Past-Life-Regression is based. ‘Past-Life-Regression’ is based on the universal law of cause and effect, which is also known as the Law of Karma.

A person’s past actions affect his or her present conditions. The effect could be on physical health, emotional condition, mental state or spiritual well-being. A few examples of root causes are: unfulfilled desires, thoughts, feelings, emotions, vows, promises, decisions, evasions or traumatic experiences. The root causes are invariably in the past.

The famous encouragement of Arjuna by Krishna, given in the Bhagavad-Gita is as follows :

“ These bodies of the embodied One, who is eternal, indestructible and boundless, are known as finite. . . He who regardeth this as a slayer, and he who thinketh he is slain, both of them are ignorant. He slayeth not nor is he slain. He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered. Who knoweth him indestructible, unborn, undiminishing, how can that man slay, O Partha, or cause to be slain ? As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new. Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away. Indivisible he, incombustible he, and indeed neither to be wetted nor dried away; perpetual, all-pervasive, stable, immovable, ancient, unmanifest, unthinkable, immutable, he is called; therefore knowing him as such thou shouldst not grieve ”.

Patanjali Maharishi :

The ancient Indian sage Patanjali Maharishi, has done extensive work on Past-Life-Regression. In his yoga sutras Patanjali Maharishi called this process of past-life-regression as ‘Prati-Prasav’. It is the process of reabsorbing back to the cause. This means bringing effect back to the cause or the process of involution.

When a child is born it is Prasav. Prati-Prasav means you are born again in the memory; you go back to the very birth, the trauma when you were born, and you live it again. If there is something, some trouble, some problem, then we go back to the original source from where it started.

Because we can go on trying to solve the problem, but unless we go to the roots it cannot be solved.

Effects cannot be solved unless they are forced back to the cause. For example, if there is an unwanted weed and we go on cutting the branches and the leaves in an attempt to remove the weed, we find that more and more branches and leaves take the place of the ones we cut off. To remove the weed once and for all, we have to actually remove the weed from the roots.

Theosophy :

Theosophy has an elaborate doctrine, which has been greatly modified since its inception. It has a wide spectrum of esoteric teaching which involves involution of the monad (soul) and the evolution of the physical vehicle (body) simultaneously in one individual. It uses a language quite different from other esoteric disciplines. Theosophical viewpoints after much modification are now left vague and contradictory. However, these inconsistencies do not alter the theme of moralist karma, intermission and reincarnation. The three tenets of Theosophical thought on karma and reincarnation are (a) these are natural laws that cannot be redeemed; (b) they are for reward and punishment; (c) they are also for guidance, evolution and healing. Memories of past life recalls are extraordinary according to them, because in their view the physical brain and astral brain decompose after death, and therefore these memories are not available except in the higher causal body. So only highly developed people can access their past.

Hinduism:

The first Hindu view is that all souls arose from the Source or Godhead. After many incarnations, they forget that they are divine and that they originated from the Source. But after many incarnations, they learn that they have to realise who they really are (i.e. self-realisation), and from thence onwards the journey is towards returning to the Source. The second view is that we started as being minerals, going through vegetables and animals and finally to humans. It is only the human that can attain self-awareness and with it freedom of choice and responsibility. From then onwards, the law of karma comes into play. After many incarnations (840,000 of them) and after liberation (moksha,) the human soul does not need to come back to earth or other planet for growth. It will now carry on as an angel in the spirit world. These earthly incarnations and intermissions which, are totally guided by karma is called Samsara.

During Samsara, the human soul progresses through four stages :

- (1) Lust (kama) - pursuit of pleasure. The sin here is anger.**
- (2) Materialism (Artha) - The sin here is greed and avarice.**
- (3) Morality, integrity and religiosity (Dharma).**
- (4) Enlightenment (Moksha) - release from Samsara and no more earthly incarnations.**

So one can see that the basic laws of karma and reincarnation are essential for human spiritual growth to return to the Source or Godhead.

The soul before birth possesses a general karmic pool or mass (Sanchita karma) the sum total of karma earned from past lives. He brings a portion of ripe karma (Prarabdha karma) down to earth in this life. It is from this ripe karma that he constructs his plan. Then while living this life he incurs more new karma (Kryamana karma). A small amount of new karma is resolved in this very life, but the remainder is carried over and added to the main pool (Sanchita karma) for the future.

In Hinduism, there is no place for predestination, luck or fate. However, these views on Hindu karma and reincarnation closely influence their attitude towards the caste system (the untouchables must have behaved pretty badly in their past lives). Metempsychosis or transmigration of souls to animals is part of this philosophy.

Buddha :

Buddha is said to have recounted thousands of his past-lives, of which around 550 have been narrated in the 'Jataka' Tales. Buddha asked his disciples to explore their own past lives to gain a complete understanding of the cycle of birth and death. According to the teachings of Buddha, one attains 'Nirvana' or Salvation when one becomes free from the cycle of birth and death.

This religion is another eastern teaching that solidly supports karma and reincarnation. Its doctrine is very similar to Hinduism except on the question of the soul. In Theravada Buddhism, the anatta doctrine is the tenet of its teachings. There is no soul or Atman in man's spirit (Jiva). What is carried over to the next life is not an entity or personality, but a collection of habits, tendencies and characteristics. This lack of Atman is translated into an-atman and finally to the anatta doctrine. This transference is like

“ an almost burnt out candle which lights up a new candle.” That is why in Buddhism it is called rebirth rather reincarnation. Intermission between lives is not elaborated here. On the other hand it is said that Buddha himself was able to remember all his previous lives, meaning that he was able to recognise an ongoing personality through all his lives! In the Jataka stories, metempsychosis is also taught, but there is no surety that Buddha was the source of these stories. In fact, Buddha never wrote a word, and other people wrote everything in the Buddhist literature.

Another small point in Tibetan Buddhism: it is said that a developed lama, called a sprul-sku (tulku), can preserve its personality. This is because he is so developed that his will and power can work against the disintegration of his personality. He can even predict his future incarnation. He writes down and describes the whereabouts of the place and house in which he is going to be reborn. The expert detectives who will be looking for this boy were his former associates. After some divination procedures, these lamas will venture out to look for the boy. The two to three year-old boy will have to recognise possessions and relics of the deceased sprul-sku (tulku). Lastly, Mahayana Buddhism has an added feature of a Bodhisattva ideal. This plan says that a person who has reached the height of enlightenment has a choice to be reborn in order to help his fellow sentient beings towards enlightenment. Therefore the Bodhisattva has the freedom to choose not to reincarnate or incarnate. That means he can postpone his entrance into nirvana to a day when " every blade of grass is enlightened ".

Mahavira :

Mahavira called ‘Remembering past-lives’ as ‘Jati-Smaran’. Remembering of past lives is an integral part of ancient Jain Practices. Jain teachings call the attaining of freedom from rebirth as ‘Kaivalya’.

Tibetan wisdom :

Early Tibetan history contains a wealth of literature on the subject of reincarnation and after life states. One of the most important sources of ancient Tibetan wisdom about reincarnation and the afterlife states is the ‘Tibetan Book of The Dead’.

This book was read to those who were dying when their souls were about to vacate their bodies. Also read during funeral ceremonies, the wisdom imparted was supposed to prepare the dying person to make the transition from life to the afterlife state in a smooth manner.

It also taught the near and dear of the deceased person that they should not hold back the dying person by mourning, but that they should graciously send them on their journey with positive thoughts and emotions.

Compiled in the eighth century A.D., this book is a masterpiece that contains the wisdom gathered over a period spanning many centuries from different Tibetan Masters.

A lot of cases of Near Death Experiences are reported even in modern times where people are found to return to life after being pronounced dead. These experiences are very similar to early stages of death as described by the Tibetan sages.

As the spirits move toward a realm of light, they slough off emotional attachments to their earlier earthly existence. In the process, they may face spiritual beings who guide them, and who present them with a kind of mirror reflecting their life and actions.

Filled at last with peace and contentment, the deceased prepare either to abandon the world altogether or to reenter the cycle of birth and death with higher awareness of the illusory nature of life.

Christian Mystics :

Many Christian mystics have stated that after death, the soul separates from the body and leaves. There are instances of people with Christian upbringing who had 'near death experiences'. They tell us that their spirits entered a 'realm of light' where they were received by 'beings of light'.

They were then shown a complete review (somewhat like a movie except that it took no time) of their all the events of their life and their actions were weighed. This description is very similar to the description given by the Tibetans.

Egyptian Civilization :

Ancient Egyptians believed in reincarnation. They believed that it took 3000 years to complete all lives that one had to live. All this goes to prove that the ancient Egyptians strongly believed in life after death and reincarnation.

Ancient Greeks :

Reincarnation was not an unknown concept to the ancient Greeks. Noted Greek philosophers like Pythagoras and Plato believed in reincarnation and they have also explained about it in their teachings.

Pythagoras is believed to have remembered and described many of his past lives. Some of the lives that he recounted were as : a Trojan warrior, a prophet, a peasant, a prostitute, and a shopkeeper.

Evidence form prehistoric times :

Though reincarnation has been studied scientifically only during recent times, the possibility that we live many lives has been accepted on faith since ancient times. If one studies the ancient indigenous cultures of Africa, Asia, North America, South America and Australia, one would find ample evidence that reincarnation was one of their core beliefs.

It can be seen that evidence of the belief in reincarnation can be found in people of diverse cultures, from different parts of the world and even people from vastly different time periods - modern, medieval, ancient, prehistoric etc.

There is enough anthropological evidence on survival of human personality and the theory of reincarnation. During the primitive period it must have gripped the minds of the people in some form or the other, as obtainable through excavations.

Since the dawn of civilisation, the idea of survival and reincarnation has taken root, as clearly manifested in religious and theological doctrines.

Today there is ample material about the subject-offering rich material for further investigation and research.

World Religions mostly provide the base for belief in survival and in reincarnation; curiously though, it is through myths, legends and fables that we get certain fascinating things related to the subject, innumerable instances are available in sacerdotal interpretations, sufficient enough for evolving the framework.

References to survival and reincarnation occur in the Vedas and Upanishads of Hinduism. In Oriental countries, it is Ancient India that occupies a relevant position in this respect. Especially survival and reincarnation form the core of Hindu, Jain and Buddhist religions.

Establish World Peace and Resuscitate Humanity

Survival of the human personality after mortality has been one of the important questions that psychical research too, of late, concerns itself with. If it should survive, would it discarnate itself for some time, and then reincarnate or what becomes after that is an absorbing inquiry?

This aspect has attracted the attention of all great thinkers through the ages. For that matter we could include all philosophers of every clime and country through the historical period.

Certain postulates and assumptions were attempted by Pythagoras, Plato, Empedocles, Julian, Leonardo da Vinci Paracelsus, Giordano Bruno, Wilhelm Von Leibniz, Benjamin Franklin, Wolfgang Von Goethe, Shelley, Victor Hugo, Ralph Waldo Emerson, Giuseppe Mazzini, Richard Wagner Henry David Thoreau, Louisa May Alcott, Walt Whitman, Friedrich Nietzsche, Thomas Edison, Paul Gauguin, August Strindberg, Lothar Burbank, Sri Arthur Conan Doyle, Henry Ford, Hume, Kant, Schopenhauer, Lessing, Fichte, Piet Mondrian, Carl Jung, Charles Lindbergh who could either endorse the idea of reincarnation or speculate such a possibility.

Transmigration of souls has been accepted as a plausible theory in order to support the rank inequality and chaos that surround human existence in matters of morality and gross injustice - besides the multi-faceted evil that combats with the good, thus giving a seeming explanation to the diversity of the creative processes in the life cycle, as applicable, especially to the human existence.

Turning to the contemporary philosophers Mc Taggart, Broad and Ducasse discern in the theory of reincarnation, the necessary formulation for substantiating the idea of survival.

That is to say, the character and virtues of the individuals, their innate traits and tendencies of behaviour, and all those things that make them would pass on to the next lives after death.



(4) Rebirth of Civilisations

Irving Cooper's "Reincarnation" has been considered as a classic of the Modern era in its unfoldment of the mysteries related to the eternal principle of reincarnation. The most significant contribution made by the author lies in his ability to interpret and substantiate the civilisations through the historical ages by the application of the concept of reincarnation

He endeavours to see the upheavals in the tidal waves of civilisations, the flourish and the decay, the new growth and form as an eternal cycle.

According to the author, the British Empire is a synonym of Ancient Rome in its colonial expansion, in its tendency to make its power felt everywhere in the realm of politics, socialisation and governance of the affairs including legal administration and massive architectural designs.

France, for that matter, is a variation of Ancient Greece in its imaginative glow, love of beauty and Nature, intellectual alertness and alacrity.

Isn't the Romantic poet John Keats a possible reincarnation in England ever trying to appreciate the glory and grandeur of Ancient Greece.

English statesmen like Macaulay, David Hume and Gibbon could be looked upon as the Great Senators of Ancient Rome.

Isn't it likely that the spirit of Vedantic philosophy gets its lease of life on the Continent of Europe through the works of Hegel, Fichte and Kant, with all the essential gems intact.

In the same breath we could cite the example of Schopenhauer as a case of recalling of Buddhism.



(5) Scientific Survey on Reincarnation

There have been quite a few theoretical assumptions about the concept of reincarnation. Sometimes logical thinking too goes to add to strengthen the belief. A few people look upon reincarnation as primitive magical thinking, or as an expression of man's faith in the permanence through the cycle of births and deaths. Perhaps this could be seen as a genuine attempt to overcome man's fears of death and the unknown.

Not till recently the memories of previous life were considered seriously. At such times the strong tendency was to attribute some blind beliefs, mental abnormalities and above all culture-bound-conditioned values to such situations. Those who had been brought up in an environment of such ideas and beliefs took strong interest in digging out many hidden things related to previous life. Thus opinions and views have been sharply divided, and it is very difficult to get people accept this like a scientific statement, demonstrably verifiable in a laboratory.

However, reports of cases of rebirth started attracting the attention of the people sometime in the late 19th century. Invariably it was children less than 5 years of age that spontaneously remembered details of previous life. Sometimes two or three lives were also recalled, though rather rare. A few of these reports made their appearance sporadically and it was only after 1890 that these were considered fit enough to be included in books for general consumption. Curiously though, they were also interpreted purely from the point of view of spiritualists.

Research in reincarnation through hypnotic regression was quite an accidental development. De Rochas hit upon the clue of regression about earlier life in 1893. Again in 1904 he was quite successful in regressing a young lady of 18 years of age to her birth. Feeling confident about this, he suddenly decided to take her back to a possible previous life. This enabled the hypnotist to try out this technique on other subjects to establish the fact of reincarnation. (De Rochas 1911, mentioned by Ducasse 1961)

Many hypnotists have succeeded in matters of regression. The kind of investigation made by them offers illuminating information. For that matter we do find an excellent variety. But it required the genius of Professor Ian Stevenson of the University of Virginia to give the concept of reincarnation a major turn. His objective analysis of spontaneous recalling makes the study of reincarnation enjoy the reputation that there is truth in all the findings. It is not

mere episodes and anecdotes that matter here but things that deserve scrutiny and the faithfulness of the reports.

Even though no scientific proofs that meet laboratory standards of repeatable exactitude in favour of Reincarnation are offered at present, Reincarnation Research Centre at Bangalore is conducting a research to give scientific validity to Reincarnation by trying to photograph one's previous existence in detail such as friends and relatives, building and places, events and experiences from person claiming remembrance and also from others through Thoughtography.

The only type of evidence available at present to show that we were living some days, months or years or decades before is that of our remembrance (memories) having lived at that earlier time. This recalling is coherent, and related to the facts that stand the test of verification. Further the remembered gets all these details in a mood for having lived at that earlier time, in such and such a place. Add to this there is the reproduction of circumstances in such a regression for having done certain things then also for undergoing some experience rather unique in nature, quality and sequence.

Similarly, there are hundreds of persons who now claim to remember having lived on earth a life earlier than the present one. Fascinatingly though, on verification of such instance many persons were able to remember events and identify their kith and kin and others from their previous lives and tendencies, physical features or scars similar to those of the claimed previous personality. Such instances are not only convincing as evidence but offer us, broadly speaking, diverse varieties of manifestation wherein we may identify the primary ones elucidating the doctrine of previous existence.



CHAPTER IV :
Compilation & Review on Reincarnation

By

The Former Editor of Sarthakathe & Punarjanma Monthly Journals
On the investigation done by Reincarnation Researchers throughout
the World

**1. Different Varieties of Rational, Compelling Evidences
Confirming Reincarnation that are available
to World Reincarnation researchers
by their investigations**

The types of reincarnation cases came across by Dr. Ian Stevenson and his assistants around the world, and also other esteemed researchers all around the Globe is reviewed as follows.

(A) NATURAL WAYS

1. Spontaneous recalling of rebirth memories in children
2. Information given by a person about himself or another person's previous existence through clairvoyance and trance readings
3. Information given by dead persons through dreams and visions
4. Astonishing innate talents and abilities - child prodigy cases
5. Phobias and Special preferences possibly related to previous births
6. Momentary revival of previous existence or Déjà vu
7. Revelation of previous existence through meditation and Astrological methods and yogic ways

(B) INDUCED METHODS

8. Induced by drugs

1. Details of previous existence induced by the use of certain drugs.

9. Induced by hypnosis

1. Past Life Regression through hypnosis

CHAPTER V :
(2) Investigation and Publication done on Reincarnation
by
researchers in India & outside India on
Spontaneous recalling of rebirth memories
through Natural Ways

Introduction

Spontaneous Recollections of rebirth memories

The seven types of spontaneous recollections are :

(1) Recognition of places at first sight :

Guilfoyle had a survey and found these percentages: 35% never had, 50% had once or twice, and 15% more than twice a feeling that they had been there before. Muller (1970) found that 6% of his subjects had intense feelings of recognition at the first visit. This must be differentiated from déjà vu, which does not point to a past life. Deja vu is more like the consciousness moving ahead of the body.

(2) Recognition of people at first sight :

This is quite common, but one must not jump to conclusion too quickly. Liking or disliking someone at first sight may not be past life experience. An intense affinity or mutual affection, which developed spontaneously, may be a relationship from the past. Certainly love at first sight is from the past. Uncommon familiarity and being totally comfortable with the other person are good pointers. Intense hatred at the first meeting is also a good possibility of a disagreeable past.

(3) Recognition in Dreams :

Dreams are not a common way in recalling past life. This is because we mostly forget our dreams, which are also pretty unconvincing as evidence. Unless it is a recurring dream, which should also be lucid (that means we know that we are dreaming) and vivid. The accompanying emotions are also intense, and we can describe the details years later. When one dreams of one's past life, the person is usually in the dream, but not when dreaming of other people.

(4) Recollections triggered by objects, photos and books :

Almost anything can trigger a recollection, and it may end up in a dream. Lenz found that 9 out of 127 cases had memories triggered by listening to some music, seeing a painting or an object.

(5) Recollections triggered by a similar situation :

This is rare but it happens, as we are told that we repeat the same mistakes, life after life.

(6) Recollections under extraordinary circumstances :

The conditions from which a memory can arise are (a) during a life-threatening accident, (b) under anesthesia or semiconscious (c) under great stress and strain as in war or other activity that entails lack of sleep, (d) depression and despair due to a great loss.

(7) Spontaneous Recollection :

Many well-known people do proclaim their past incarnations, but without proof they were treated with little credibility.

Cases of children who claim to remember previous lives (cases of the reincarnation type) have been investigated in various cultures. In recent years, nearly 6000 cases have been reported to the Division of Personality Studies at the University of Virginia. Nearly 2700 cases have been investigated, and many of them have been published, by Stevenson and his associates. Most of the reported cases (78%) have been investigated in Asian countries, although a few cases have also been reported from Western cultures.

The subjects of these cases generally start speaking about a previous life between the ages of 2 and 4 years and stop making spontaneous references to that life between the ages of 5 and 8 years. Their statements often include the names of places and persons associated with the deceased person whose life they claim to remember, lives which more than half of the children state have been terminated violently. Examination of their claims revealed that the frequency of a violent mode of death of the previous personality was far greater than that of the general population in their respective countries.

Four features, namely, the age at first mention of a previous life; the age at which the child ceased to spontaneously talk about the previous life; the recall of the mode of death by the subjects; and the higher frequency of violent modes of death in the previous personalities, have been reported

among cases from almost all cultures in which they have been investigated. In addition, most subjects show behavioral features that correspond with the actual or expected behavior of the previous personality but that are incongruous with their present circumstances. Some of the subjects also have birthmarks or birth defects that correspond with primarily fatal and sometimes nonfatal injuries on the bodies of the concerned deceased persons.

An analysis of 856 cases in six cultures, namely Burma (now Myanmar), India, Sri Lanka, Lebanon, Thailand, and the United States (non-tribal cases), revealed that persons corresponding to the statements of subjects were identified in 576 (67%) cases. These cases refer to are called as “solved.” ones. One third of the cases, however, remained unsolved, including many in cultures where memories of a previous life are considered desirable or are even encouraged. For example, only 32% of the cases in Sri Lanka are solved, even though most of the people of Sri Lanka believe in rebirth. In India, where Stevenson first started his investigations in 1961, nearly 450 cases have been reported and investigated. Most of these cases came from North India; only seven cases came from South India. Dr. Satwant Pastiche joined Stevenson in 1973 and have investigated or participated in the investigation of over 450 of the cases, either in collaboration with or independently of Stevenson or his associates. During the course of her investigations, she learned about a few cases from different states of South India and have investigated seven of these sufficiently to make a comparison with cases in North India. Hinduism, a religion in which reincarnation is a principal tenet, is the main religion of both North and South India.

Methods of Investigation

The methods of investigation essentially were interviews with several firsthand informants regarding both the subject as well as the previous personality’s sides of the case. Depending upon availability and cooperation, on the subject’s side of the case, they interviewed the subject, his or her parents, grandparents, siblings, and neighbors, or anyone who had heard the subject make statements directly or who had witnessed certain unusual behavior in the child at first hand. On the previous personality’s side of the case, they interviewed this personality’s relatives, friends, neighbors, and other persons who qualified as firsthand informants. In addition, they also examined written documents (horoscopes, birth certificates, etc.), whenever available, to check the accuracy of dates of birth.

General Behavioural characteristics of cases of apparent recalling of rebirth

The following are the general characteristic features noticed by the study of thousands of reported and investigated cases of apparent recalling of previous births by various Centre's in different countries.

1. Children less than 5 years of age, normally experience recalling.
2. By and large, memories crowd in during the ordinary waking state. Of course, in some cases it can be clearly seen how some extraordinary stress and strain, harsh treatment sudden calamity, or an operation or chronic illness would precipitate the occurrence of apparent recalling.
3. Characteristically though, these subjects desire to go back to their abode of previous birth, express their longing to live in the midst of 'kith and kin' (who, now of course, are no better than strangers except for the fact of disclosure of verifiable details of blood relationships) either for a short duration or permanently.
4. Identification as to the details of person, and place such as the name of the former person, town, site of residence, house number, and descriptions of the rooms, etc., is amazing.
5. In a number of instances the child is asked to reach the place of apparent recalling, unaided, to recognize its blood relations and the child was able to recognize accurately.
6. In most cases, persons who suddenly remembered their previous existence lived in a different town, In very few cases in a different country. While in just a few instances they lived in the same town or village as recalled.
7. In a handful of instances the supposed reincarnation took place in the same family or among close neighbours of the former family.
8. Besides recalling, there are recorded cases of individual's Coming out accurately as to the nature of their lives in their previous existence, their agonies and frustrations, particular situations and trials, unnatural and premature deaths, if any, Violent and ghastly occurrences, etc.
9. Usually memories of previous births: occur spontaneously irrespective of the sex.

10. Normally memories begin to fade away when children attain the age of 8 or 10 years.

11. Tallying of details as regards the faithfulness of reports in all their certainty; and the possible inference that such a recalling was not a phenomenon of ordinary means.

12. Invariably in all cases of investigation neither the parents nor the rememberer had visited the home of the previous person or had any access to knowledge about him before experiencing any recall.

13. Familiar response in matters of relationships depending upon the degree of intimacy and the nature of training while addressing kith and kin, and persons of acquaintance.

14. Attitudes and approaches to the problems and people as befitting the placement while in previous existence - for example in all experiences shared : of tears and joy, affection and resentment, fear and feeling, - and so on.

15. Houses, places of visit and similar things identified as they existed at the time of verification, that, is as they had been and were remembered by those who had seen.

16. Behavioural patterns reproduced identically bringing of all mannerisms, habits, skills and similar traits as acquired during the course of previous personality. In some instances this “ carry over ” or “ the residual traits ” being possessed by the individual over a period of time for some years could be noticed.

17. Exhibition of a certain talent or prodigious virtue or skill in the life of the present period despite the absolute absence of an environment of that nature; evidently the manifestation of such special abilities could be clearly seen as the effects of previous existence whether it may be the case of acquisition of several languages, the proficient learning and skill associated with certain trade and profession.

REVIEW OF INVESTIGATION

All available evidence springs from those whose recalling is spontaneous, and this has invariably happened in the case of young children whose bearing on reincarnation makes the claims associated with events of past lives - in close correspondence with people and places, whose identification can't be questioned. What is surprising is the mode of remembrance and the operative

part of it in small children ! Sometimes, though rather rare, several lives get themselves related in a series !

Reports of cases suggestive of rebirth started appearing only towards the latter half of the 19th Century, though of course, in a very inconspicuous manner. Sporadic reports as such came to be known during the early part of the 20th Century. These were mostly single case reports and were never published anywhere in a systematic manner. The reasons are not far to seek-such things had not yet taken root through printed material although people by and large spoke about some of these things in their own way. And there was still another strong reason for the lack of popular conviction-most of the reports published between the 1890's and 1960's were published in books, written from the point of spiritualists. The 'spiritualism' connotes something which may frighten people, since it involves primarily 'mediumship', or employs exorcism, and so on. May be that must have been the real reason for the slow growth of literature on reincarnation. Hence such things fell outside the domain of traditional psychical research. Eventually, on account of strong proofs, the theory of reincarnation developed itself as part of modern parapsychology. Ever since William James first analytical attempt at some of the intricate problems connected with the human mind, over a hundred books have been published on Reincarnation as on today.

Fielding Hall, an English civil servant who lived amongst the Burmese published 6 brief case histories of Burmese children who recalled their previous lives in 1898. In 1924 another book worth the name was published, containing a variety of cases of Asian and European origin. This was indeed a milestone in as far as the reproduction of the reincarnation type was concerned. As such many original letters and papers and documents came to light with greater vehemence.

Shirley published an important book in 1932 which included many interesting cases, often cited by Delaine. It was in this publication that the case of Nellie Forster was first reported in St. Louis. What Delaine omitted was described in some detail by Globe-Democrat, India did not lag behind in this area of exploration on reincarnation. Rao Bahadur Shyam Sunderlal made a systematic investigation for the first time in the country during the year 1922-23, and furnished reliable material on rebirths. Four cases were reported and published by him in 1924, in the reputed French Journal "Revue Metapsychique".

K.K.N. Sahay, an advocate by profession at Bareilly, brought out a booklet covering seven cases in favour of reincarnation. One of the cases was

about the previous existence of his own son, Jagadish Chandra by name. S.C. Bose published a book which included 14 cases in 1959 for which material he had studied in depth in the late 1930's. Professor B. L. Atreya of Banaras Hindu University brought out a volume on Parapsychology in 1957 wherein he devoted a section exclusively to reincarnation, offering in one instance a complete and self-contained account of the reincarnation type which he had personally investigated.

Ian Stevenson is a notable name in the history of reincarnation. A major turn took place after his advent on the scene in the 1960's. His investigations, so far published reveal a rich treasure of material that needs to be grasped thoroughly about the possibilities of reincarnation.

“The evidence for survival from claimed memories of former incarnations ” published by Ian Stevenson in 1960 has attracted the attention of the parapsychologists of the world. In this book he examines certain cases of children and adults given to recalling their past lives for a critical assessment. Herein he records 44 cases quite typical of the phenomenon of reincarnation along with the allied features that accompany former lives. We find in this document 44 cases representative of different nationalities. The study under investigation, as seen in the work, goes as follows: 18 cases are drawn from India, 5 from Burma, 6 from Italy, 3 from the United States of America, 2 from Belgium, 3 from England and 1 each from Greece, Cuba, Mauritius, Japan, France, Syria and Canada. There is Splendid variety in the distribution wherein 38 of the rememberers recalled life as persons belonging to the same sex as in the previous existence, 6 as those of ‘the opposite sex in relation to their past lives. Further explanations offered in respect of Katsugoro from Japan, the case of Laura Rayand from Italy, the recalling of Shanti Devi from Delhi, Eduardo Espluguscobrero from Havana, Pradhu Khairti from Bharatpur (India), Robert from Belgium, Alexandrine Samana from Palermo Sicily, form the very core of Ian Stevenson's work. Part II of the book is specially devoted to the analytical treatment of the subject matter, primarily correlated to the evidence, in order to find out whether there are other possibilities for this recall (along with other possible explanations) such as fraud, racial memory, extra-sensory perception, precognition, retrocognition, possession from a surviving personality.

In another publication by Ian Stevenson in 1966, “Twenty cases suggestive of Reincarnation”, he deals with what are called ‘on the spot investigations’ of reported cases, analysed to their source, logical roots and findings. In detail he goes into the cases of Prakash, Jasbir, Sukula, Swarnalata, Ravi Shankar, Mallike, Pramod Shama – all from India. There are case studies of Gnanatillake H.A. Wijeratne, Rajith Makalanda from Sri Lanka, and cases of Martha, Paulo Lorenz from Brazil, Jimmy Severson, William George Jr,

Charles Porter, Norman Despers, Henry Elkin, Derck Pitnov and Corliss Chotkin Jr are taken from South Eastern Alaska and quite a typical case of Imad Elawar from Lebanon.

Ian Stevenson is of opinion that in evaluating memories of former incarnations, the problem consists in judging whether someone clearly living once died. If pursued with sufficient zeal, this may contribute decisively to the question of survival.

Dr. Ian Stevenson has in his recent writings brought out a lot of further details about reincarnation type in a set of three volumes wherein ten are taken from India (vol I), ten from Srilanka (Ceylon) (vol II), and ten cases from Lebanon and Turkey, (vol III). By the middle of the year 1982, he had come across as many as 1984 cases of actual instances of reincarnation, from different parts of the World. As on to-day there are more than 6000 cases in the Division of Perceptual Studies at the University of Virginia School of Medicine.

Now we will study the Investigation and Publication done on Reincarnation by researchers in India and outside India on Spontaneous recalling of rebirth memories in children.

Investigation and Publication done on Reincarnation by researchers in India & outside India on Spontaneous recalling of rebirth memories in children through Natural Ways

By

- (1) Dr. C. Rama Swamy**
- (2) Dr. Satwant Pasricha**
- (3) Sri H. N. Banerjee**
- (4) Dr. Ian Stevenson**
- (5) Dr. Erlendur Haraldsson**
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PUNARJANMA MONTHLY JOURNAL REINCARNATION CASES

A few typical case histories of Spontaneous recalling of rebirth memories in children that is instances of recalling of previous births by person about himself as another identified person.

(1) CASE OF SHANTI DEVI

Surpassing all bounds of human comprehension, and yet so very credible, the amazingly verifiable case of Rebirth of Shanti Devi was reported exactly 80 years ago.

Though sensational in its outward appearance, it was grounded in hard-core facts when the veracity of experience was questioned. We are left with no doubt as to its authenticity, and Shanti Devi's experiences of pre-existence and re-birth confirm well in their basic, and essential details.

This was investigated in 1936 by the International Aryan League of Delhi which consisted of members known for their critical intelligence, competence and wide learning.

And in 1937, when this report first appeared, people at large were made to think seriously about instances of rebirth and their validity to the present existence. Not only did the leading Indian newspapers but also those abroad published this, as a spectacular event.

Shanti Devi was born on 12th October 1926 in a small village near Delhi. She belonged to the traditional Hindu family. Even as a child of 3, she started narrating certain major events of her previous birth, which astounded and puzzled her parents. It was in 1912 that her past life had begun, coming to a close prematurely young in 1925. Whatever occurrences, related to this span of life, came to her Memory vividly: and as though habituated to that kind of living she intensely busied herself in recollection. Her home town in her previous birth was Muttra. A town sixty miles from Delhi.

Since there was this revival of the past, she expressed her eagerness to go there. She looked sullen and rather disappointed even at the slightest symptom of indifference on the part of her parents about this Matter. Frankly, she wanted to meet all her kith and kin, friends and well-wishers at Muttra. she persisted in requesting her parents to take her there for a meeting. The details she described about the house and the members connected with the family seemed to have emerged out of the heart of an inmate who must have certainly lived together under that roof.

Not in a mood to disregard the child's longing ultimately the parents agreed to take Shanti Devi to the city of Muttra. Before they started they made some correspondence.

A grand uncle of the girl was called. Shanti Devi gave him the address of her husband in the previous birth. She said that her former name was Lugdi and she was married to a cloth merchant Called Kedarnath Choubey. She also stated that she died ten days after giving birth to a male child. Now inquiries were afoot. A letter was posted to her 'husband'-Pundit Kedarnath. Surprisingly though, there was prompt response from Pundit Kedarnath of Muttra. In his letter he had suggested to the inquiring party to get in touch with his relation Pundit Kanjimal who was employed in Messrs. Bane Mal Guitar Mal, Delhi. Besides he wrote a letter to this relation of his to interview the child, Shanti Devi. Now the pursuit started in right earnest.

At this point of time Kanji Mal was brought into her Presence. There was instantaneous recognition as far as Shanti Devi was concerned. Not only did she recognise and Place him as the younger cousin of her-husband but answered the minute and intricate questions put to her. Moreover, there was an absolute fidelity to the several details and these were the solid facts of an intimate nature Naturally this created a stir, and the inquiring committee was roused greatly to probe into all the facts, events and experiences of Shanti-Devi Past life. Now the committee, the parents and Kanji Mal called Pundit Kedarnath, to Delhi. At this request, Pundit Kedarnath made a trip from Muttra to Delhi, accompanied by his present(second) wife and the ten-year old son to meet Shanti Devi.

At the, very first sight of Pundit Kedarnath Shanti Devi recognised her husband most spontaneously. She was suddenly moved by the figure of her son, (of her previous birth) and began to shed tears because of separation. A long discussion went on. Shanti Devi's recollections were genuine. Her statements about marital life tallied in their essential nature. Pundit Kedarnath found it absolutely impossible to distrust anything she shared, that only a wife would. In the face of such accurate experiences, Pundit Kedarnath was not only overwhelmed but acknowledged that Shanti Devi was certainly his life partner and companion, in her previous existence. He was attached to his dear, wife of his; her death was a bolt from the blue. Later he reconciled himself to second wedding. That was how things had happened, as though inevitably.

Now a totally fascinating thing took place - as the outcome of the meeting and family conversation - Shanti Devi strongly expressed that she would like to go back to Muttra, along with her 'husband'. She mentioned the several particulars related to the location of her house, etc. About the surrounding regions, she was correct in her description: Vishrant Ghat, the temple of Dwarakadish where she offered flowers to the deity regularly, which only the former wife of Pundit Kedarnath alone could have known vowing herself to such a religious life.

There was another 'disclosure of fact which startled everyone there, When She said that she had hidden one hundred rupees underground, Which amount was ear-marked for Dwarakadhish. Now the time was ripe for a real scrutiny of this statement, in its factual position. Often She longed for going to Muttra. The parents of Shanti Devi couldn't help noticing it in her ways of expression. Now they thought they could take her to Muttra. In addition, the inquiry committee of 15 members persuaded the parents to give the girl an opportunity to go there. Therefore all of them started off for Muttra.

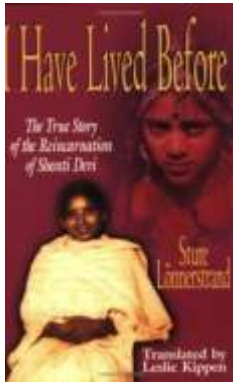
As the train reached the platform of Muttra Railway station, the child Shanti Devi shouted with joy : “My dear Muttra....My dear Muttra”. An elderly man by name Babu Ram Chaubey, dressed in typical Muttra style, had come there to receive the party.

The moment Shanti saw this person, she rushed to him, bent low and touched his feet - and she stated that the person was no other than her brother-in-law, elder brother to her husband. Of course, that was true. The eye-witnesses present there were pleasantly surprised as well as stunned. It seemed as though it was an act of instinct, everything so natural and homely. Further surprises were awaiting ! The place was a familiar one to Shanti. She directed the Tonga driver along the roads like the one who had been living there. No difficulty whatever in taking the roads, and the turns to reach the house.

During the course of this trip towards home, the members of the committee asked her many interesting questions associated with the city of Muttra. Answers were made satisfactorily. Shanti Devi went through every test successfully, and there was hardly any flaw about the description she provided. Now she was taken to the Dharmashala. In a twinkle of an eye she recognised her ‘brother’ of her previous birth. He was in his twenties now. She also saluted her uncle-in-law who happened to come there then. This was no babble of the child there was no fabrication of any kind. It was impossible to dismiss anything she said as mere jabbering’s or partings of a girl, over worked in her mind. Later when she was taken to her domestic set up she expressed her shock and dismay at the absence of the well in the courtyard. As facts would go, there was a well all right, but a stone slab had been put on it, covering the top completely. She felt happy when Kedarnath lifted the stone and showed her the well water. She was also able to identify Chaubey’s old father. After this Shanti Devi was taken upstairs; and there she ran to that spot where she had hidden one hundred rupees, underground. She dug up the hole in haste to take her money out. But she was disappointed since there was no money. Now confessed Pundit Kedaranath that he had removed that cash after his wife’s death, now reincarnated in the form of girl Shanti Devi.

The party then proceeded to the parental abode of Shanti. While the girl recognised the former parents among 50 other persons and kissed them giving details of her filial love, they sank into continued sobs. It was not a small job for the spectators to wean the girl away from her parents, of the previous birth. Shanti Devi's meticulous narration of the ‘parental love’, she received from her parents, testified to it wholly. No exaggeration at all. For that matter it was a scene reconstructed from the depths of the past. she used idioms of speech common in Muttra Vishrant Ghat was another place she frequented. Surprise

after surprise made Shanti's parents (of this birth), members of the officially constituted committee, her 'husband' and others watch and verify details only to get convinced of the truth.



The investigation into reincarnation as it is currently carried out in a scholarly responsible way, was for the first time brought to the attention of Western investigators by Dr. Ian Stevenson in 1960. In that year he wrote an article about the evidence for survival after death, based on claimed memories of previous lives. The case of Shanti Devi is an example of such a case. Stevenson's approach has earned much respect in the West. However, apart from Stevenson, an important part of reincarnation research is also being carried out by other Western investigators, such as H.G. Andrade, Erlendur Haraldsson, Peter and Mary Harrison, and by Asian researchers such as Jamuna Prasad, S. Pasricha, K.S. Rawat and Godwin Samararatne.

(2) CASE OF PRAKASH

Refer to

CHAPTER II : Page No. 37 to 41

(3) CASE OF SANTHOSH

Srikanth Kathur is a native of Poona. He has set up his family at Bellary, since he happens to work as Manager at Sandur Iron Ore Works, forty miles away from Bellary. A son was born after a succession of three daughters on 11-9-1964. That was a jubilant day for Mr. Srikanth and Mrs. Srikanth since a son was born to the family. The couple felt supremely happy about this event and named their son Santhosh the symbol of their joy and fulfillment. No doubt

the son brought his parents immense joy during the first two years of his childhood. Then started a turn of experiences much to the startling fear and a near disappointment to these loving parents. For Santhosh divulged certain things, as a child of about a year and a half, which sounded almost incredible, but true on verification. It all happened like this-

Once the parents were travelling by bus with their son. During the course of the journey, the boy began behaving in a strange manner. The whirring sound of the engine, and whenever the bus stopped with a jerking sound, the boy seemed to suffer from a great shock. When the engine was switched off, he felt relieved of the suffering. Quite naturally, the parents grew not only a little worried but alarmed. It happened repeatedly, and there was no doubt whatever that the boy was terribly upset by the whirring sound of the engine at a halting point. The parents were unable to unearth the mystery surrounding the boy's apprehension and sudden change in his reaction to the sound. Some months passed by.

The boy was nearing 3 years of age. One day he called his father to come near him, and raised the curiosity of the father saying that he would tell him a story. Santhosh's father grew anxious since his son, though hardly a kid, said so in earnest. With all eyes and ears the Father sat down to listen. Santhosh said: "Papa do you know where my home is? It is not this. Believe me, I have my home in Bombay." Though half-exasperated, Srikanth told Santosh: "No, my dear ! This is your home. You were born here. Don't forget it." To which the boy promptly argued: "It cannot be so. This is your property. My house with several storeys is in Bombay city. There are two lifts to it. Besides, we have a fine garden over there." Srikanth found this explanation breath-taking and was taken aback. Rather in a persuasive and coaxing voice, the father continued: "All right, my son. I hope you will take me there !" Pat came the reply : "Why not, Papa? Surely I'll take you to my place. You needn't worry about it. I know the road that leads us to the bungalow. We have to pass through quite a few roads to reach it. Close by there is a sweet-meat stall, you now. Yes !". Santhosh said all this in a determined tone, and he did not fumble in giving out these details. This was too much for Srikanth Kathur, and least did he expect that a child of a boy like Santhosh would be able to speak in that manner so assertively. Now he started wondering whether his son was recalling the events of his past life. For him there was nothing else but to speculate only about that possibility. Not containing himself any further, Srikanth asked Santhosh coolly : "Well dear, let me know who live there." The boy felt very enthusiastic to narrate: " Why, my wife lives there at home. I call her Rajani. She is very beautiful. She has a mole on her forehead. Normally she covers it with the fringe of her sari. She loves me so much and calls me Pankaj. We have four children. I had my own business. It was a big establishment. Many people were

working there. I used to speak in Hindi with my servants and there were several of them. Out of respect, they used to address me Sait Pankaji. In my safety locks I have kept a big treasure. I had two cars, one green and the other bright cream. One morning I was taking my children to school in my car. A vehicle was streaming along from the opposite direction. It collided with my car. My arm was cut in two, and saw profuse bleeding....then came here to your house. You understand !” On listening to this tale, Srikanth was dumb-founded and asked the boy when all this happened. For a while, Santhosh started counting with his fingers. But he was not able to say when exactly this incident took place. Because the right answer did not flash to him. Possibly that part of the matter had grown dim in his revival of past memory.

Having been inspired by the son's narration Srikanth made a trip to Bombay to find out the veracity of the details accompanied by Santhosh. The search was not fruitful although there was some sort of residential address on hand. The kind of sweet-meat stall that the boy had mentioned was not easily traceable. Not being able to locate the spot, they returned home. At this time the boy was five years of age. Another two years rolled on. Somehow Santhosh lost that power of recalling of past events. However much he tried, he could not clutch at even one single situation of his previous birth. Gradually this act of reminiscence faded away completely. Simultaneously the kind of phobia he had as a child too vanished without any medical treatment. He was no longer morbid about the sound of the engine much less scared of travel. This particularly gave Santhosh's parents tremendous relief, and they felt happy.

After looking up our insertion, about Reincarnation Research Centre, in the Indian Express, Srikanth Kathur started corresponding for further details. Once he had come down with his son Santhosh to visit our Centre. During the course of our talk, he said, as predicted by an astrologer, that Santhosh would start reminiscing once again when he came of age.

(Santhosh's photograph had been published in the Indian Express, Sunday edition 27-4-69 covering all details about the boy's past life.)

(4) CASE OF PRAMOD

The remarkable case of a 5-year-old boy who recalled detailed events from an Indian man's life, as documented by Ian Stevenson.

Paramananda of Moradabad breathed his last on 9th May 1943. Nine months and six days later, exactly on 15th March 1944, he was born again as Pramod at Basuli Patna. Moradabad was a town about a ninety miles northeast of Bisauli.

Babu Bankilal Sharma Sastri was working as Professor in Basuli Patna of Baden District during the year 1944. At that time his wife gave birth to a second child in the family on October 11, 1944, in Bisauli, India. And that was Pramod Sharma.

When Pramod started babbling, one could notice certain words at regular frequency. That was a strange language to the parents. However, the words that he uttered were: Mohan, Moradabad, Mohan Brothers, and so on. When Pramod was about two and a half, he began telling his mother not to cook his meals for him any longer because he had a wife in Moradabad who could cook. Between the ages of three and four, he began to speak in detail of his life there.

The child could see some transactions of the business world, such as buying butter for household purposes and biscuits for his delight. Whenever he happened to be there, he would enter into a soliloquy saying that he possessed a big biscuit concern at Moradabad. And he often told that his factory was far bigger than any other factory at Moradabad. Further he contradicted his name too, and wondered why he was called Pramod. Because he disclosed that his name was Paramananda and that could be verified.

Pramod tended not to play with the other children in Bisauli but preferred to play by himself, building models of shops complete with electrical wiring. He especially liked to make mud biscuits which he served his family with tea or soda water. During this time he provided many details about his shop including its size and location in Moradabad, what was sold there, and his activities connected to it, such as his business trips to Delhi. He even complained to his parents about the less prosperous financial condition of their home compared to what he was used to as a successful merchant.

He described several businesses he had owned and operated with other members of his family. He particularly spoke of a shop that manufactured and sold biscuits (cookies) and soda water, calling it "Mohan Brothers." He insisted that he was one of the "Mohan Brothers" and that he also had a business in Saharanpur, a town about a hundred miles north of Moradabad.

Pramod had a strong distaste for curd, which is quite unusual for an Indian child, and on one occasion even advised his father against eating it, saying that it was dangerous. Pramod said that in his other life he had become seriously ill after eating too much curd one day. He had an equally strong dislike for being submerged in water, which might relate to his report that he had previously "died in a bathtub."

Supplying a few details, he created an uneasy surprise to his parents at home for he declared that he was a married man at Moradabad and father of sons and daughters, had wife, brothers and sisters. Moreover, He was anxious to see his family again and frequently begged his parents to take him to meet his kith and kin who loved him greatly and who were worried bitterly without him. His family always refused his request, though his mother did get him to begin school by promising to take him to Moradabad when he had learned to read.

Hardly at six years of age, he narrated that he was a chronic patient of gastritis in his previous life and he died on 9th May 1943 at Saharapur. To strengthen the facts of his antecedents, he revealed that his brother B. Mohanlal was a well-known caterer, still flourishing there at Moradabad.

According to this information, it was this very Paramanand whose life came to an end on 9th May 1943, and reincarnated now as Pramod in the family of Prof. Babu Bankilal Sharma Sastri. Parmod's parents never investigated or tried to verify their son's claims, perhaps because of the Indian folk custom that children who remembered a previous life were fated to die early.

In course of time, all this of Pramod's previous birth came to be known to many at Basuli Patna, of whom Raghu Nandanlal was one. Out of curiosity he inquired of his relative at Saharapur whether there was any truth behind this declaration. There was no shadow of doubt about this background. News of Parmod's statements, however, eventually reached the ears of a family in Moradabad named Mehra which fit many of the details of his story. The brothers of this family owned several businesses in Moradabad including a biscuit and soda water shop named "Mohan Brothers." The shop had been started and managed by Parmanand Mehra until his untimely death on May 9, 1943, eighteen months before Parmod was born.

Parmanand had gorged himself on curd, one of his favorite foods, at a wedding feast, and had subsequently developed a chronic gastrointestinal illness followed later by appendicitis and peritonitis from which he died. Two or three days before his death, he had insisted, against his family's advice, on eating more curd saying that he might not have another chance to enjoy it. Parmanand had blamed his illness and impending death on overeating curd. As part of his therapy during his appendicitis, Parmanand had tried a series of naturopathic bath treatments. While he had not in fact died in a bathtub, he had been given a bath immediately prior to his death. Parmanand left a widow and five children—four sons and one daughter.

Naturally this startling event reached the ears of Mohanlal. Being thrilled at this occurrence, and without losing anytime whatever, in the summer of 1949, Mohanlal set out to Basuli Patna to meet Parmod who was a little under five years old at the time and to meet his parents. When they arrived, Well, Prof. Bankilal Sastri described all that had happened to the son during the past two or three years, and his obsession with that chain of life at Moradabad. At this stage, Mohanlal could not suppress any longer his deep desire to see the child, and talk to him. However, Just then Parmod was away with his family relations in a far off village and no contact was made. Nevertheless, Mohanlal extended a warm invitation to Prof. Bankilal to visit Moradabad with his son Pramod as early as possible. It was just the case with Prof. Bankilal too, for he strongly desired to verify every bit of detail furnished by his son Pramod.

So very responsively, he assured Mohanlal that he would make the visit on Independence Day, 1949 accompanied by his son, since that day he would be free from work. On Independence Day, 1949 Parmod's father responded to an invitation from the Mehra family and took him to Moradabad to explore his son's compelling remembrances first hand. As agreed upon, Mohanlal was eagerly waiting for Prof. Bankilal and Pramod at Moradabad Railway Station.

No sooner did father and son get off the compartment than Pramod rushed to Mohanlal at the sight of him. Then he hugged his elder brother Mohanlal deeply and tenderly, and shed tears of joy. Among those who met Parmod at the railway station was Parmanand's cousin, Sri Karam Chand Mehra, who had been quite close to Parmanand. Parmod threw his arms around him weeping, calling him "older brother" and saying, " I am Parmanand." (It is common for Indians to call a cousin "brother" if the relationship is a close one, as was the case for Parmanand and Karam.)

All of them started off towards Mohanlal's residence in a Tonga. Parmod then proceeded to find his way to the "Mohan Brothers" shop on his own, giving instructions to the driver of the carriage which brought them from the station. On the way home, Pramod noticed a big building and identified as the Town Hall, much to the amazement of all around him. Curiously enough, that was the very first visit of Pramod to Moradabad. Besides, the boy shouted with joy that his house was not far off from that point, which was quite true. As one of the tests in the stride, Mohanlal had instructed the tongawala earlier to drive the carriage fast at Mahanlal & Brothers, the business concern carried on jointly in the name of the brothers. The moment Pramod noticed that he passed by the shop, he cried aloud to the driver to take him back to the shop.

Yes, the tongawala did so. Entering the shop, he complained that “his” special seat had been changed. (It is customary in India for the owner of a business to have an enclosed seat—a gaddi—located near the front of the store where he can greet customers and direct business.) The location of Parmanand’s gaddi had in fact been changed some time after his death. In the shop, Pramod looked at it for a while, and then started straight to the house opposite to it. That was the house where he lived in his past existence. Before entering the threshold, he bowed reverently. Right opposite to him too was the room where he worshipped his favourite deity, decorated with flowers and chandan and other sandal-wood products. As he stood there, he was overwhelmed. That again was the room where he kept his treasury and worshipped Goddess Lakshmi. Later at Parmanand’s home, Parmod recognized the room where Parmanand had slept and commented on a room screen that he correctly observed had not been there in Parmanand’s day. He also identified a particular cupboard that Parmanand had kept his things in as well as a special low table which had also been his. “This is the one I used to use for my meals,” he said.

Then what followed was too deep for words. He inquired of his wife and children and all the dear ones of the family with such love and affection that they were not only touched by the scene but speechless because of the close affinity that existed in the bond of relationships.

Now was the time of excitement as well as of exasperation. When Parmanand’s mother entered the room, he immediately recognized her and addressed her as “Mother” before anyone else present was able to say anything. He also correctly identified Parmanand’s wife, acting somewhat embarrassed in front of her. She was, after all, a full grown woman and he was only five, though apparently possessing at least some of the feelings of an adult husband. When they were alone he said to her, “I have come but you have not fixed bindi,” referring to the red dot worn on the forehead by Hindu wives. He also reproached her for wearing a white sari, the appropriate dress for a Hindu widow, instead of the colored sari worn by wives. Parmod correctly recognized Parmanand’s daughter and the one son who was at the house when he had arrived. When Parmanand’s youngest son who had been at school showed up later, Parmod correctly identified him as well, using his familiar name, Gordhan. In their conversation Parmod would not allow the older Gordhan to address him by his first name but insisted that he call him “father.” “I have only become small,” he said. During this visit Parmod also correctly identified one of Parmanand’s brothers and a nephew.

Nothing that Pramod depicted could be discredited., They were compelled to acquiesce to all those experiences of the past. Now Pramod recalled, more or less, a recurrent incident at home almost every day. And

that was how he drank lemon juice sitting in the hall, sharing several things with the members of the family especially, his elder brother Mohanlal. This narration brought, tears to all of them.

Then Pramod expressed his desire to go to the shop. Once inside Parmod asked, “Who is looking after the bakery and soda water factory?” This had been Parmanand’s responsibility. As he entered there, he explained in a nut shell - how aerated water was manufactured at the factory. In fact, this was the very first time that he had come across a machine used for the purpose. In order to test his knowledge, and this was done on purpose, water supply had been cut off. Seeing this, Pramod quickly pointed out this fact and instructed that the machine should not be used when enough water did not flow into the pump. Without any assistance, he located the disconnected nose and gave instructions in its repair.

After this inspection, Pramod set off to meet his relation Karam Chand who was running a leading restaurant there. What attracted Pramod all the more was the first floor raised on the building. Suddenly he exclaimed : “During my previous life, there was just the ground floor.” Needless to say again that this was also a fact.

Parmod showed a striking knowledge for the details of Parmanand’s world. While touring the hotel the Mehra brothers owned in Moradabad, the Victory Hotel, Parmod commented on the new sheds that had been built on the property. The Mehra family confirmed that these had indeed been added after Parmanand’s death. Entering the hotel Parmod pointed to some cupboards and said, “These are the almirahs I had constructed in Churchill House.” Churchill House was the name of a second hotel the Mehra brothers owned in Saharanpur, a town about a hundred miles north of Moradabad. Parmanand had, in fact, had these cupboards constructed for Churchill house during his life. Shortly after Parmanand’s death, however, the family had decided to move these cupboards to the Victory Hotel.

On a visit to Saharanpur later that fall, Parmod spontaneously identified a doctor known to Parmanand in that city. “He is a doctor and an old friend of mine,” he said. During that visit he also recognized a man named Yasmin whom he insisted owned him (Parmanand) money. “I have to get some money back from you,” he said. At first Yasmin was reluctant to acknowledge the loan, but after being reassured that the Mehra family was not going to press for repayment, he admitted that Parmod was quite right about the debt.

News of Pramod’s reminiscences spread like wildfire. Many important people of Moradabad gathered in no time. They took him to some places

around the town, especially to those places that Paramanand visited; and to their utter astonishment, Pramod not only identified them but also gave out very relevant facts of his visits during the past existence - Banks, Meston Park, Service Centres and so on. To top it all, he called on the customers and recognised them individually. Then it was decided that Pramod should narrate his reminiscences to an assembly at Arya Bhavan on 16th August, that is, the very next day.

Prof, Bankilal disclosed how his son Pramod had started growing reflective even as a boy of three. He gave many instances of his son's involuntary acts of reminiscing. In all this, the father pointed out, Pramod did not falter in the least. Everything he said was sober, balanced and self-confident. Crying a halt to further exploration, Prof. Bankilal took his son Pramod to Basuli Patna, while asleep, on 17th August.

**It is true that most people find this kind of thing incredible.
If they still disbelieve, in the face of facts, God bless them !**

(5) CASE OF SHOBHA RAM

Giridharlal Jat, a resident of Rajhalpur village belonging to Musafar District in Uttar Pradesh, had a son called Jasbir and he was 3 and a half years old in 1954.

After an attack of small-pox, the boy died in May during the same year. Since it was very late in the evening, the parents as well as relatives thought of burying the dead body the next morning.

Something supernatural happened during the night. To the utter amazement of one and all, the dead boy started breathing. They made themselves absolutely certain that the boy had come back to life. What a boon it must have been for the boy was restored to the parents, as reborn. It took some time for him to recuperate. But to the dismay of one and all, the boy had lost his power of speech.

Suddenly, as if by magic, he started speaking without the least difficulty. Though speech was regained, the boy's behavior was not as of before. His language, action and gestures were strange to the core, which fact created a lot of uneasiness to parents. Every day the boy displayed something or the other which did not become of a boy of that family. Naturally the parents were driven to doubt, anxiety and desperation.

How could they ever divine such a possibility as the soul of a dead villager, a little away from Rajhalpur, had entered the body of Jasbir. The climax reached when Jasbir emphatically refused to eat anything served at Giridharlal's residence. The boy's parents were bewildered at this turn of events. Further he advanced an argument that as a Brahmin he could never bring himself to eat in the house of a Jat. This caused great alarm and despair to the parents. For that matter, the boy went on a fast for some time. Out of compassion and concern for the boy, the parents got the food cooked by a Brahmin neighbor. Then it became a regular arrangement, and Jasbir's father paid the charges for the food so supplied.

Now Jasbir narrated many incredible things: First, he denied that he was Jasbir, the son of Giridharlal. Second, he declared that it was the soul of Shobharam, that had entered his body, the son of Shankarlal Thyagi of Vehedi village, who was poisoned by a debtor while he attended a wedding. Third, he expressed his deep inclination to get back to his home village. All this past history made the boy's parents breathless with horror. Jasbir's father deliberately tried to suppress the narration for quite some time but to no avail. By now the people of the village had come to know that Jasbir ate only when the food was being cooked by the neighboring Brahmin woman. This went on for about two years without a break.

Once Mrs. Salma Ravi Dutta Shukla of Vehedi visited her parents in Rajhalpur. The moment Jasbir saw her, he rushed to her and affectionately called her auntie. In fact she was her aunt in Jasbir's previous birth, that is, during the life span of Shobharam. Being struck with wonder, Mrs. Salma Shukla questioned the boy in several ways to get at the antecedents. Shobharam, now in the body of Jasbir answered all her queries satisfactorily that there was hardly anything left for Mrs. Shukla to interrogate him further. Add to this he reeled out the addresses and incidents of all those friends and well-wishers and relations with such certainty that the people around were quietened.

As Mrs. Salma Shukla returned to Vehedi village, she reported all that had happened, to her husband first and to the members of Thyagi's family. The details that Jasbir had furnished relating to Shobharam, the way he was poisoned, and how he vomited in the cart while returning home, and finally how he collapsed tallied in every bit. Yes, in May 1954, Shobharam had breathed his last falling from the cart, half-way through his trip back to his home, after having attended the wedding dinner. But that Shobharam had died of poison, put in the sweets by the wretched debtor, was never known to anyone. This information raised a series of doubts, and no doubt a great deal of curiosity to probe into the incident skillfully.

Once Ravi Dutt Shukla himself happened to come to Rajhalpur. Then he met Jasbir to test certain things for his own curiosity. Undoubtedly it was Shobharam who was speaking in the physical frame of Jasbir. He greatly wondered whether such things could ever happen at all. Ravi Dutt Shukla returned home. Encouraged by all this information, Shobharam's parents and others made a journey to Rajhalpur. On seeing these people, Jasbir recognised every one of them, as only a kinsman would do. Even the manner of speech was undeniably of Shobharam's. Now all of them felt convinced that Shobharam himself had taken to the body of Jasbir.

There was another test ahead, Jasbir was asked to travel by train from Rajhalpur to Vehedi railway station. This had been arranged at the instance of the Manager of a sugar factory at Vehedi. On sight of Vehedi railway station, the boy got off the compartment. Of course he knew that he was proceeding to Thyagi's residence. Without the slightest difficulty he passed through the roads and finally reached the house to the wonderment of all the spectators. Then he rushed to meet Mr. and Mrs. Ravi. Dutt Shukla. On his own he went to them, without anybody guiding him. It looked as though that Jasbir (Shobharam) had known every nook and corner of Vehedi village, and he stayed there a couple of days. People were taken by surprise when he started mentioning some guarded secrets too, as only accessible to the inmates of the family. In brief all those who met him at Vehedi were very sad when Jasbir returned to Rajhalpur. His attachment to Vehedi was so great that he often went there with the permission of his 'parents'. Nothing gave him greater happiness than spending a couple of days in Thyagi's household, Strangely enough, the man., alleged to have poisoned Shobharam, turned up and paid Rs. 600 to Jasbir to clear his criminal conscience. it is said that he never wished to pay this amount to Shobharam's Children!

According to Jasbir, the soul of Shobharam had entered his body. This was done at the instance of a 'divine vision' that Shobharam experienced when he was about to breathe his last because of poisoning. Further he often said that this vision appeared in his dreams too.

Jasbir regularly visited Vehedi. Of course, everytime he stayed at Thyagi's house Shobharam's children, showed Jasbir the same kind of respect and affection as they would to their father. Marriages in the family were being celebrated in consultation with him; and his suggestions were valued invariably. That was the status accorded to Jasbir.

Personally, Shobharam was a Brahmin of inner discipline, quite conversant with Brahminical culture and practices. Now in Jasbir's case, these traits and virtues had continued. There was nothing in him which would betray that he

was a Jet, in speech, food habits and character. Many intelligent people have testified to this after closely examining Jasbir's case as has been studied not only by Indians but also by westerners.

All this may sound funny, incredible and baseless, but there is sound proof of fact supporting the truth. Nothing is concocted here as fantasy. Many western psychologists have recorded Jasbir's case as metempsychosis that is Shobharam's journey into another body.

(6) CASE OF MRIDULA

What marvelous recalling is Mridula's case ! Indeed there is abundant material available about this lady since she is our contemporary and a resident of Bangalore City now. Such an accomplished housewife, and she has a Master's Degree in Political Science to her credit (She was doing M.A. in Hindi when she passed way in her previous birth.)

A girl was born on 31st July 1949 at Nasik in a Brahmin family. She was christened Mridula. As misfortune would have it, her father died just a few months after. The poor mother had to move to Dehra Dun working as a teacher for livelihood. Now the baby girl was hardly 2 years and 3 months old, once the mother was playing with her child in front of their house. Then an unusual event happened. Someone came in a car, and that was a lady. She parked the car opposite to this house. On seeing the lady who got off the car, Mridula rushed to meet her and very affectionately addressed her as "Mummy ! Mummy !" whereas the lady did not pay any attention to this. Perhaps she presumed that some child just approached her for something, and nothing beyond. The child felt very sad since her loving call was not responded to. She felt hurt and reported certain things to her mother which startled her as the narration went on. She said decidedly thus :

"I have parents over there, a younger sister and quite a few friends. It is a big bungalow where I was born then. There are eight elephants and many servants. A posh car and beautiful lawn and dogs. Oh, all so lovely ! Let me go there once and meet all of them." As the girl expressed her deep desire the mother was rather stunned at all this. She started fearing whether the child had been affected mentally, by chance. Of and on Mridula used to recall some of these things, and a few weeks passed by during the period. As if by magic or as a god send a situation opened itself to the greater relief of the mother.

A great 'yagna' was organised at Dehra Dun. Many brahmins had gathered there on the occasion. Mridala's mother too attended it, accompanied by the daughter. When the ceremony was drawing to a close, the sight of an

elderly lady sitting with two of her daughters caught the attention of Mridula. In haste the girl dashed to them, took out the garland from her neck, and now put it round the necks of those who were in front of her. Pleased by this noble sentiment, the lady spoke tenderly to the child: "How sweet of you, baby ! you are very good!" Suddenly Mridula, with a glow of recognition in her eyes said, "How is it mummy that you don't seem to recognise me ? Am I not your daughter ?" Without waiting for any reply she now turned to the young lady and addressed her thus : "Look ! you are my younger sister. I am Munnu, your elder sister. Why don't you talk to me? The other one (the one born subsequently) I do not know." Further Mridula supplied other items of information relevant to placement and recognition. She also disclosed that her other name in her previous life was Medha.

All this fascinated the people around Mridula. Now she was taken in a car to the house of her previous birth. The moment the car stopped in front of the gate, she exclaimed: "This is our home. There, you see, Father is standing". That was true, and this gentleman was taken by a big surprise as Mridula started identifying many people and objects. She entered the room where she breathed her last, and said many things connected with her disease then. The climax came when she said a few other things : "How is it a new fan has been fixed? What a pity I could not take my M.A. Examination because of my horrible illness ! My books are all here in the almirah. Oh, there are a few clothes of mine still in the wardrobe".

Now the parents could not but believe that this girl Mridula was their daughter in her previous life who passed away about seven years ago. It was a very touching scene. They shed tears of joy and felt also sad at the turn of strange events like this. There was no question or disbelief in this.

The girl, hugging the mother, further reported what she experienced as she left this world : "Mummy, believe me, the moments of my death were very bad. Suddenly I started feeling that a certain numbness enveloped my entire body. That was not for long. My limbs turned no better than dead wood. Some excruciating pain gripped me so hard that I ceased to think any more of my body. A spirit like thing shot up in my body like a great bird in flight. Actually I hardly realised whither I was going. A floating feeling pervaded my 'being'. As I went higher and higher in the ethereal regions. I came across many beautiful and dazzling objects. There I saw people living happily together and without any care whatever. For some time I thought about you and wept bitterly. Then what happened next I do not remember."

Coming to the down-to-the-earth matters Mridula inquired of her friends and Shuklaji, the popular figure at D.A.V. College. It was an act of spontaneous reminiscence on the part of Mridula.

Medha had died of throat cancer in her previous birth. She was twenty then, in 1945, when she could not take the final M.A. Examination. In her former existence, Mridula had been born in an aristocratic Vysya family. Now during the present birth, as has already been pointed, out she happened to be born as a daughter in a middle class Brahmin family.

(7) CASE OF H. FIELDING

A little girl of 7 has left a very well-documented account of her previous existence. The story of her past life was really a complex one. All details related to it have come off accurately on verification; time, place and people - and this girl had been far removed from all of them during her present birth. However, the story runs as follows :

In her previous incarnation H. Fielding Hall had been born as a man, running a marionette doll. (well, for example, she could fit up strings and manipulate them quite correctly. Strangely though, she had never known anything during her present life about a marionette doll, much less seen it ! This girl clearly stated: “ I married four times. Out of four wives, two died early. Then the other two were poles apart in their character. The one I divorced, and the other was a dearly attached darling wife. Both of them are still alive. The wife whom I divorced was a horrible woman, full of wickedness and criminality. Once she took up a chopper and cut me on the shoulder.” Surely the scar on that spot was very much there as birth-mark on the shoulder of the girl on verification.

Asked why the girl (he, in the past life) could not live with the first wife, the answer given by her was rather naive : “Well, you know All this happened in my past life ! That's all gone Besides this, the girl provided such accurate details as regards places and people of her former existence that there was not even the slightest doubt as to their veracity.

(Source : “ The Soul of a People. ”)

(8) CASE OF GENERAL GEORGE PATTERN

Now let us see how General George Pattern's life had been spread over six earlier lives as recalled. This famous U.S. Military General who fought

Establish World Peace and Resuscitate Humanity

during the world war II had been credited for possessing tremendous subconscious memories", capable of recalling with effortless ease six earlier incarnations. How varied are the lives could be seen as under :

(i) He was an eminent pre-historic warrior who ever “battled for fresh mammoth and warred for pastures new.”

(ii) A Greek hoplite who fought bravely the Persians of King Cyrus

(iii) A soldier during the reign of Alexander the Great at the time of Siege of Tyre

(iv) A legionnaire known for his bravery and prowess with Julius Caesar in Nothem Gaul

(v) An English knight at the famous battle of Crecy during the Hundred years' war

(vi) A Marshal during the Napoleonic wars “When one laughed at death and members, trusting in the Emperor’s star.”

This record might sound rather strange because in all six previous lives George Pattern had lived the life of an army man.

(Reference : David Wallechinsky cites this example in his work : “ The Book of Lists ”)

(2) Investigation and Publication of Dr. Satwant Pasricha :



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**(A) Essential Details of the thesis on 45 cases of
reincarnation by
Dr. Satwant Pasricha**

Nearly 450 cases of children who claim to remember previous life have been professionally investigated by a clinical psychologist Dr. Satwant Pasricha in India. The cases were investigated primarily by means of interviews with first hand informants for the subject's side of a case and for that of the concerned deceased person, if such a person has been identified.

She has been awarded with a doctoral degree for her thesis on 45 cases of reincarnation by Bangalore University. She has been on the staff of NIMHANS, Bangalore and is said to be a close associate of Ian Stevenson. The design of her thesis is interesting in that she has considered cases as belonging to different religious groups, to different regions and to different linguist and also to different sexes.

Essential Details of the thesis on 45 cases of reincarnation submitted to Bangalore University for doctoral degree by Satwant Pasricha are as follows : Satwant Pasricha her thesis presents in 76 investigated cases of spontaneous recalling of rebirth memories in children all belong to India. Among them 43 from Uttar Pradesh, 18 from Rajasthan, 4 from Delhi and 11 from Punjab. After getting news of their rebirth stories she met all of them with in a period of 1to18 months. Out of 76 cases she got the details of only 60 cases. The 16 cases details were not available for the following reasons. The people supposed to give the details of their memories were already dead or they had forgotten details as they became too old to remember the details. Some persons were not just interested to give details because of the fear that this news may adversely affect their childrens marriage prospects.

Again out of 60 cases, only 45 cases were fit enough to give detailed information required for an investigation. Out of them 24 from Uttar Pradesh, 15 from Rajasthan, 4 from Delhi and 2 from Punjab. The following are the general characteristic features noticed by the study of 45 cases investigated.

Almost all Children remembered their past lives between the age of 2-4 years and their rememberences faded when they reached the age of 6-8 years. They were all born in ordinary cities and villages. Many of them had unnatural and premature deaths, or Violent and ghastly deaths etc. They were able to tell their mode of death. In about 85% of the 45 cases examined; the details of such persons, place of birth, name, town, residence, house number and descriptions of the rooms, etc., were successfully identified and the results were amazing.

In a number of instances,when the child was asked to reach the place of previous residence unaided, to recognize blood relatives the child was able to recognize accurately. They were able to demonstrate their habits, skills and similar traits as acquired in their previous personality.

One of them told that she was queen of Bhutan in her past life, the other another one told she was a cat, one more told she was a dog. Some were having connection with divine persons and few were also having connection with devils and they are taking their suggestion while giving details of their past lives. In some cases their souls entered the bodies of dead persons to live again, others after death they were reborn in a new body.

The change of religion

Mridula was born a Vysya woman in her previous birth, whereas during her present existence, she is born of Brahmin parents. For example, a Hindu Thakur during the present life, it is reported, was a Muslim by birth during his

previous existence, whereas a Zoroastrian now had been born a Hindu in his previous life. There is still another evidence of two Jains reincarnating as Hindus during this life. And yet another Muslim in the past, now born as a Hindu. Out of 45 cases 41 were Hindus, 2 were Muslims, 2 were Sikhs. 5 persons have changed their religion in this life from past life. The change of religion is 11.1%. The point to be remembered here is just simple - that is the possibility of change in respect of religion and caste.

The change of caste in religion

Among 41 cases of rebirth as Hindus, some Brahmins of past have taken birth as Kshatriyas, vayas and sudhras. Some Sudhras of past live now taken birth as Kshatriyas, Vayas and Brahmins. Some Kshatriyas, of past live now taken birth as Sudhras, Vayas and Brahmins. Some Vayas of past live now taken birth as Sudhras, Kshatriyas, and Brahmins. Many of the past life persons now taken birth in their own Hindu caste and sub-caste.

The change of Places - State and Nationality

Out of 45 cases 40 were born in their own states, Five people are found to have been born in different states in India, and one person in an altogether different country. Two persons born in Delhi during the current existence are discovered to have been born in Punjab and the other in Bihar during their previous life; Two persons who had their past lives in Rajasthan are now born in Madhya Pradesh. Another person born in Rawalpindi (Pakistan) in his past life is now born in Punjab (India).

The change of Language

In 45 cases their language changed according to their religions, castes sub-castes.

The change of sex

Among 45 cases of rebirth 30 were males and 15 were females, one female in the past life now taken birth as male that is sex change.

The marital status

Among 45 cases of rebirth 38 persons were married, 11 persons were died before marriage. In the present life 5 are married 40 are unmarried.

The professional status

Among 45 cases of rebirth 38 are childrens and are studying. Out of other 7, one is a carpenter, one is police constable, one is businessman, two are workers and other two are farmers.

Certain happenings occurring in family at present do have some influence on the reborn person belonging to that family in the previous existence.

This may appear rather strange. But facts as such substantiate the truth of such an assertion. Here is an example, as investigated by Dr. Satwant. The story runs thus in her thesis, “Investigated cases of claimed memories of former incarnation”:

A child was born on 11-12-1940. When it was hardly 8 days old, it uttered a pathetic cry of ‘Ma’, and groaned like that for a day. Both the parents were wonder struck at this inscrutable phenomenon. Again when the child was 4 years old, for no reason it started weeping and appeared dejected as though a great calamity had befallen and started crying the whole day saying that “ my wife has died”, “my wife has died”. Now the parents felt really helpless and did not know what they should do with the child.

After a few months the child got spontaneous recalling. It revealed that its previous birth had taken place at Rawalpindi, in Pakistan. On verification many details tallied to be true and authentic. When the child let go the cry repeatedly ‘Ma’ (When it was hardly 8 days old) that very day the child’s mother of the previous birth had died; Again when it felt hopelessly dejected on a certain day when the child was 4 years old as mentioned earlier - the wife of the previous birth had passed away.

This clearly shows the happenings in one’s previous family at present do have influence on the behavior of an individual simultaneously.

(B) Summary of Reincarnation Type Cases investigated in South India

The sample consisted of seven cases; four subjects of the cases came from Karnataka, and one each came from the states of Andhra Pradesh, Kerala, and Tamil Nadu.

- 1. Anuradha from Karnataka**
- 2. Hemant from Karnataka**
- 3. Radhika from Karnataka**
- 4. Sunil from Karnataka**
- 5. Padmavathi from Andhra Pradesh**
- 6. Santosh from Tamil Nadu**
- 7. Suresh from Kerala**

Four subjects were males and three were females. All the subjects were Hindus. With two exceptions, all subjects claimed to remember having been Hindus in their previous lives; in one case, the subject remembered the life of a Muslim; and in the other case, she was unable to know the religion of the previous personality. Hence, there was one case of a difference of religion between the previous and the present life. Ratio of solved and unsolved cases in South Indian Reincarnation Type Cases. In two of the seven (29%) cases, a deceased person corresponding to the child's statements was identified; as she mentioned earlier, she call these cases "solved cases." However, a majority (71%) of the cases remained unsolved; Of the two solved cases in South India, one subject (Radhika) was thought to be the reincarnation of her own paternal grandmother. The other subject (Padmavathi) remembered a life in a place about 365 kilometers away from the place in which she was born. The two families concerned in the latter case belonged to different castes and did not know each other prior to the development of the case.

Unusual Behavioral Features of South Indian Cases

In addition to the universal features displayed some of the subjects displayed more than one of the types of unusual behaviors that are frequently seen in the North Indian cases also. These included a precocious interest in sex; behavior appropriate for the opposite sex or behavior appropriate for a subject of a different religion; unusual dietary habits; phobias; special interests and talents.

Precocious Interest in Sex

Two of the subjects showed a precocious interest in sex. Santosh, the subject of an unsolved case in Tamil Nadu, remembered having died in a vehicular accident. His family reported that from a very young age he used to get attracted to plump and fair-complexioned women. He would pinch them on the waist if the waist was bare. One of the subject's aunt was fair, and he preferred to sleep with her when she visited the family. When sent to school, Santosh would sit with the girls and asked his teacher to bare her breasts. His parents were so embarrassed about his behavior that they had to take him out of the school for a year, and later they had to send him to another school. Furthermore, Santosh refused to wear underwear at night, although none of his siblings ever refused to wear it. While lying down with his grandmother, he would touch her private parts and showed a tendency to masturbate. His mother was sure that Santosh did not have a chance to witness anyone in such sexual activities. Since the corresponding previous personality could not be identified in his case, Dr. Satwant Pasricha cannot say what connection, if any, Santos's precocious sexual behavior had with the few statements he made about a previous life. It is certain, however, that it was unusual in his family and that he had had no obvious model. Another subject, Sunil (a boy of Karnataka), used to become excited at the mention of word "marriage" and became shy when he

spoke about his wife of the previous life. While sleeping with his mother, his behavior suggested that he wanted to have sex with her. This behavior compelled his mother to consult a clinical psychologist available at the place in which she was working. She was sure that the subject had had no opportunity to watch anyone engaged in sexual activity. Like many of the North Indian cases, in both of these cases, the previous personalities were said to have died young in vehicular accidents. This means that they were in the age group of maximal sexual vigour.

Behavior Appropriate for the Opposite Sex

There was one case of a subject who had experienced a sex change. The subject of this case, Suresh from Kerala, remembered having been a female in the previous life. As he started speaking about a previous life, he insisted on wearing girls' clothes and also demanded earrings and other ornaments. He did this so often that his sister, who was 10 years older than he was, bought him a pair of earrings; he wore his sister's frocks and skirts for a few months. Dr. Satwant Pasricha met Suresh when he was 25 years old; he did not have any imaged memories of the previous life (except for a few vague ones). He had adjusted to his anatomical sex but still wished that he was a girl. The feature of sex change has been reported in other investigated cases in North India.

Unusual Dietary Habits

Three subjects had unusual preferences for food. One subject of a solved case, Padmavathi of Andhra Pradesh, was a Vaishya by caste (third in the hierarchy of the Indian caste system). She remembered having been a Brahmin (highest in the caste hierarchy) in the previous life. From a very young age, even before she could speak, the subject displayed certain habits expected of orthodox Brahmins. For example, she used to cry and resist eating meat when her mother tried to feed it to her; she protested so much that her mother had to reduce the frequency of cooking meat, even for herself, from once a month to once in 2 or 3 months. When she started to eat by herself, Padmavathi used to clean the place and sprinkle water around her plate before eating her meals. This was a Brahmin ritual that no one else observed in her family. Orthodox Brahmins are vegetarians; they are also well known to be fastidious, compared with members of other castes, about cleanliness. A second subject, Anuradha (of Karnataka), who was born into a Hindu family, remembered the life of a Moslem who lived in Kashmir, where apples are grown in abundance. She was fond of apples from a very young age and would pick up only apples out of the many fruits offered to her. She also insisted on eating mutton every day, which her family provided. As this case remained unsolved, Dr. Satwant Pasricha cannot say for sure that it derived from her previous life, but it is congruous with her claimed life of a Muslim. Her parents, however, ate chicken, which Anuradha never liked. In a third case, the subject, Radhika, like the previous personality, disliked rasam, which is a kind of soup, prepared and served with

meals at least once a day in every South Indian household. Radhika's paternal grandmother, with whom she was identified, also disliked rasam. All other family members ate rasam every day.

Behavior Appropriate for a Different Religion

As mentioned above, Anuradha, whose family members were Hindus, remembered having been a Muslim in a previous life. Around the age of 2 years, she used to assume the posture of saying Namaz (Moslem prayers), and if taken near the Hindu shrine at home, she would blow out the lamp, showing her dislike for the Hindu way of worship. When Anuradha started to write, she would write from right to left, as is the convention with the Arabic and Persian scripts.

Phobias

Anuradha also had a phobia of water from the age of 2 years on. She remembered having drowned in her (unverified) previous life. Her mother had to force her to take a bath. The phobia continued until Anuradha was 9 years old. Her mother wished her to learn to swim, but she refused to do this. Phobia is another common feature among North Indian cases. Other Unusual Behavior. Another subject, Hemant (of Karnataka), displayed unusual knowledge about a hookah and its functioning. Once he had to present an item for an exhibition at his school. His parents bought him a small pipe used for making bubbles with soap solution. He said, "I will make a 'gurgurhi' (small chimney of a hookah). I used to smoke a hookah." He then described where water is put in the hookah and how it is used for smoking. His mother said that she did not know anything about a hookah or its operation. He also showed interest in the type of clothing favored in Rajasthan, or Gujarat, two states in North India. Radhika, mentioned earlier because of her unusual dislike of rasam, showed other behavior that reminded her family of her grandmother. For example, both Radhika and her grandmother seemed to be unusually strong-willed persons. Both had beautiful voices and a talent for vocal music. Both were particular in their choices about good saris (Indian dress). All of the above unusual behavioral features have been reported among the solved and/or unsolved North Indian cases.

Lesser Prevalence or Underreporting? A Conundrum

The preceding sections of this article show that the cases in South India resemble those in North India in their main features, such as statements about a previous life, and in their subsidiary features, such as precocious interest in sex, behavior appropriate for the opposite sex or for a different religion, unusual dietary habits, phobias, special interests and talents, etc., behaviors that are unusual in the families of the subjects. Nevertheless, a remarkable disparity exists between the large number of cases learned about in North India and the few in South India. Does this disparity simply represent an underreporting or an artifact in South India? In the late 1970s, Dr. Satwant Pasricha along with a colleague conducted a survey of cases of the reincarnation

type in a district of North India (near Agra, in the state of Uttar Pradesh). During a systematic survey of near-death experience's in Karnataka Dr. Satwant Pasricha's inquire about cases of reincarnation did not come across even one case.

In contrast, Stevenson and Dr. Satwant Pasricha have had assistants engaged in scouting for cases in different states of North India, and these assistants have easily learned about numerous cases there. Thus, there is a suggestion that there may be significantly fewer cases in South India. If the prevalence rate differs in the two regions, what could be the reason for this disparity? Formal adherence to the dominant religion cannot be a factor. Hinduism is the religion of the majority of the inhabitants in both regions. Beneath the recognized observances of religious forms, however, some subtle differences of beliefs and practices may influence the occurrence of the cases. For example Ramlila, the play depicting characters from Ramayana (implying rebirth), is played every year, during the festival of Dussehra, all over North India, whereas no such practice is followed in South India. In addition, differences in education and literacy rate, child-rearing practices, and rituals and ceremonies concerning birth and death might perhaps be contributing to the underreporting of cases from South India. At present we have no understanding of the causes of the difference in the occurrence or reporting of cases between the two regions. The problem may be solved by social psychologists. I hope the publication of this report of the anomalous distribution of the cases in India will attract the attention of other scholars and scientists with regard to this problem and will stimulate further inquiries to resolve it.

(C) Summary of Reincarnation Type Cases investigated in North India

- 1. Case of Manju Sharma** – tally with past Krishna's Life and Death
- 2. Case of Rajani Singh** – tally with past Mithilesh's Life and Death
- 3. Case of Naripender Singh** - tally with past Ram Dayal's Life and Death
- 4. Case of Deepak Babu Misra**-tally with past Chhote Lal's Life and Death
- 5. Case of Krishan Chaudhri** - tally with past Vinod's Life and Death
- 6. Case of Yashbir Yadav** - tally with past Durga Lal's Life and Death
- 7. Case of Kuldip Singh** - tally with past Ashok Kumar's Life and Death
- 8. Case of Ramniri Jatav** - tally with past Radha's Life and Death
- 9. Case of Rambir Singh** - tally with past Siriya's Life and Death
- 10. Case of Giriraj Soni** - tally with past Subhan Khan's Life and Death
- 11. Case of Ranbir** - tally with past Idrish's Life and Death
- 12. Case of Manju Sharma** – tally with past Krishna's Life and Death

1. Case of Manju Sharma – tally with past Krishna’s Life and Death

The girl Manju Sharma was born in 1969 in a small village called Pasaulie in the state of Uttar Pradesh. She was born to a poor Brahmin family. When she was about two years old she began to talk about being from Chaumula (a neighbouring village approximately 5-6 kilometres away). She mentioned the names of both her father and brother from her previous life and said that her father had a shop. She spoke in detail about the day she died. As a nine-year-old girl she had just come home from school and had gone to the well to wash a statue of God. She had lost her balance and had fallen into the well and drowned. She gave her parents clear descriptions of her previous home, but her parents did not pursue the matter, since they thought that their daughter was probably making it all up. Perhaps they vaguely suspected that she could be telling the truth, and that she might be homesick for her previous family and wanted to return to them. A few months later a man rode into their village on a bicycle to do some business. Later on, as he was about to get back on his cycle, the little girl Manju came running up to him, held on to his bicycle and said, “You are my uncle!” He then answered, “I don’t know you. Whose daughter are you?” To which Manju replied, “You don’t know me, but I know you. You are my father’s brother. My father’s name is Ladali Saran.” The man was baffled since this name was correct. He assumed she was one of his brother’s children, but could not remember which one of them for the moment. He asked her how she came to be in this village. To this the two-year old explained that she had fallen into the well when she was washing the statue. Only now did Babu Ram (this was his name) realise that she must be talking about a past life, for he remembered that one of his brother’s daughter really had drowned in the well. When Manju begged him to take her home with him, he promised her that he would do this some other day. When he returned to Chaumula he told his brother’s family all about this encounter in Pasauli. The first person to go and investigate this case was the drowned girl’s mother (her daughter’s name had been Krishna). She was intent on finding out, whether this story really had something to do with her sadly missed child. When she returned to her family, she assured them that the girl really was her daughter reborn. Next Krishna’s brother went off to find out for himself whether the girl’s statements were true. He soon returned utterly convinced. By now even the father was keen to find out whether or not the girl really was his deceased daughter reborn. On meeting her he asked her many questions about the life of his deceased daughter, all of which the girl was able to answer correctly. Krishna’s parents now begged Manju’s parents to allow them to take their daughter on a visit to Chaumula. They agreed to this under one condition, that her brother could accompany

them. When they arrived at her previous home Manju recognised many things, especially those that had belonged to her. When the parapsychologist Dr. Pasricha visited the now eight year old Manju, she was told that Manju still visits her previous parents in their village from time to time. The research scientist was able to establish for certain that neither of the families had known each other before these events occurred. This fact brought her to the conclusion that no information could have been transferred to Manju consciously or subconsciously. Dr. Pasricha was able to verify 19 out of 23 statements that Manju had made. The remaining four could not be proved. Manju married in 1988 but still remained in contact with her previous family. By that time she had forgotten most of the details from her past life apart from those relating to her tragic death.

I would like to point out something of interest. Manju had always refused to go to the well. Reincarnation therapy has made it clear to me that certain things, situations or people which had something to do with the cause of our death in a previous life, seem to create inexplicable aversions in our present lives. Our subconscious mind wants to protect us from getting into a similar potentially harmful situation again. Think about it for a moment, what do you have an aversion to? The more acute these are, the more devastating the event must have been that imprinted itself on your subconscious.

2. Case of Rajani Singh – tally with past Mithilesh's Life and Death

Rajani Singh was born on November 16, 1991 in the village of Bhalaul in district Etah, U.P., to Virender Singh and his wife, Bimla. Virender Singh had completed high school but his wife was illiterate. One of Virender Singh's cousins, Mithilesh, came to stay with his family to study for a high school examination that would be held at a college about 6 kilometers from Bhalaul. Mithilesh became involved with a boy of a different caste, and her family did not approve of this. She became depressed about the situation and committed suicide on October 6, 1991 by immolating herself. Rajani was born without any complications of pregnancy or delivery, about one and a half months after Mithilesh's death. She had red marks all over her body, but they were most prominent on her head. Her mother and paternal grandmother noticed the marks on her head within a few days of her birth. They noticed the marks on the rest of her body within a month after her birth, when Mithilesh's mother, Rajwati Devi, came to see her. (Rajwati Devi had dreamed within one month of Mithilesh's death that Mithilesh was coming back to their family.) At this time Rajani was thought to be Mithilesh reborn. As mentioned, the two families concerned were related to each other; Dr. Satwant Pasricha describe their exact relationship later. Pasricha investigated this case between December 1992 and December 1995. At Bhalaul, Pasricha

interviewed Virender Singh's older brother, Satyabir, Rajani's mother, Bimla, Rajani's paternal grandmother, Shakuntala, Mithilesh's maternal aunt, Ganga Devi, who lived in Bhalaul, and another of Mithilesh's cousins, Gajraj Singh. On the side of Mithilesh, Pasricha interviewed Mithilesh's mother, Rajwati Devi, her father, Navratan Singh, her brother, Awdhesh Singh, his wife, Kamlesh, and Mithilesh's younger sister, Meena. Pasricha also visited the health center in Jaithra (the nearest town to Bhalaul) where Mithilesh had been taken for treatment of her burns; however, no records were available.

Mithilesh's Life and Death

Mithilesh was born in 1975. She was the third among four siblings. Her older brother was an advocate (lawyer) and an older sister was a teacher; her younger sister, Meena, was studying for B.A. when Dr. Satwant Pasricha interviewed her in 1992. Mithilesh was the only one among her siblings who did not do well in school; therefore she was sent to her father's younger brother's home in Bhalaul for completion of high school studies. One of her cousins was teaching in a college there and her family thought this person would assist her in passing her examination. Mithilesh was considered to be generally stubborn and headstrong. As Dr. Satwant Pasricha mentioned, at Bhalaul she became involved with a boy of a different caste. Her family did not approve of the alliance, and she became very upset about it. On October 6, 1991, Mithilesh went out with her mother Rajwati Devi, who had come to visit her in Bhalaul and an aunt, Ganga Devi who was living with Rajani's family. On the return journey by a pony cart, Mithilesh got off first and arrived home ahead of them. She poured kerosene on her head and set herself ablaze. Then she ran to Bimla, who was pregnant with Rajani, for rescue. Bimla became scared and pushed her aside. By then Rajwati Devi and Ganga Devi had arrived home and they tried to extinguish the fire. She was rushed to the primary health center at Jaithra and died there. She had sustained wounds all over her body except on her waist and feet; however, her head was affected most, as that was where she had poured the kerosene and set the fire.

Connections Between the Families Concerned

The two families concerned were closely related. Mithilesh was Virender Singh's father's elder brother's daughter and was living with his family at the time of her death. Mithilesh's father, Navratan Singh, was employed in a government job and was living in Agra with his family. Virender Singh's mother, Shakuntala, was very domineering; Mithilesh used to feel sorry for Bimla (Rajani's mother) and was quite fond of her.

Statements and Recognitions Made by Rajani

Unlike many subjects, Rajani made fewer statements about her previous life (as sometimes happens in cases where the two families concerned are

related). When Rajani could speak, she asked for Mithilesh's younger sister, Meena. When Rajani came to stay with Mithilesh's family at Mathura in November 1995, she showed a familiarity with the place and with persons there. Also, she addressed Mithilesh's parents as 'Papa' and 'Mummy' and insisted a few times that she be called Mithilesh.

Rajani's Behavior Related to the Previous Life

Even before she could speak, Rajani showed more affection toward Mithilesh's family than toward her own immediate family, and towards her maternal aunt, Ganga Bai, to whom Mithilesh had been very much attached. Subsequently, she used to ask for Mithilesh's younger sister, Meena, with whom Mithilesh had also been particularly close. In addition, Rajani displayed certain behavioral features that were considered to be similar to Mithilesh's. For example, like Mithilesh, Rajani was said to be quite stubborn and would sulk if her demands were not met. Also like Mithilesh, Rajani was afraid of Shakuntala. Rajwati Devi noticed some facial resemblance between the two; both had large eyes.

Rajani's Birthmarks and Their Correspondence to Mithilesh's Injuries

Rajani had several birthmarks. Two of these were areas of erythema (increased redness) of the skin on her back and shoulder that were still visible in 1992. In addition, she had a prominent area on the right frontal region of her head that was hairless and hypopigmented. This was clearly visible as late as 1995 (Figure 1). Other birthmarks had faded by then. Unlike other cases, we cannot claim in this one any close correspondence between Rajani's birthmarks and the burns



Fig. 1. Birthmark on Rajani Singh's head as it appeared in November 1995 when she was 4 years old. The birthmark was a hairless and hypopigmented area on the right frontal region of her head. on Mithilesh, whose skin must have been badly burned in many places, although particularly on the head.

3. Case of Naripender Singh - tally with past Ram Dayal's Life and Death

Naripender Singh was born to Chanderpal Singh and his wife, Anar Devi, in October 1973 in the village of Nardauli in district Etah, U.P. They were Thakurs, a group of the second highest caste, Kshatriyas. Nardauli is a large village with a population of 8000 to 9000 persons, situated on the banks of the river Ganges. Naripender's mother noticed a mark on his left chest soon after his birth but did not connect it with anything until he himself started speaking about a previous life between the ages of 2 1/2 and 3. He also pointed at another mark above the right nipple, saying that he was speared there in that life. A man called Ram Dayal Sharma, who had lived about 200 meters away from Chanderpal Singh's house, had shot himself accidentally while cleaning his gun.

Naripender was born within a few days of Ram Dayal's death and later, when Naripender made statements about his previous life, he was identified by his family as Ram Dayal reborn. Dr.Satwant Pasricha investigated this case between December 1980 and December 1992. On the subject's side of the case, Dr.Satwant Pasricha interviewed Naripender Singh, his older brother, Ravibhan Singh, his cousin, Shaitan Singh, and his parents, Anar Devi and Chanderpal Singh. On Ram Dayal's side, Dr.Satwant Pasricha interviewed his widow, Javijri, his uncle, Niranjan Lal, one of his friends, Chhajju Singh, and a neighbor, Gyan Singh.

Ram Dayal's Life and Death

Ram Dayal was the son of Munshi Lal and his wife, Devika. He was born around 1923 in Nardauli. Ram Dayal was a peasant farmer and married a woman named Javitri; they were Brahmins. I did not learn how many children they had but they had at least one son, Ramanand, who was murdered sometime in 1990. As a youth, Ram Dayal was said to have been a miscreant and to have engaged in robbery (called dacoity in India) with his friend, Chhajju Singh. Later, he mended his ways and became quite religious. About a year before his death Ram Dayal quarreled with a man called Bhanu Singh, and they fought with spears. In this fight Ram Dayal was wounded on the chest; he received treatment at the local hospital in Nardauli and recovered. On October 28, 1973 he had loaded his gun after cleaning it; the trigger was accidentally released and he was shot in the chest. He died at home within 15-20 minutes of the accident.

Connections Between the Families Concerned

The two families concerned belonged to different castes. As mentioned, Naripender Singh's family belonged to the Kshatriya caste; this was a step

lower than Ram Dayal's family, who were Brahmins. However, both families lived in the same village about 200 yards apart. They had known each other for several years, although they were not friends. Nevertheless, one day before his death, Ram Dayal had stopped at Chanderpal's residence on his way back from the Ganges and rested there for a short while. On hearing about Ram Dayal's death, Chanderpal Singh went to see his body. Anar Devi stayed at home as she was pregnant with Naripender.

Statements and Recognitions Made by Naripender

Between the ages of 2½ and 3, Naripender started speaking normally and at about the same time began talking about a previous life. He said that he was Ram Dayal and that he had shot himself accidentally while cleaning a gun. He was said to have recognized Ram Dayal's widow, Javitri, his uncle, Niranjan Lal, and a friend, Chhajju. As the house of Ram Dayal was not far away, Naripender used to go there by himself to visit Javitri and Niranjan Lal. In addition, Naripender displayed correct knowledge of some private events in the life of Ram Dayal. For example, he told Javitri about the buried treasure in their house and mentioned to Chhajju the booty that they both had taken in a robbery, which they had committed together some 40 years earlier.

Naripender's Behavior Related to the Previous Life

Naripender used to address Ram Dayal's friend, Chhajju Singh, by name or as a friend which was appropriate for an elderly person but inappropriate for a child of Naripender's age. Ram Dayal was described as a brave and daring person; Naripender was also considered to be a bold boy who, unlike his siblings, would go out alone in the dark at night. When young, Naripender showed some habits characteristic of members of the Brahmin caste. For example, he would not eat from a used plate or eat leftover food; he was interested in the scriptures and observed fasts. He showed his dislike for Bhanu Singh, who had speared Ram Dayal, and avoided him when Bhanu Singh visited their house. Javitri had moved out of the village in 1989 or 1990 and was living with her son Ramanand. Naripender continued to visit them and went alone to the police station at Ganjdundwara (about 25 kilometers away) to see the body of Ramanand, who was murdered in 1990.

Naripender's Birthmarks and Their Correspondence to Ram Dayal's Injuries

On examination of Naripender's chest in December 1980, I saw a mark on the left side of his chest, which was round in shape, slightly depressed and hyperpigmented in the center. It was located below the left nipple, slightly toward the midline (Figure 2). At birth it had been red; it was neither bleeding

nor oozing. Its location corresponds well with a gunshot wound of entry, 2.5 centimeters by 1.2 centimeters on the left side of the chest, 8.9 centimeters below the nipple, and 3.8 centimeters away from midline, that was described in the postmortem examination report. The second mark on the right side above the nipple was small, scar-like and elongated. This mark does not seem to correspond to the side where Ram Dayal was wounded during the spear fight. My only informant for this wound was Javitri who said that it was on the same side where her husband had been shot. However, confusion between right and left often occurs among informants and has been addressed at length by Stevenson (1997).



Fig. 2. Birthmark on the left chest of Naripender Singh as it appeared in December 1980 when he was about 7 years old. The arrow points at the mark which was round in shape, slightly depressed, and hyperpigmented in the center. It was located below the left nipple toward the midline.

4. Case of Deepak Babu Misra - tally with past Chhote Lal's Life and Death

Deepak Babu Misra was born in March 1989, in the village of Mohkampur in district Etah, U.P., to Kanahiya Lal and his wife, Vinita Misra. Mohkampur is a small village with a population between 1200 and 1500. Kanahiya Lal had completed high school and Vinita had completed junior high school. Deepak was born with several bluish black marks on his back and scar-like marks on his face. He was about 2 when he started making

statements about a previous life. He stated the name of the deceased person he claimed to have been, his place of residence, his occupation, and how he had been killed. Chhote Lal Gupta, aged about 55 years, had been murdered in February 1989, in the town of Jaithra, which is about 12 kilometers from Mohkampur. Deepak's statements and birthmarks corresponded to the life and death of Chhote Lal Gupta. Dr.Satwant Pasricha investigated this case between February 1994 and March 1997. At Mohkampur, Dr.Satwant Pasricha interviewed Kanahiya Lal, Vinita, and Deepak. At Jaithra, Dr.Satwant Pasricha interviewed Gaya Prasad, the youngest brother of Chhote Lal, Gaya Prasad's wife, Vimla, and his mother. I was able to obtain a copy of the postmortem examination report conducted on the body of Chhote Lal.

Chhote Lal's Life and Death

Chhote Lal was born around 1934 in a village in the Mainpuri district of Uttar Pradesh. Subsequently, his family moved to Jaithra. Chhote Lal had a business of selling ghee (clarified butter) and grains. He married a woman named Rambeti, but they had no children. Chhote Lal was a religiously inclined person and contributed generously toward religious activities. One of Rambeti's nephews, Basant Kumar, came to stay with them to learn the skills of business because he belonged to a poor family. It is alleged that Basant Kumar hired some criminals to kill the couple in order to take possession of their property. On February 12, 1989, the criminals came to the house at night and murdered both Chhote Lal and Rambeti. No eyewitnesses were available. Gaya Prasad told me that knives, and a small staff used for washing clothes were used to kill the couple.

Connections Between the Families Concerned

The two families concerned lived about 12 kilometers apart and belonged to different castes and social classes. Deepak's family was Brahmin while Chhote Lal's family belonged to the lower, Vaishya caste. Deepak's father, Kanahiya Lal, went to a school at Jaithra and had some friends in that area but did not know Chhote Lal's family personally. Although the news of Chhote Lal's murder reached Mohkampur, Kanahiya Lal and Vinita did not go to see his body.

Statements and Recognitions Made by Deepak

Between the ages of 2 and 3, Deepak said that he was Chhote Lal of Jaithra and that he had been hit with the muzzle of a gun and stabbed with knives. He pointed at the birthmarks and said that he was cut there with knives. His statements also included the name of the relative who had allegedly been responsible for his murder. I was told that when the two families concerned met Deepak recognized Chhote Lal's mother, younger brothers, and their wives, and behaved toward them appropriately. Once

on a trip to Jaithra, Deepak recognized along the way a temple to which Chhote Lal had contributed.

Deepak's Behavior Related to the Previous Life

Deepak was very affectionate toward Gaya Prasad, the brother of Chhote Lal, and his mother; he held and kissed her hands. He was afraid of Basant Kumar and also angry with him; he said that he would take revenge and shoot him when he grew older.



Fig. 3. Birthmark on the forehead of Deepak Babu as it appeared in February 1995 when he was 6 years old. The mark was 2.5 centimeters long, and 0.5 centimeters wide, longitudinal in shape and located slightly to the right of the midline.

Deepak's Birthmarks and Their Correspondence to Chhote Lal's Injuries

Deepak was born with several bluish black marks on his back. They were clearly visible for one year and then gradually faded. They were completely gone by the time he was 3. In addition, he had two scar-like marks: one longitudinal mark on the forehead, and another, transverse, mark on the bridge of his nose between the eyes. The birthmarks corresponded in location to two of the four injuries mentioned in the postmortem report of Lala Ram. The birthmark on the forehead (Figure 3) was 2.5 centimeters long and 0.5 centimeters wide. It was slightly to the right of the midline and corresponded to a lacerated wound (described in the postmortem report) in the right frontoparietal region that was 11 centimeters by 2 centimeters. The mark on the nose corresponded to a lacerated wound at the root of the nose on the right side that was 4 centimeters by 1 centimeter.

5. Case of Krishan Chaudhri - tally with past Vinod's Life and Death

The subject of this case, Krishan Chaudhri, was born on November 16, 1985 in the village of Palwan in the district of Jind, Haryana, about 125 kilometers northwest of Delhi. His parents were Jai Singh and his wife, Parmeshwari. Jai Singh owned and cultivated land and belonged to the upper middle socioeconomic class. Within a few hours of his birth, Krishan's parents noticed a longish, purplered mark on his face near the right ear. They thought perhaps he had scratched himself but when they saw it in the daylight, it looked like a sutured wound and the stitches appeared to be filled with blood. The mark oozed during monsoons and was still doing this at the time of Dr.Satwant Pasricha investigations of the case. At the age of about 15 months Krishan began referring to a previous life. By the time he was 3, he had given details about the family of the previous life and the vehicular accident, which ended that life. Krishan's statements were later found to correspond with events in the life of a young man, Vinod Goyal, who had been involved in a vehicular accident on November 26, 1980 and died almost instantly. Vinod had lived in a town named Narwana, which is 15 kilometers north of Palwan. Dr.Satwant Pasricha investigated this case between February 1995 and March 1997. On Krishan's side of the case, she interviewed Jai Singh and Parmeshwari. On Vinod's side of the case, she interviewed his mother, Santosh, his father, Ram Prasad Goyal, his employers, Raj Kumar Jain and Chander Bhan Jain, and a friend, Mihan Singh, who was riding with Vinod at the time of the accident.

Vinod's Life and Death

Vinod was born on August 23, 1956. His father, Ram Prasad Goyal, was an employee in the Revenue Department and his mother, Santosh, was a housewife. Vinod was the eldest and only son of their five children. He was not married and was working as a salesman in a private company. The family belonged to the middle socioeconomic class. On November 20, 1980, Vinod was driving a motorcycle along with a friend, Mihan Singh, when they collided with a cart in front of them. Vinod was struck in the face by a wooden beam loaded on the cart. He fell down and was rushed to the hospital, where he was declared dead. The accident occurred about 17 kilometers away from his home and about 2 kilometers from Palwan.

Connections Between the Two Families Concerned

The two families concerned belonged to different social backgrounds and lived about 15-16 kilometers apart. Krishan's family was slightly better off economically than Vinod's and lived in a village; Vinod's family on the

other hand, was better educated than Krishan's and lived in a town. The families were total strangers. Although Jai Singh knew people in Narwana he did not know about Vinod's family; neither he nor any other member of his family had heard about the accident. However, Mihan Singh, who had been a close companion of Vinod and was on the pillion at the time of the accident, lived in Palwan. His house was less than 10 meters from that of Krishan's family.

Statements and Recognitions Made by Krishan

When he was about 15 months old, Krishan used to sit on a suitcase and bang his feet on the ground as if he were starting a motorcycle. He also protested against being in his present family. He said that his parents were different, that his mother and father used to dress differently; his mother used to wear saris and his father used to wear trousers. (Jai Singh wore the loose fitting Indian dhoti, not trousers; and Parmeshwari did not wear saris.) Around the age of 3, he gave more details about his previous life, including those of the fatal accident. Krishan was said to have recognized (when the two families concerned met) Vinod's parents and his sisters among a large crowd. He was also said to have recognized the site of Vinod's fatal accident.

Krishan's Behavior Related to the Previous Life

Krishan behaved appropriately toward Vinod's parents and sisters when he met them for the first time. Unlike his other siblings, Krishan was noted to greet people in a manner that was interpreted by Ram Prasad Goyal as a feature of urban people. Krishan visited Vinod's sisters every year on the festival of Rakhi, (a festival wherein sisters tie a symbolic thread on the wrist of their brothers, and brothers in turn assure their sisters of security and protection).

Krishan's Birthmark and Its Correspondence to Vinod's Injury

On examining Krishan's face we saw a mark about 6 centimeters long, and 0.2 centimeters wide, beginning about 2 centimeters behind the right ear, continuing upward (encircling the upper half of the pinna) and then extending about 4 centimeters along the front of the ear on the right cheek. It was somewhat irregular in shape, slightly raised, and dark brown in color (Figure 4). Dr. Satwant Pasricha could not obtain a medical report in this case, and so she have had to depend on the testimony of the informants to judge the correspondence of location of Krishan's mark with the location of injury to Vinod. From the description of the informants, he did not suffer any major external injury. He was bleeding on the face and according to Ram Prasad Goyal, he had a minor injury of his right ear, which seems to correspond to the birthmark of Krishan. However, no medical treatment was given to Vinod, who died before arriving at a hospital. No stitches were made on the injured

parts. If the visible external injury of the ear was itself insufficient to cause death, we have to conjecture that Vinod died of severe brain injury, although this remains unverified



Fig. 4. Birthmark on the right cheek of Krishan Chaudhri as it appeared in March 1997 when he was 13 years old. The mark was 0.2 centimeters wide, irregular in shape, slightly raised, and dark brown in color, beginning about 2 centimeters behind the right ear, continuing upward, encircling its upper part and then extending downward about 4 centimeters along the front of the ear on the right cheek.

6. Case of Yashbir Yadav - tally with past Durga Lal's Life and Death

Yashbir Yadav was born in the village of Mastipur in the Etah District, U.P., in October 1987. His parents were Rajinder Singh Yadav and his wife, Kusum Yadav. Rajinder Singh was a college graduate and his wife was functionally literate. Yashbir's parents noticed two marks on his neck within 3 or 4 days of his birth. However, they did not pay much attention to these until Yashbir spoke about a previous life and pointed to the marks, saying that he had been shot there. During Dr. Satwant Pasricha investigations he also pointed at a mark on his abdomen. Kusum told me that the marks were red in color and more prominent when Yashbir was born; they had gradually

faded. Yashbir started talking about a previous life between the age of 1 and 2. His statements mainly included the name of a sister in that life, names of the persons who had killed him, and how they killed him. A man called Durga Lal had been murdered in the village of Ranipur Gaur on July 7, 1985, a little over two years before the birth of Yashbir. Kusum's parents also lived in Ranipur Gaur, which is about 50 kilometers away from Mastipur. Dr. Satwant Pasricha investigated this case in February 1995 and March 1997. At Mastipur I interviewed Yashbir's parents, Rajinder Singh Yadav and Kusum Yadav, and his paternal grandmother. All of Durga's relatives had either died or moved out of Ranipur Gaur. One of his distant cousins, Dr. Rajinder Singh Yadav, was available and I interviewed him in his clinic in a nearby town. In addition, I obtained a report of the postmortem examination conducted on the body of Durga Lal.

Durga Lal's Life and Death

Durga Lal was born about 1950. His father was a small farmer and his grandfather was the head of the village. Durga Lal had an older sister Moorkali who was married. Moorkali's in-laws ill-treated her and she came to live in Ranipur Gaur. Durga Lal married and had a son. His wife and son died, and he then lived alone in Ranipur Gaur. He was present during a quarrel being settled by the then headman, Jamadar Singh. Durga Lal indulged in an argument with Jamadar Singh, which was taken as an insult by Jamadar Singh's supporters; consequently they had Durga Lal shot on July 7, 1985.

Connections Between the Families Concerned

Both families concerned belonged to the same caste. Kusum's parents lived in the same village where Durga Lal lived and died. Durga Lal had friendly relations with Kusum's parental family. Kusum was visiting her parents when Durga Lal was murdered but she did not see his body.

Statements and Recognitions Made by Yashbir

At the age of about 1½ Yashbir said that he had a sister Moorkali and that Naresh and Kalyan had killed him with a gun. Yashbir also mentioned an uncle and aunt who were in Ranipur Gaur. When Yashbir visited his maternal grandparents (who lived in Ranipur Gaur) he recognized and spoke with Moorkali.

Yashbir's Behavior Related to the Previous Life

Yashbir was afraid of revolvers and guns up to the age of about 5 years. He also feared a man called Kalyan Singh, who was one of the accused in Durga Lal's murder.



Fig. 5. Birthmark on the neck of Yashbir Yadav as it appeared in March 1997 when he was 9 ½ years old. The arrow points to an area of approximately 1 centimeter by 1 centimeter which corresponded in location to a gunshot wound of entry on the neck of Durga Lal.

Yashbir' s Birthmarks and Their Correspondence to Durga Lal's Injuries

Figure 5 shows a hyperpigmented area 6 centimeters below the left ear as it appeared in March 1997. It was about 1 centimeter by 1 centimeter. It corresponds in location to a gunshot wound of entry on the left side of the upper neck; the postmortem report gave its dimensions as 4 centimeters by 3 centimeters. A second mark on the lower abdomen was a round, slightly elevated hyperpigmented area about 1 centimeter in diameter. It corresponds in location to a gunshot wound of entry (also mentioned in the postmortem report) that was on the right side of the abdomen 2 centimeters above the right iliac crest. Its dimensions were given as 4.5 by 3 centimeters . There was a third hyperpigmented area 5 centimeters below the right ear. It was about 1 centimeter by 1 centimeter in area. No wound corresponding to this mark was mentioned in the postmortem report.

7. Case of Kuldip Singh - tally with past Ashok Kumar's Life and Death

Kuldip Singh was born on September 12, 1986 in the village of Osiyan, district Unnao, U.P., which is situated about 56 kilometers south of the large city of Kanpur. His parents were Kamal Singh and his wife, Baby. The family belonged to the upper middle socioeconomic class. When Kuldip was born,

he had several marks on his face and neck as if attacked with knives. But the parents did not pay much attention to the marks until Kuldip himself pointed to them and said that he was attacked there, meaning in a previous life. At the age of about 2½, Kuldip started talking about a previous life. He complained about the poor quality of his present house and compared it with the house in Chauthiyayi, where he said he lived in his previous life. A man called Ashok Kumar, a resident of the village of Chauthiyayi, had been murdered on January 13, 1986 while returning home after shopping in Unnao. Kuldip, on the basis of his statements, recognitions, and birthmarks, was thought to be Ashok Kumar reborn. Dr. Satwant Pasricha investigated this case in December 1995 and March 1997. At Osian, she interviewed Kuldip, his father Kamal Singh, his mother, Baby, and an informant named Guddi who came from a village near Chauthiyayi. At Chauthiyayi, she interviewed Ashok Kumar's parents, Bakhatbali Singh and Kalawati, his widow, and a cousin's wife, Uma Devi. she also obtained a copy of the report of the postmortem examination conducted on the body of Ashok Kumar.

Ashok Kumar's Life and Death

Ashok Kumar was born in July, 1955 in Chauthiyayi to his parents, Bakhatbali Singh and Kalawati. Bakhatbali was a jeep driver and also had land, which the family cultivated. Ashok had completed high school. He was married and had a child who died at the age of 8 months, six months after Ashok Kumar's death. The family belonged to the upper middle socioeconomic class. Some time around 1980, there was a village dance in Chauthiyayi, which Ashok Kumar attended with his uncle Raguraj Singh. A man called Patangi Singh and his friends from the same village, who were also attending the dance, misbehaved with one of the dancers. Raguraj Singh and Ashok Kumar objected to their behavior; this led to a serious quarrel. The police came and arrested Raguraj Singh and Ashok Kumar and kept them in the lock up for interrogations. Bakhatbali later bailed them out. Ashok Kumar was a sportsman and had participated in hockey tournaments at the state level. On January 13, 1986 he went by bus to buy some sports goods in Unnao, the nearest town. On the way back he was pulled out of the bus by Patangi Singh, who killed him with the help of some hired ruffians (called goondas in India).

Connections Between the Families Concerned

Both the families concerned belonged to the same caste, but they were not related. Baby said that she had not even heard about the village of Chauthiyayi or Ashok Kumar's death. The two villages, however, were about 5 kilometers away by a path. People from each village had married in the other one. Bakhatbali Singh had known Kuldip's grandfather and had told him about Ashok Kumar's murder.

Statements and Recognitions Made by Kuldip

Kuldip started talking normally around the age of 2 years and at about the same time began referring to a previous life. He began by comparing his present house with the previous one and treated his present parents as if they were strangers. He said that his name was Ashok and that his parents lived in Chauthiyayi. He added that his father's name was Bakhatbali and that Patangi Singh had him killed. He also mentioned details about the circumstances that led to the murder. Some time in July or August 1993, Kuldip went with his mother to attend a wedding in their village. The bride, Guddi, happened to belong to the village of Hilgi, near Chauthiyayi. Kuldip recognized her and told her who he was in the previous life. The news reached Chauthiyayi and the two families met. First Bakhatbali came to visit Kuldip who was playing away from home. Kuldip is said to have recognized him immediately and ran home with joy to announce the arrival of his father (from the previous life). He told Bakhatbali details about the quarrel during the dance in the village that eventually led to his death. When Kuldip visited Ashok Kumar's family in Chauthiyayi, he is said to have recognized all the family members and persons known to Ashok Kumar and treated them appropriately. Kuldip pointed to a change in the structure of the house and also dug out some weapons from the garden that Ashok Kumar had buried.

Kuldip's Behavior Related to the Previous Life

Kuldip met Bakhatbali Singh with great affection and behaved toward him as a son. He told his mother, Baby, when she was preparing some cold drink for Bakhatbali, that cold drinks did not suit his father (Bakhatbali); he tended to catch cold. Kuldip was afraid of policemen when he was young. He also used to scream in his sleep as if he were being beaten up.

Kuldip's Birthmarks and Their Correspondence to Ashok Kumar's Injuries

In December 1995 Baby Singh (Kuldip's mother) showed me several sites where Kuldip had marks when he was born. The most important of these were on the right side of the neck, below the right ear, and on the left side of the front of the neck, near the midline. She did not mention then any birthmarks at the top or back of the head. In 1997, however, she drew our attention to two prominent hairless areas of diminished pigmentation, both in the occipitoparietal area of the head and slightly to the right of the midline. She said these had been present at Kuldip's birth. The birthmark on the right side of the neck had entirely faded by 1996. Its location, however, corresponded to an extensive incised wound described in the postmortem report on Ashok Kumar. The birthmark on the front of the neck was still visible in 1996, but it was faint and has not appeared adequately on photographs. It corresponds to another incised wound described in the postmortem report.

The two scar-like, slightly hyperpigmented hairless areas in the occipito-parietal region correspond in location to two other wounds described in the postmortem report. (Figure 6 shows one of these birthmarks on Kuldip's head.) Thus, if we include the faded birthmark on the right side of the neck, there was a correspondence between four birthmarks and four wounds described in the postmortem report.



Fig. 6. Birthmark on head of Kuldip Singh as it appeared in March 1997 when he was 10 ½ years old. It was a 1 centimeter by 1 centimeter hairless, slightly hyperpigmented and scar-like area in the occipito-parietal region.

8. Case of Ramniri Jatav - tally with past Radha's Life and Death

Ramniri Jatav was born in the village of Rathaudiya, Rajasthan, in November 1986 to her parents, Siriya and Rampati. They belonged to the Sudra (chamar, untouchable) caste and were in a distinctly low socioeconomic class. Rathaudiya is a medium size village with a population of about 3000 persons; it is about 250 kilometers southeast of Jaipur (the capital of Rajasthan) and 120 kilometers southwest of Agra. Ramniri was born with a prominent mark on her left foot and another on her back. She started speaking at around the age of 3 and first referred to a previous life when she was 5. She gave more details when she was 9. She said that she lived in Hindaun (a town about 40 kilometers south of Rathaudiya), mentioned the names of her parents, and said that she had been run over by a vehicle in that life. A small girl of about 4, called Radha, was run over by a bus while crossing a road near her house in Hindaun. Both her legs were crushed under the wheels of the bus and she was taken to the hospital. She died several days later. On her repeated requests Ramniri was taken to Hindaun and recognized Radha's house as her

own in the previous life. Subsequently, the two families concerned met each other and Ramniri was said to have correctly recognized several members and neighbors of Radha's family. Dr. Satwant Pasricha investigated this case between June 1995 and March 1997. At Rathaudiya also Pasricha interviewed Ramniri's parents, her paternal uncle, a maternal aunt and a schoolteacher, Ramesh. At Hindaun, Dr. Satwant Pasricha interviewed Ramesh and Kamla Patwa, the parents of Radha, and Babu Lal Dhakad, a friend of the family who accompanied Radha's mother to the hospital following Radha's injury. In addition, Pasricha was able to obtain a copy of the available medical records from the hospital in Hindaun where Radha was admitted following the accident. She also interviewed and discussed the case with two medical doctors who had attended Radha in that hospital.

Radha's Life and Death

Radha was the fourth of five children born to Ramesh Patwa and his wife, Kamla. As I mentioned, they lived in the city of Hindaun, about 40 kilometers away from Rathaudiya. Radha's parents described her as a very sensitive and intelligent child. She was about 4 when, on April 4, 1986, she was run over by a bus while crossing the road near her house. She died on April 7, 1986 on the way to Jaipur where she was being taken for better treatment.

Connections Between the Families Concerned

The two families concerned in the case did not know each other and lived about 40 kilometers apart. Ramniri's parents did not seem to know about the accident before Ramniri spoke about it. However, Rampati's parents lived in the village of Jharera, which is about 3 kilometers from Hindaun. She visited it occasionally and might have passed along a road which was also used by Radha's family.

Statements and Recognitions Made by Ramniri

Ramniri started speaking clearly when she was 3, but gave indications of a previous life around the age of 5 when she was being sent to school for the first time. She pointed in the direction of Hindaun and said that she lived there with her parents. Subsequently she gave more details around the age of 9. She was studying in the third grade. Someone at school referred to her as a Chamar, (low caste) and she resisted this. She said that she belonged to Patwa, a slightly higher caste, that her name was Radha, and that her parents were Kamala and Ramesh. She also mentioned that she was run over by a vehicle.

Ramniri's Behavior Related to the Previous Life

From her early childhood Ramniri was observed to be particular about cleanliness; she did not like to eat from a plate used by others or share her plate

with others. She resisted helping with the household chores and kept some distance from her family members, indicating her superiority. She did not like to be called a Chamar and said that she was a Patwa. She was afraid of riding in buses, a fear that continued until she was about 3-4 years old.



Fig. 7. Birthmark on the foot of Ramniri Jatav as it appeared in 1995 when she was 9 years old. It was a distinct hyperpigmented, 10 centimeters long and 1 centimeter wide area on the medial surface of her left foot.

Ramniri's Birthmarks and Their Correspondence to Radha's Injuries.

Dr. Satwant Pasricha examined Ramniri's birthmarks in 1995 and again in 1997. She had a distinct hyperpigmented area that was 10 centimeters by 1 centimeter on the inner side of her left foot (see Figure 7). This mark corresponded to the skin that had peeled off Radha's left foot, mentioned in the medical report of the hospital in Hindaun to which Radha was first taken. Dr. Satwant Pasricha could obtain no information to explain the round, scar-like mark on Ramniri's back. If her mother had not insisted that it, like the prominent mark on Ramniri's foot, had been present when she was born, Dr. Satwant Pasricha would have thought it the scar of a furuncle (boil).

9. Case of Rambir Singh - tally with past Siriya's Life and Death

In the last case of the group whose subject had birthmarks I found two important discrepancies in the testimony of informants, and also a puzzling ambiguity in the evidence from records about the wounds on the previous personality. Although the case is a typical in these respects, it is well for readers to be aware that such discrepancies do occur from time to time in these cases.

Rambir Singh was born in January 1984; his parents were Khamman Singh and his wife, Subhadra. The family lived in the village of Bhudarsu of the Mathura District, U.P., about 63 kilometers northeast of Agra. Rambir was born with two prominent marks on his body, one on the neck and another on the abdomen. In addition, his right ear was slightly deformed. Subhadra noticed the marks and the defect on the third day after Rambir's birth when she was bathing him. A man called Siriya had been murdered on December 18, 1979 in the nearby village of Shershah. Later, on the basis of his birthmarks and statements, Rambir was identified as Siriya reborn. Dr. Satwant Pasricha learned about this case in February 1995 and investigated it between November 1995 and March 1997. On Rambir's side of the case, Pasricha also interviewed Rambir's parents, Subhadra and Khamman Singh, Rohtang Singh (the headman of Bhudarsu), Kamal Singh (Khamman Singh's cousin), one of Rambir's aunts, Kamla, and Rambir himself. On Siriya's side of the case, Dr. Satwant Pasricha interviewed his younger brother Hardu and his oldest son Bhagwan Singh. In addition, she was able to obtain both the police report describing the injuries and the postmortem examination report conducted on the body of Siriya.

Siriya's Life and Death

Siriya was born around 1922 in a Thakur family at Shershah. His father was a farmer and his mother a housewife. He was the second of four siblings. Siriya married a woman named Kasturi and had four sons and a daughter. The family owned ancestral land and cultivated it. Siriya became headman of Shershah. He was also a wrestler, and both his ears had been damaged during wrestling. He was said to have been good at setting fractures. He was a religious person and used to look after a temple in the village. On December 18, 1979 when Siriya was meditating inside the temple, he was shot by a man named Rajjo and died almost instantly. He was 55 at the time. The first important discrepancy in the case occurred in the statement by Kamal Singh (a cousin of Khamman Singh), who said that Rambir was born the day after Siriya's death. Kamal Singh also claimed to have said at that time that Rambir was Siriya reborn. We can let the second assertion go, but the first is definitely wrong. We know from the postmortem report that Siriya was murdered on December 18, 1979. If Rambir had been born the day after, or even within a month or two of, Siriya's death, he would have been more than 17 years old in March 1997, when Dr. Satwant Pasricha last saw him. His parents said he was born in January 1984, and although they had no records of his birth, Rambir's stature in March 1997 was not greater than would be expected of a boy 13 years old. When Rambir began to speak about the life of Siriya, at least 7 years had elapsed since Siriya's death. At that time, Kamal Singh must have

disremembered dates, possibly with the unconscious motive of giving himself a prominent role in the case.

Connections Between the Families Concerned

The two families concerned lived about 2.5 to 3 kilometers apart. Rambir's family belonged to a slightly lower caste than that of Siriya. However, they were acquainted and used to attend social functions in each other's village.

Statements and Recognitions Made by Rambir

Between the ages of 2½ and 3 Rambir began talking normally, and at about the same time started talking about a previous life. He mentioned the name Siriya and the names of all five of Siriya's children. In addition, he mentioned how and by whom Siriya's life was terminated. When Rambir was about 6 or 7 years old, a man called Lal Singh, who was an ice candy seller and a resident of the village of Shershah, passed through the village of Bhudarsu. Rambir is said to have recognized him; Lal Singh then informed Siriya's family about Rambir, and the two families met. Rambir was credited with having correctly recognized Siriya's daughter and many other members of the family in the village.

Rambir's Behavior Related to the Previous Life

As a young child Rambir used to perform certain exercises like those of wrestlers. None of his brothers had any interest in wrestling. Rambir also showed an inclination toward religiosity by quickly learning to recite Hanuman Chalisa, a religious poem, which no other child in family knew or recited. Rambir was afraid to go alone to Shershah until February 1995.

Rambir's Birthmarks and Their Correspondence to Siriya's Injuries

Rambir's mother, Subhadra, noticed two marks on his body within the first three days after his birth. One was on his neck and another on the right side of his abdomen. Figure 8 shows the birthmark on the abdomen. In addition, the cartilage of the upper part of his right ear seemed defective. It is important to mention here that Subhadra noticed no other birthmarks on Rambir. As Dr. Satwant Pasricha shall explain, Siriya had a wound in the left buttock, but Rambir had no birthmark there. There was a second discrepancy here, in Subhadra's testimony about the location of the birthmark on the neck. In February 1995 she pointed to a mark in the middle of the front of neck, but when Dr. Satwant Pasricha returned in March 1997 she pointed to a mark on the right side of the neck. She said that she was sure that both the birthmarks and the deformity of the ear were on the same side and that I might earlier have mistaken another mark for a birthmark. It is possible that she pointed at the wrong mark when Dr. Satwant Pasricha first

met her and later realized her mistake. Dr. Satwant Pasricha find it difficult to believe that she obtained information about the location of the wounds on Siriya's body and later showed me another mark that corresponded to a wound on Siriya.

The birthmark on the right side of Rambir's neck was still barely visible in March 1997. (It has not become visible in photographs.) It corresponded in location with one of the shotgun wounds described in the postmortem report as being on the upper and outer part of the neck, 4.5 centimeters below the right ear. The physicians who perform autopsies on persons murdered in Indian villages are usually civil surgeons employed in government hospitals; they are not trained in forensic pathology. Their task is to determine the immediate cause of the victim's death. They do not try to understand the order in which several wounds were made. They do try, however, to distinguish wounds of entry and wounds of exit. In the present case, the police examined the body and sketched the locations of wounds on the right side of the neck (the one described above), on the right side of the abdomen, and on the left buttock (gluteal region). It seemed to the police that the wound on the abdomen was the wound of entry and that in the buttock the wound of exit. The postmortem report gave a contrary opinion, stating that the wound on the right side of the abdomen was a wound of exit and that on the left buttock the wound of entry.

As mentioned before, I learned from informants that Siriya was meditating when he was killed. He was therefore sitting down, probably with his legs crossed in front of him. If this is correct, he could not have been shot in the buttock before being disabled. He might have been shot first in the neck. He would probably have rolled over onto the ground and a second shot could then have been aimed at the buttock. A shot entering the left buttock and exiting the right abdomen would require one or the other of two conditions. Either Siriya, after being wounded in the neck, somehow landed on his right side and stayed there until the second shot was fired from above him into his exposed left buttock; or he fell on his face and the assailant then crouched down and delivered the second shot into the left buttock. Neither of these reconstructions seem plausible. What would be the point of shooting Siriya in the buttock? It makes more sense to suppose that the murderer aimed first at Siriya's abdomen, shooting from above down. This shot would have disabled him and the second shot could have been aimed at his head or neck. This reconstruction of the crime helps us to understand why Rambir had a birthmark on the right abdomen but none in his buttock. she should emphasize, however, that the sequence of shots that makes most sense to her does not agree with the postmortem report, although it does agree with the police report.

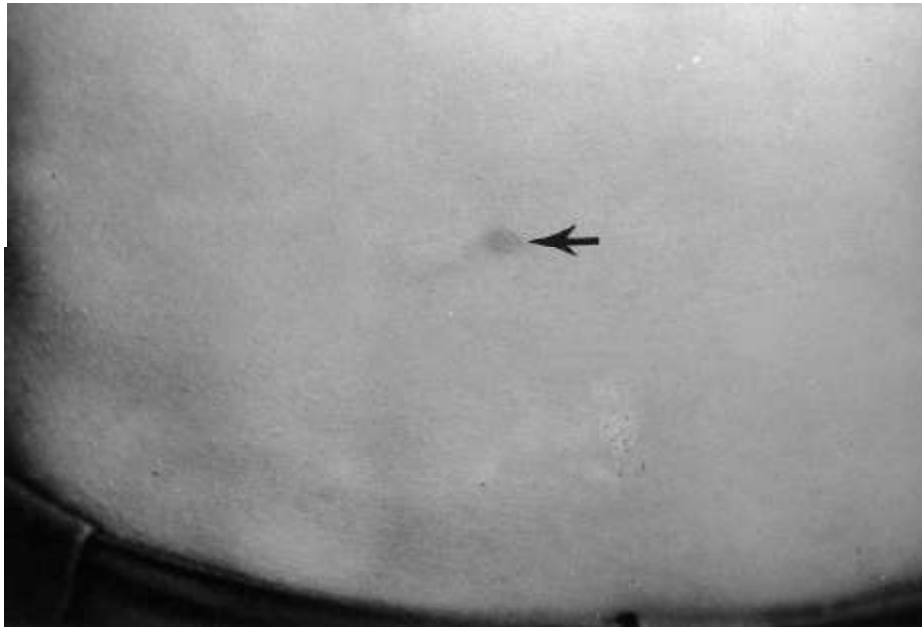


Fig. 8. Birthmark on Rambir Singh's right abdomen as it appeared in March 1997 when he was about 13 years old. It was 0.3 centimeters by 0.5 centimeters, hypopigmented and slightly depressed in the center.

Other Physical Similarities Between Rambir and Siriya

In addition to the birthmarks there were some other physical resemblances between Rambir and Siriya. According to Bhagwan Singh, the oldest son of Siriya, Rambir resembled Siriya in complexion (both were darker than other members of their families), in general body build, and in the shape of their noses. Both were of medium height and both had a style of walking with head and eyes down. I shall next present case reports of two cases wherein the subjects had prominent birth defects. Birth defects (as opposed to birthmarks) require special consideration as to their etiology. Unlike birthmarks, much is known about physical factors that can induce birth defects: genetic factors, teratogens such as alcohol and other drugs, and infectious diseases such as rubella (German measles). In both these cases I checked for these factors, and others, such as any trauma or exposure to X-rays during pregnancy. There was no evidence of any of these factors. Stevenson (1997) has discussed the importance of the first wound, occurring as a shock, in the generation of birthmark in these cases. He described a case parallel to that of Rambir. That of Yahya Balci, who had a birthmarks corresponding to the gunshot wound of entry in the person whose life he remembered but none (or possibly a faint one that faded away) corresponding to the wound of exit.

10. Case of Giriraj Soni - tally with past Subhan Khan's Life and Death

Giriraj Soni was born in March 1979 in the village of Morhi, in the district of Shajapur, Madhya Pradesh. He was the youngest son of his parents, Madan Lal Soni and his wife, Kamla Bai. Altogether they had seven children: 4 sons and 3 daughters. Giriraj's delivery was normal; a midwife under the supervision of a trained nurse conducted it at home. He was born with a severe defect of the back (kyphoscoliosis) and also had birth marks on his head, abdomen, and arm. Giriraj started speaking between the ages of 2 and 2½ years. He began standing and walking late, at around 4 years, due perhaps to his birth defects. At about the same time he started making statements about a previous life. Giriraj said that he was Subhan Khan of Amla and that he had a wife and children there. Subhan Khan, a resident of Amla, had been murdered in July, 1978 along with his oldest son. His murder became well known in the locality. Amla is 27 kilometers southwest of Morhi.

Hoorai Bai, the widow of Subhan Khan, heard about Giriraj's claims and went to meet him at his house in Morhi. Giriraj is said to have recognized her and displayed certain behavior and knowledge of events which convinced Hoorai Bai that he was her husband reborn. She continued to visit Giriraj's family for almost 10 years until the family went to live with his grandparents in the village of Boorha Fatehgarh, in the district of Jhalawar, Rajasthan. Dr. Satwant Pasricha learned about this case in November, 1986 and began investigating it in November, 1987. Dr. Satwant Pasricha continued to work on the case intermittently until March 1997. and interviewed Giriraj, his paternal grandmother, Bhanwara Bai, his maternal grandfather, Gopi Lal, his mother, Kamla Bai, his sister, Radha, and his maternal uncle, Ram Lal. On the side of Subhan Khan also interviewed his widow, Hoorai Bai, and his cousin, Imran Khan.

Pasricha interviewed the nurse who had supervised the delivery of Giriraj, and three independent informants who were acquainted with or knew of Subhan Khan. The informants in this case were scattered over different parts of Madhya Pradesh and Rajasthan. she was also able to consult with an orthopedic surgeon and a physician regarding Giriraj's principal malformation. In addition, she was able to obtain both the police report describing the injuries and the postmortem examination report conducted on the body of Subhan Khan.

Subhan Khan's Life and Death

Subhan Khan was born around 1918 in Agar, M.P. He was a Moslem. After his first wife died he married Hoorai Bai. He lived with his family

in Amla until the end of his life. He had one son, Mohammed Hussein, from his first marriage and nine children from the second one. He was quite healthy and had no physical defect.

Subhan Khan belonged to the weavers' community but never practiced his occupation. He had some cultivable land which he had taken by force. He was not educated and mainly indulged in robbing and bullying other persons. He had even attacked some police officers and been convicted for that. Many people were troubled by Subhan Khan's misconduct, but were not able to fight him individually. Finding a suitable opportunity on July 11, 1978, several people got together and attacked him and his eldest son, Mohammed Hussein, with heavy batons (called lathis in India), stones, and swords; both of them were killed. Subhan Khan was about 60 years old at the time of his death.

Connections Between the Families Concerned

The families concerned lived about 27 kilometers apart and belonged to different religions. Giriraj's family were Hindus and that of Subhan Khan were Moslems. Because of his notoriety Subhan Khan was known in Morhi and had some relatives there, but the two families were not acquainted. However, when Subhan Khan was murdered, many people from Morhi, including Giriraj's parents, went to see his dead body. Also, Giriraj's parents occasionally passed through Amla when they traveled to Agar.

Statements and Recognitions Made by Giriraj

Giriraj started speaking about a previous life between the ages of 2 and 2½ years. He mentioned the name of the person he had been as Subhan Khan and also the name of the place where he lived with his wife and children in that life. He also described despicable activities he indulged in as Subhan Khan and how he had been killed. He recognized the house of Subhan Khan when he passed through Amla with his father. Giriraj stopped talking spontaneously about the previous life around the age of 7. Nevertheless, when I met him in 1994 he was then 15 he still claimed to remember how he had been killed in the previous life.

Giriraj's Behavior Related to the Previous Life

Giriraj showed behavior that was unusual in his family. As a young child he used to assume the posture of saying Namaz (Moslem prayers); he continued to do this up to the age of about 7 years. Giriraj was considered quite crude in personal habits by his family members. He breaks bread with both hands and eats like uncivilized persons.

Although the family is vegetarian, Giriraj used to ask for meat and told the family how to cook it. Unlike other members of the family, he was stubborn

and wanted things his way. He also had the habit of stealing articles from home; none of his other siblings did this. He had no interest in going to school and left it after the first two years; all his brothers had completed middle school. According to Hoorai Bai, there was also some facial similarity between her husband and Giriraj.

Giriraj's Birthmarks and Birth Defects and Their Correspondence to Subhan Khan's Injuries

Giriraj had two upper and two lower teeth when he was born. He was also born with a prominent deformity of the back and chest. Dr. Satwant Pasricha sought the opinion of a senior orthopedic surgeon at the civil hospital, Jhalawar concerning his case. An X-ray of the spine (taken on February 2, 1994) was interpreted by the surgeon as congenital (idiopathic) cervico-thoracic-lumbar scoliosis with kyphosis.

On the advice of a physician in the same hospital, Dr. Satwant Pasricha arranged to have an ultrasonographic examination done of Giriraj's internal organs. This was grossly normal, except for the left lung, which was smaller than the right one. Giriraj was judged to have a 60% disability and to be unfit for any regular occupation.

The anterior part of Giriraj's left chest looked as if it had been battered in. The pelvis was tilted so much that the left iliac crest was abnormally elevated (Figure 9). The concavity of the left anterior chest corresponds to fractures of the left 5th and 6th ribs reported in the postmortem report on Subhan Khan.

Giriraj had another birth defect in the midline of the occipital region of his head. The abnormality was a soft, protruding mass, measuring about 3 centimeters in width and 2 centimeters in length. It was hairless and painful when pressed. (Giriraj experienced pain in this mass when he slept on his back.)

Giriraj also had two scar-like hairless areas on the left parietal region of his head. One was roundish in shape and about 2 centimeters in diameter. The other was lenticular in shape and measured about 1 centimeter in length and 0.2 centimeters in width.

These birthmarks correspond in approximate location to two incised wounds described in the postmortem report as being 5 and 8 centimeters from the left ear, one in the occipital region, the other in the parietal region.



Fig. 9. Giriraj Soni's left chest as it appeared in March 1997. The anterior part of his chest appeared badly impaired. This defect may be a meningocele, and I hope to have this conjecture verified (or replaced by another diagnosis) when arrangements can be made for Giriraj to be examined at a medical center. This defect corresponds in location to an incised wound noted in the postmortem report near the midline on the occipital region of the head. It is shown in Figure 10.

(There were three birthmarks on the top and back of Giriraj's head; the postmortem report described five incised wounds in the same region of Subhan Khan's head. One might then expect some correspondence by chance between five wounds and three birthmarks. In this case, however, the report was more precise than such reports usually are in locating the wounds on Subhan Khan's head; and the correspondence in location of three of them to birthmarks on Giriraj seems adequately close to exclude Stevenson (1997) has described other cases of congenital circumcision in both Moslem and Hindu subjects who have claimed to remember the previous lives of Moslems.)

Giriraj was born circumcised. This congenital circumcision counts as a significant birth defect. Subhan Khan, as a Moslem, would have been circumcised. Hindus are not ordinarily circumcised.



Fig. 10. The back of Giriraj Soni's head as it appeared in March 1997. There was a soft hairless, protruding mass, measuring 3 centimeters by 2 centimeters in the midline of the occipital region of his head.

11. Case of Ranbir - tally with past Idrish's Life and Death

Ranbir Singh was born on December 23, 1990 in the village of Basai, district Etah, U.P. His parents were Shiv Singh and his wife, Mithilesh; they were Hindus. Ranbir's father had completed high school; his mother was functionally literate.

Ranbir was born without his right hand and the distal fourth of his right forearm (Figure 11). His parents thought that this defect was God's will, and they did not connect it to a previous life until Ranbir himself, at the age of about 2, began to make statements about one. His statements included the names of persons related to a deceased man named Idrish whose life he claimed to remember, as well as the name of the village where Idrish had lived. Idrish was a Moslem who lived and died in the village of Gadka, about 2 kilometers from Basai. He worked as a farmer and laborer. On an occasion when he was working with a fodder-cutting machine, his right hand became caught in the machinery and was badly mangled.

As a result of his injury he lost a major part of that hand. He recovered, however, and later worked as a watchman in a brick kiln near Basai. He died of unrelated causes on June 15, 1983. Dr. Satwant Pasricha investigated this case between February 1994 and November 1995. On Ranbir's side of the case, interviewed his father, Shiv Singh, and his mother, Mithilesh. On Idrish's side of the case, she also interviewed Idrish's widow, Vakilan, one of his daughters, Tehmin, and some other members of his family. At Gadka, she also interviewed

three more informants, including Idrish's earlier employer who owned the fodder-cutting machine involved in Idrish's injury.

Idrish's Life and Death

Idrish was born about 1923. He married a woman named Vakilan and had four sons and two daughters. He was employed as a helper to feed fodder into an electric chopping and grinding machine. In 1962 his right hand was caught in the fodder-cutting machine and his fingers were badly mangled. He was sent to Fatehgarh, a large city where the medical facilities were better than those in nearer towns. The injury was treated there but his hand was left severely deformed. He lost all his fingers up to the palm. They were either torn off by the machinery or amputated during the repair. (she did not obtain a medical report in this case.) Idrish did not, at least publicly, brood much over the loss of his fingers.

Although he was able to carry out essential activities using his deformed hand, he apparently could not use it for heavy work. Therefore, he started working as a watchman at a brick-kiln near Basai. He died at the age of about 60 of an unspecified gastrointestinal illness.

Connections Between the Families Concerned

The families concerned in this case lived about 2 kilometers apart. Although himself a Moslem, Idrish made friends with Shiv Singh's parents when he started working as a watchman near Basai. He used to visit them sometimes and deposit part of his savings with Shiv Singh's mother. His daughter, Tehmin, was also married in that village.

Statements and Recognitions Made by Ranbir

Ranbir said that he was Idrish, and that he came from the village of Gadka. He added that he had a wife who was hard of hearing and that they had five sons and two daughters. (Idrish's family mentioned only 4 sons; it is possible that they had lost a son which they did not mention; I did not check about this.) He said that he was a watchman at a brick kiln.

All these statements were correct for the life of Idrish. On Ranbir's insistence, Shiv Singh informed Tehmin, Idrish's daughter, about Ranbir's claims. She came to see Ranbir and the two families concerned thus met. Ranbir was said to have correctly recognized members of Idrish's family and behaved appropriately toward them.



Fig. 11. Ranbir Singh at his home in February 1994. His right hand and distal fourth of his right forearm was missing. His left hand was normal.

Ranbir's Behavior Related to the Previous Life

Ranbir asked for meat whereas other members of the family did not eat meat; they ate eggs only. Ranbir could recognize the Moslem prayers when they were started in the village and also assumed the posture of saying Namaz. In addition, he did not mind eating left over food from other persons' plates or drinking tea left over in a cup. His family considered this a Moslem characteristic. Ranbir was particularly affectionate toward Tehmin. Idrish had been fond of Tehmin. Ranbir also asked his grandmother to return money that he claimed to have deposited with her (as Idrish in the previous life).

Ranbir's Birth Defect and Its Correspondence to Idrish's Injury

Idrish's right hand was mangled in the machine; only a part of his palm and thumb remained intact. Although medical records were not studied, all informants agreed about the extent of damage to Idrish's hand. Ranbir was born without his right hand and the distal part of the right forearm (Figure 11). The extent of damage was far greater than Idrish's deformity.

Discussion

Dr. Satwant Pasricha believe that there is a satisfactory correspondence between the birthmarks (and birth defects) on the subjects of these cases and wounds on the persons whose lives the subjects claimed to remember. In 7 of the 10 cases presented here a medical document described the location of the corresponding wounds. How are we to explain such correspondences?

Any complete interpretation of a case must account also for the subject's cognitive and behavioral memories. If we consider the features in totality, reincarnation seems to take account of all features including congenital marks and defects. The reincarnation hypothesis offers a different, and perhaps better, perspective in understanding congenital marks and defects along with cognitive and behavioral features. Dr. Satwant Pasricha wish to emphasize, however, that the purpose of this paper is not to press any explanation for the cases on her readers. Instead, her aim was to put on record additional instances of correspondences in location between wounds on a deceased person and birthmarks (or birth defects) on a child who will later say that he or she remembers that person's life. The best explanation for these correspondences will emerge from further research.

Prof. Ian Stevenson for his expert opinion on the birthmarks and birth defects; he personally examined birthmarks and birth defects for all cases reported in this article and also participated in the interviews of two of the cases. He made many useful suggestions for the improvement of this paper.

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- 3. Satwant Pasricha, *Near-Death Experiences in South India: A Systematic Survey*.
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- 4. Ian Stevenson, Satwant Pasricha and Nicholas McClean-Rice,
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(3) Investigation and Publication of Sri H. N. Banerjee :

**THE BOY WHO CRIED OUT
FOR HIS DAUGHTER IN HIS SLEEP**

The Indian professor Dr. H. N. Banerjee, who apart from Professor Stevenson and Professor Haroldsson is probably the most well-known research scientist on the subject of reincarnation, became famous in the USA by bringing the case of Joe Wilke to the attention of the public.

A three-year-old girl from Iowa suddenly told her parents that she used to be called Joe Wilke. She was growing up in a strictly Catholic family in which any discussion on the subject of reincarnation was forbidden. The girl also told her parents that her wife was called Sheila and that they had both been fatally injured in a motorbike accident on the 20th July 1975 in Brookfield Illinois.

Professor Banerjee had heard of the claims this girl had made and asked her to tell him everything once more. He then wrote to Dr. Adrian Finkelstein, who was living in Chicago, asking him to find out whether there was any truth in what the girl was saying. Dr. Adrian Finkelstein wrote back saying: The police investigation stated that a Joseph Wilke and his wife from Brookfield had died on the 20th July 1975 at 5:33pm in an accident involving his Honda motorbike. A sceptic could well say that someone was playing games with Dr. Banerjee by telling a three-year-old girl about an accident he had heard about, and then telling the girl to recount the story to the research scientist as if it was her own from a past life. A little girl would not fool Professor Banerjee, an experienced research scientist. I will now tell you about another case that this Professor investigated, and which in my eyes is even stronger proof of reincarnation.

In Adana, on the southern coast of Turkey, lived Mehemet Altinklish and his family. One-day his two-year-old son said to him, "I don't want to live here any more. I want to go back to my home and children." His father said, "What did you just say Ismail?" "Don't call me Ismail, my name is Abeit," the child replied. His father then wanted to know from where he got these ideas. His son explained that his real name was Abeit Suzulmus and that he had been the owner of a large garden nursery until three men had broken in and killed him. His father clearly remembered that several months before the birth of his son, a man named Abeit Suzulmus, the owner of a large garden centre who lived just over a kilometre away from Mr. Altinklish had been killed with an iron bar by three men. There had been many newspaper reports about this incident, which had happened on the 31st January 1956. Mr. Suzulmus had employed three men

who applied for a job in one of his garden centres. These three men had locked him into a shed and had murdered him. After that they had broken into the house and had killed his second wife and her two children. The three murderers were caught. After a sensational trial two of them were hanged, while the third died in prison. Ismail continued to insist that he is Abeit and repeatedly begged his father to take him to his previous home. He often cried out in his sleep, "Gulsarin! Gulsarin!" and woke up crying. His parents knew that this person he was calling in his sleep was his daughter from his past life, since he had told his parents about her.

When Ismail was three years old his father finally agreed for him to be taken to the house of the murdered gardener. Eleven people accompanied him. Ismail insisted that no one should show him where the house is, for he claimed he could find his way there. Even though his companions tried to mislead him several times Ismail continued on his way knowing exactly where he was going. The boy had never walked this way before. When they had entered the house there were about 30 people waiting for them. They wanted to put the boy to the test to see whether he would recognise members of his former family. He immediately went up to one of the women, called her by name and told the others that this was his first wife. Then he saw his former daughter whom he had called out by name with such longing in his sleep. The same happened with his second daughter and his son who were also present. Finally he said, "Now I want to show you where I was murdered." He led them to the shed in which the brutal crime had been committed. There he pointed out certain things that had since changed. All these events occurred in a Moslem country in which the Islamic Church forbids the belief in reincarnation and has certainly never taught it. There are smaller sects such as the Alevites and the Sufis, who do believe in reincarnation.

The newspapers published two articles about this family reunion. One story read as follows: The boy Ismail had recognised an ice cream vendor and had called him by name asking him, "Do you remember me?" The man said no, and Ismail continued, "I am Abeit. In the past you used to sell watermelons and vegetables instead of ice-cream." The salesman agreed that this was so. The boy also told him that he had been the one who had circumcised him long ago. By now the ice-cream salesman was also convinced that this boy had really been the nursery owner he had once known. One day Ismail met a man and reminded him that he had lent him some money when he was Abeit, and that he still owed this money to the Suzulmus family. The man agreed that this was true. Another time he saw a man who was leading a cow on a rope. Ismail talked to him and asked whether that was the 'yellow one' that used to belong to Mr. Suzulmus. The man told him it was.

Professor Banerjee is absolutely convinced that none of these stories were invented. The two families had nothing to gain by telling lies, since that could well bring them into conflict with their religious leaders. When Professor Banerjee was investigating this case and was interviewing the families, he was asked to keep quiet about the things he was told. Besides those families avoided each other. The murder victim's family was probably accusing Ismail's family of having started all this talk. As you can see from this story, children's memories of past lives are not restricted to countries in which the belief in reincarnation is common, but are also found in those where such a belief is frowned upon

“Americans Who Have Been Reincarnated: Ten Case Histories.”
(CPLF)the work of H.N. Banerjee

**Now I shall just present
Different type of reincarnation investigated cases
on Spontaneous recalling of rebirth**

**By
Dr. Stevenson & his other assistants around the
world And Also other esteemed researchers
all around the Globe**

That is

- (4) Dr. Ian Stevenson**
- (5) Dr. Erlendur Haraldsson**
- (6) Dr. Jim B. Tucker**
- (7) Antonia Mills**
- (8) Dr. Jurgen Keil**
- (9) Godwin Samararatne**
- (10) Dr. Walter Semkiw**

**If this is not our first life time
then
It will probably be not our last.**

(4) Investigation and Publication of Dr. Ian Stevenson :



**Dr. Ian Stevenson
Chester Carlson Professor of psychiatry
and
Head of the Division of Perceptual Studies
and
Director of the Division of Personality Studies
University of Virginia
U.S.A.**

Ian Stevenson, was the first psychiatric doctor and a professor, who brought the phenomenon of reincarnation in the field of modern science. He studied numerous cases of reported reincarnation using “ the methods of historian, lawyer and psychiatrist ”, as he himself wrote.

In his books “Twenty Cases suggestive of Reincarnation”, and others each case is described in great details. He has written what methods he adopted, what investigations he made and what questioning he resorted to. This was to show that the cases did provide reasonably convincing evidence that the phenomenon of reincarnation does occur, and that no other alternative can explain them.

Stevenson reports that out of 6000 cases reported to his Center, he has studied and collected over 2,700 such cases, but has published only a small percentage of the cases investigated. He throws out most of the cases because they do not meet the highest criteria of credibility. For example, he dismisses any cases where the family of the second personality has profited in any way

from contact with the family of the first personality, either financially or in social prestige or attention. (Stevenson himself never pays his sources.) He also throws out cases where the two families are linked by a person who might have inadvertently transmitted information from one family to the other.

Dr. Stevenson was born in Montreal and raised in Ottawa, one of three children. His father, John Stevenson, was a Scottish lawyer who was working in Ottawa as the Canadian correspondent for The Times of London or The New York Times. His mother, Ruth, had an interest in theosophy and an extensive library on the subject, to which Stevenson attributed his own early interest in the paranormal. As a child he was often bedridden with bronchitis, a condition that continued into adulthood and that engendered in him a lifelong love of books. According to Emily Williams Kelly, a colleague of his at the University of Virginia, he kept a list of the books he had read, which numbered 3,535 between 1935 and 2003.

He studied medicine at St. Andrews University from 1937 to 1939, but had to complete his studies in Canada because of the outbreak of the Second World War. He graduated from McGill University with a BSc in 1942 and an MD in 1943. He was married to Octavia Reynolds from 1947 until her death in 1983. In 1985 he married Dr. Margaret Pertzoff (1926–2009), professor of history at Randolph-Macon Woman's College. She did not share his views on the paranormal, but tolerated them with what Stevenson called "benevolent silences." Stevenson met Aldous Huxley in the 1950s and tried LSD, which he said made him feel that he could never be angry again.

After graduating Stevenson conducted research in biochemistry. His first residency was at the Royal Victoria Hospital in Montreal (1944–1945), but his lung condition continued to bother him, and one of his professors at McGill advised him to move to Arizona for his health. He took up a residency at St. Joseph's Hospital in Phoenix, Arizona (1945–1946). After that he held a fellowship in internal medicine at the Alton Ochsner Medical Foundation in New Orleans, became a Denis Fellow in Biochemistry at Tulane University School of Medicine (1946–1947), and a Commonwealth Fund Fellow in Medicine at Cornell University Medical College and New York Hospital (1947–1949). He became an American citizen in 1949. Kelly writes that Stevenson became dissatisfied with the reductionism he encountered in biochemistry, and wanted to study the whole person instead. He became interested in psychosomatic medicine, psychiatry and psychoanalysis, and in the late 1940s worked at New York Hospital exploring psychosomatic illness and the effects of stress, and in particular why one person's response to stress might be asthma and another's high blood pressure.

He taught at Louisiana State University School of Medicine from 1949 to 1957 as assistant, then associate, professor of psychiatry. In the 1950s he met the English writer Aldous Huxley (1894–1963), known for his advocacy of psychedelic drugs, and studied the effects of LSD and mescaline, one of the first academics to do so. Kelly writes that he tried LSD himself, describing three days of “perfect serenity” and writing that at the time he felt he could “never be angry again,” though he also wrote: “As it happens that didn’t work out, but the memory of it persisted as something to hope for.”

From 1951 he studied psychoanalysis at the New Orleans Psychoanalytic Institute and the Washington Psychoanalytic Institute, graduating from the latter in 1958, a year after being appointed head of the department of psychiatry at the University of Virginia. He argued against the orthodoxy within psychiatry and psychoanalysis at the time that the personality is more plastic in the early years; his paper on the subject, “Is the human personality more plastic in infancy and childhood?” was not received well by his colleagues. He wrote that their response prepared him for the rejection he experienced over his work on the paranormal.

Stevenson described as the leit motif of his career his interest in why one person would develop one disease, and another something different. He came to believe that neither environment nor heredity could account for certain phobias, illnesses and special abilities, and that some form of personality or memory transfer might provide a third type of explanation. He was never able to suggest how personality traits might survive physical death, much less be carried from one body to another, and was careful not to commit himself fully to the position that reincarnation occurs. He argued only that his case studies could not, in his view, be explained by environment or heredity, and that “reincarnation is the best - even though not the only - explanation for the stronger cases we have investigated.” His position was not a religious one, but represented what Robert Almeder, professor emeritus of philosophy at Georgia State University, calls the minimalist reincarnation hypothesis:

There is something essential to some human personalities which we cannot plausibly construe solely in terms of either brain states, or properties of brain states and, further, after biological death this non-reducible essential trait sometimes persists for some time, in some way, in some place, and for some reason or other, existing independently of the person’s former brain and body.

Moreover, after some time, some of these irreducible essential traits of human personality, for some reason or other, and by some mechanism or other, come to reside in other human bodies either some time during the gestation period, at birth, or shortly after birth.

In 1958 and 1959 Stevenson contributed several articles and books reviews to Harper's about parapsychology, including psychosomatic illness and extrasensory perception, and in 1958 he submitted the winning entry to a competition organized by the American Society for Psychical Research, in honor of the philosopher William James (1842–1910). The prize was for the best essay on “paranormal mental phenomena and their relationship to the problem of survival of the human personality after bodily death.” Stevenson's essay, “The Evidence for Survival from Claimed Memories of Former Incarnations” (1960), reviewed 44 published cases of people, mostly children, who claimed to remember past lives. It caught the attention of Eileen J. Garrett (1893–1970), the founder of the Parapsychology Foundation, who gave Stevenson a grant to travel to India to interview a child who was claiming to have past-life memories. According to Jim Tucker, Stevenson found 25 other cases in just four weeks in India, and was able to publish his first book on the subject in 1966, **Twenty Cases Suggestive of Reincarnation**.

Chester Carlson (1906–1968), the inventor of xerography, offered further financial help. Tucker writes that this allowed Stevenson to step down as chair of the psychiatry department and set up a separate division within the department, which he called the Division of Personality Studies, later renamed the Division of Perceptual Studies. When Carlson died in 1968 he left \$1 million to the University of Virginia to continue Stevenson's work. The bequest caused controversy within the university because of the nature of the research, but the donation was accepted and Stevenson became the first Carlson Professor of Psychiatry.

In summary, Stevenson's painstaking research has made the idea of reincarnation a respectable research topic and subject to the scrutiny of scientific empiricism.

Stevenson himself has stated, ‘I have no preferred interpretation for all cases, and I do not think any single one of them offers compelling evidence of reincarnation. Yet I can say that I think reincarnation is, for some cases, the best interpretation.

I am not claiming that it is the only possible interpretation for these cases, just that it seems to be the best one among all those that I have interpreted. Stevenson wrote ‘ My aim has never been to prove reincarnation, but only to find and report whatever evidence there is that makes it seem possible’

To end on a Biographical note

To end on a biographical note, Dr Ian Stevenson was born on 31st October 1918 in Montreal. His mother was interested in Theosophy and had a huge collection of books on the subject, which was a source of inspiration for his interest in psychical studies in later life. Dr Stevenson studied medicine at St Andrews University in Scotland, transferring his studies to Canada due to the outbreak of the Second World War. He graduated in medicine from McGill University and later migrated to USA. After his internship he specialised in psychiatry, also training as a psychoanalyst. However, he lost confidence in psychoanalysis and even referred to Sigmund Freud as a 'proverbial naked emperor'. Only time will tell whether or not Ian Stevenson was himself a clothed emperor.

Freed from the dogmatism of Freud, the mystical speculations of Carl Jung, and the paternalism of Alfred Adler, Dr. Stevenson introduced a new school of thinking and will be regarded as the first cartographer of the new science-landscape.

Scientists who seek truth and not proof alone to support their observations are also theologians, and Stevenson was one among them.

Professor Ian Stevenson, who was a pioneer in research into 'past lives' passed away peacefully on 8th February 2007.

He died from bronchopneumonia, having suffered from bronchial defects since childhood. Dr. Stevenson believed that a person's cause of death might be traced to his previous life, and speculated that his own bronchial defects might have a past life aetiology.

Summary of Reincarnation Type Cases investigated By Dr. Ian Stevenson

(1) The sweet case of Swarnlata's Story



The story of Swarnlata is characteristic of Stevenson's cases: The young girl's memories began when she was 3, she gave enough information to enable Stevenson to locate the family of the deceased person she remembered (the case was "solved"), and she gave more than 50 specific facts that were verified.

But Swarnlata's case was also different from most because her memories did not fade. And this is a sweet case, characterized by love and happy memories rather than by violent death and struggles between castes and families, like in so many other cases.

Swarnlata Mishra was born to an intellectual and prosperous family in Madhya Pradesh in India in 1948. When she was just three years old and traveling with her father past the town of Katni more than 100 miles from her home, she suddenly pointed and asked the driver to turn down a road to "my house", and suggested they could get a better cup of tea there than they could on the road. Soon after, she related more details of her life in Katni, all of which were written down by her father. She said her name was Bija Pathak, and that she had two sons. She gave details of the house: it was white with black doors fitted with iron bars; four rooms were well finished, but other parts were less finished; the front floor was of stone slabs. She located the house in Zhurkutia, a district of Katni; behind the house was a girl's school, in front was a railway line, and lime furnaces were visible from the house. She added that the family had a motor car (a very rare item in India in the 1950's, and especially before Swarnlata was born). Swarnlata said Bija died of a "pain in her throat", and was treated by Dr. S. C. Bhabrat in Jabalpur. She also remembered an incident at a wedding when she and a friend had difficulty finding a latrine.

In the spring of 1959, when Swarnlata was 10 years old, news of the case reached Professor Sri H. N. Banerjee, an Indian researcher of paranormal phenomenon and colleague of Stevenson. Banerjee took the notes her father made and traveled to Katni to determine if Swarnlata's memories could be verified. Using nothing more than the description that Swarnlata had given, he found the house, despite the house having been enlarged and improved since 1939 when Biya died. It belonged to the Pathak's (a common name in India), a wealthy, prominent family, with extensive business interests. The lime furnaces were on land adjoining the property; the girls school was 100 yards behind the Pathak's property, but not visible from the front. He interviewed the family and verified everything Swarnlata had said. Biya Pathak had died in 1939 leaving behind a grieving husband, two young sons, and many younger brothers. These Pathaks had never heard of the Mishra family, who lived a hundred miles away; the Mishra's had no knowledge of the Pathak family.

The next scene in this story sounds like a plot from Agatha Christie, but is all true, extracted from the Stevenson's tabulations in Swarnlata's published case. In the summer of 1959, Biya's husband, son, and eldest brother journeyed to the town of Chhatarpur, the town where Swarnlata now lived, to test Swarnlata's memory. They did not reveal their identities or purpose to others in the town, but enlisted nine townsmen to accompany them to the Mishra home, where they arrived unannounced. Swarnlata immediately recognized her brother and called him "Babu", Biya's pet name for him. Stevenson gives only the barest facts, but I can imagine the emotions ran high at this point. Imagine how Babu felt to be recognized immediately by his dead sister reborn. Ten-year-old Swarnlata went around the room looking at each man in turn; some she identified as men she knew from her town, some were strangers to her. Then she came to Sri Chintamani Pandey, Biya's husband. Swarnlata lowered her eyes, looked bashful - as Hindu wives do in the presence of their husbands-and spoke his name.

Stevenson says nothing of Sri Pandey's reaction at finding his wife after twenty years. Swarnlata also correctly identified her son from her past life, Murli, who was 13 years old when Biya died. But Murli schemed to mislead her, and "for almost twenty-four hours insisted against her objections that he was not Murli, but someone else." Murli had also brought along a friend and tried to mislead Swarnlata once again by insisting he was Naresh, Biya's other son, who was about the same age as this friend. Swarnlata insisted just as strongly that he was a stranger. Finally, Swarnlata reminded Sri Pandey that he had purloined 1200 rupees Biya kept in a box. Sri Pandey admitted to the truth of this private fact that only he and his wife had known.

A few weeks later, Swarnlata's father took her to Katni to visit the home and town where Biya lived and died. Upon arriving she immediately noticed

and remarked about the changes to the house. She asked about the parapet at the back of the house, a verandah, and the neem tree that used to grow in the compound; all had been removed since Biya's death. She identified Biya's room and the room in which she had died. She recognized one of Biya's brothers and correctly identified him as her second brother. She did the same for her third and fourth brother, the wife of the younger brother, the son of the second brother (calling him by his pet name "Baboo"), a close friend of the family's (correctly commenting that he was now wearing spectacles, which he in fact had acquired since Biya had died) and his wife (calling her by her pet name "Bhoujai"), Biya's sister-in-law--all with appropriate emotions of weeping and nervous laughter. She also correctly identified a former servant, an old betelnut seller, and the family cowherd (despite her youngest brother's attempt to test Swarnlata by insisting that the cowherd had died).

Later, Swarnlata was presented to a room full of strangers and asked whom she recognized. She correctly picked out her husband's cousin, the wife of Biya's brother-in-law, and a midwife - whom she identified not by her current name, but by a name she had used when Biya was alive. Biya's son Murli, in another test, introduced Swarnlata to a man he called a new friend, Bhola. Swarnlata insisted correctly that this man was actually Biya's second son, Naresh. In another test, Biya's youngest brother tried to trap Swarnlata by saying that Biya had lost her teeth; Swarnlata did not fall for this, and went on to say that Biya had gold fillings in her front teeth-a fact that the brothers had forgotten and were forced to confirm by consulting with their wives, who reminded them that what Swarnlata said was true.

This must have been a spectacle. Here was a ten-year-old stranger from far away-so far, in terms of Indian culture, that her dialect was distinctly different than that of the Pathaks-who acted confidently like an older sister of the household, was familiar with intimate names and family secrets, and remembered even marriage relationships, old servants, and friends. Just as amazing, her memory was frozen at the time of Biya's death; Swarnlata knew nothing about the Pathak family that had happened since 1939. In the following years, Swarnlata visited the Pathak family at regular intervals. Stevenson investigated the case in 1961, witnessing one of these visits. He observed the loving relationship between Swarnlata and the other members of the family.

They all accepted her as Biya reborn. Swarnlata behaved appropriately reserved towards Biya's elders, but when alone with Biya's sons, she was relaxed and playful as a mother would be behavior that would otherwise be totally inappropriate in India for a 10 year old girl in the company of unrelated men in their mid-thirties. The Pathak brothers and Swarnlata observed the Hindu custom of Rakhi, in which brothers and sisters annually renew their devotion to each other by exchanging gifts. In fact the Pathak brothers were

distressed and angry one year when Swarnlata missed the ceremony; they felt that because she had lived with them for 40 years and with the Mishras for only 10 years that they had a greater claim on her. As evidence of how strongly the Pathaks believed that Swarnlata was their Biya, they admitted that they had changed their views of reincarnation upon meeting Swarnlata and accepting her as Biya reborn (the Pathaks, because of their status and wealth, emulated Western ideas and had not believed in reincarnation before this happened).

Swarnlata's father, Sri Mishra, also accepted the truth of Swarnlata's past identity: years later, when it came time for Swarnlata to marry he consulted with the Pathaks about the choice of a husband for her. How did Swarnlata feel about all of this? Was it confusing for her to remember so completely the life of a grown woman? Stevenson visited her in later years and corresponded with her for ten years after this case was investigated. He reports that she grew up normally, received an advanced degree in botany, and got married. She said that sometimes, when she reminisced about her happy life in Katni, her eyes brimmed with tears and, for a moment, she wished she could return to the wealth and life of Biya. But her loyalty to the Mishra family was undivided and, except for the regular visits to Katni, she went about the business of growing into a beautiful young woman, accepting fully her station in this life.

In some ways Swarnlata is typical of Stevenson's cases: the amazing number of facts and people she remembered; the positive identification of the previous personality, the exchange of visits between the families, and the age at which she first had her memories. What is not typical, however, is the persistence of clear memories into her adulthood, the lack of a traumatic death, and the support and cooperation between the families (in most cases one or both of the families are reluctant to encourage the child or to bring the case to the outside world). This is a sweet case that illustrates what profoundly enriching human experience a past life memory can bring about.



Smt. Swarnlata as an adult

(2) A Boy discovers the name of his murderer from the past.

In December 1983 a boy named Titu Singh was born in a village near Agra. At the age of four he began to insist that his name was Suresh Vera, and that his wife Uma and his two children lived in Agra and were owners of a radio shop.

He begged his present parents to take him back home and continued to reject them as his real parents. The entire family was tired with the intense behavior of the boy, who insisted on being called Suresh and continually asked to go to Agra. He also talked about having been murdered by two men. He could clearly remember what had happened to him: One day as he had arrived home in his car and had sounded his horn so that his wife would open the gate, two men came running towards him and had shot him in the head. He knew the names of the two men. The one that had fired the shot was a businessman called Sedick Johaadien.

During a stay in Agra, Titu's older brother went to find out whether there really was a radio shop with the name his younger brother had mentioned. To his amazement he actually found a radio shop with the name 'Suresh radio shop'. He went in and asked to see Suresh Verma. He was told that Suresh had been the owner of the shop but had died several years ago. When he asked for more information about the owner's cause of death, he was advised to go and visit the deceased man's widow Uma Verma. Uma Verma told him that her husband had been shot in front of their house after returning home in his car. No one knew who had shot him and therefore the murder had been unsolved.

Titu's brother then informed Uma that his little brother claims to be her deceased husband. He told her everything that Titu had talked about at home. Suresh's widow now insisted on going to see the boy herself. She also told the rest of her family about this incident, so Suresh's parents and his three brothers all decided to join her. When Titu saw his parents and his wife he was so happy he ran up to them and hugged them all. Then he drummed on a stool with his hands to vent his joy just like Suresh used to do when he was a child. A decision was made with his parent's permission to take Titu to Agra to confirm his past life memories.

Once they had arrived there his brothers wanted him to show them the way to the radio shop. They tried to mislead him on purpose, but the four-year-old was not fooled. Even when they told the driver to drive faster as they were approaching the shop, the boy suddenly shouted, "Stop! This is where my shop is!" After the boy had recognised several things from his past,

his family was completely convinced that Titu really was their previously murdered son Suresh reborn.

When Professor Chatdah from the University of Delhi heard of this incident he immediately showed great interest in the case. He visited Suresh's widow Uma and asked her what it was that had finally convinced her that this boy really was her deceased husband reborn. She said that when she described an incident that only she and her husband knew anything about, Titu was able to remember it clearly. It had been about Titu having given his wife a big bag of sweets when they were out on a picnic.

Professor Chatdah must have told his colleague Professor Stevenson about this case, for Stevenson sent his colleague Antonia Mills to Agra to continue the research with Professor Chatdah. They wanted to clear their doubts regarding the authenticity of this case. All their research confirmed that they were dealing with an authentic case of reincarnation.

Naturally they also inspected Titu's head to see if he had any scars or birthmarks relating to the shot in the head that had killed him in his previous life. To their amazement they found a dent on the right side of his head which was precisely like the mark a bullet entering the skull would leave. On the other side of his head where the bullet had left the skull in his previous life, they found a star shaped scar. The wound would naturally have been bigger than the one on the other side of Suresh's head, since a bullet leaving the skull would have made a larger hole than the one entering it.

Dear readers, aren't you left speechless after reading about this case? Naturally this is no proof for the hardened critic who doubts everything that reincarnation may try to prove. By the way, I forgot to mention that Titu later remembered the name of his murderer, and when the Agra police questioned the man he confessed to the murder.

(3) The Case of Kumkum Verma

Kumkum Verma was a girl in India who described a life in the city of Darbhanga 40 km from her village. Her aunt made notes of her statements 6 months before anyone attempted to identify the previous personality, and Stevenson was able to obtain extracts of her notebook that contained 18 of them. They document details that all matched the life of a woman who died 5 years before Kumkum was born, including the name of Urdu Bazar, the section of Darbhanga where she lived; her son's name and the fact that he worked with a hammer; her grandson's name; the name of the town where her

father lived and the fact that his home was near mango orchards and reaching it involved crossing water; the presence of a pond at her house; and the fact that she had an iron safe at her house, a sword hanging near her cot, and a snake near the safe that she fed milk to.

A man from Urdu Bazar who worked for a friend of Kumkum's father was eventually able to identify the previous personality. The previous family belonged to a relatively low artisan class while Kumkum's father was a landowner, homeopathic physician, and author, so even though he went to Urdu Bazar once to meet the previous personality's family, he never allowed Kumkum to go.

(4) The Case of Jagdish Chandra

The case of Jagdish Chandra in India was quite old when Stevenson investigated it - in fact, the subject was then in his late 30s - but the subject's father, a prominent lawyer, had made a written record of the boy's statements and their verifications at the time that the case developed. Jagdish was born in Bareilly, a large city in northern India, and when he was 3½ years old, he began saying that he had lived in Benares, a city approximately 500 km away. His father sent a letter to a newspaper asking for help in verifying the child's statements.

In the letter, he said that Jagdish stated that his father was named Babuji Pandey and had a house in Benares with a big gate, a sitting room, and an underground room with an iron safe fixed in one of the walls. (Ji added to the end of a name means respected, so Jagdish was saying his father's name had been Babu.) He said Jagdish described a courtyard where Babuji sat in the evenings and where people gathered to drink bhang, an Indian drink. He said Babuji received massages and put powder or clay on his face after washing it. He described two cars and a horse-drawn carriage and said Babuji had two deceased sons and a deceased wife.

The day after this was published, Jagdish's father went to a magistrate to have Jagdish's statements officially recorded before they traveled to Benares. The recorded statements, in addition to those listed in the paper, included the fact that his name had been Jai Gopal and that his brother, who was bigger than he was, had been named Jai Mangal and had died of poisoning. He said the Ganges River was near the house, and the Dash Ashwamadh Ghat was there. (Ghats are places where people go to bathe, and Babu Pandey was the supervisor of one.) He also said a prostitute named Bhagwati had sung for Babu. Jagdish was then taken to Benares, where all of the above statements about the previous personality were verified (except that Babu Pandey had used

automobiles but not actually owned them) and where he appeared to recognize people and places.

(5) Rehma Comes Back as Kamaljit

Dr. Stevenson had some cases of reincarnation from India too. One is of Kamaljit Kaur, the daughter of a Sikh school teacher. One day while visiting a local fair, she suddenly asked her father to take her to a village some miles away. When the father asked why, she said, “This is not my home”. She then narrated that she was staying in that village and had died there in a serious accident. She and her friend were riding bicycles when they were hit by a bus.

She described how she was taken to the village hospital and from there to another hospital at Ambala. When the surprised father took Kamaljit to that village, she showed the place where the fatal accident had taken place. She helped her father to find out to locate her “previous” house. The family there confirmed that their 16 years old daughter Rishma had died of the accident a few years back.

Kamaljit showed her ‘previous’ room; she identified her school books. She led her father to her ‘previous’ uncle’s house. The two families talked to each other about their respective daughters and some amazing facts were revealed. For instance, Kamaljit’s father said that she was very fond of maroon-coloured clothes. Rishma’s parents then said that Rishma had been given a maroon Salvar Kamiz which she liked very much but had not the time to wear it.

(6) Taranjit Singh of Alluna Miana village



The Tribune June 22, 2002 by Jupinderjit Singh

Can Science Uphold the Belief in Rebirth ?

Is rebirth possible? Are there any scientific bases for believing in rebirth? Since time immemorial, man has been struggling to find a solution to this mystery but conclusive evidence has thus far eluded him.

Now, in probably the first-ever case of its kind, a Patiala-based forensic science expert has sought to scientifically prove the phenomenon. Putting forward for debate his research in a case involving the rebirth of a child who lived in Chakkchela village of Jalandhar district in his past life and now lives in Alluna Miana village of Ludhiana district, Vikram Raj Singh Chauhan claims to prove on the basis of the comparison between the handwriting of the child in his previous and present births, the theory that rebirth is possible. His findings have been hailed at the recent National Conference of Forensic Scientists at Bundelkhand University, Jhansi.

A couple of months ago, a six-year-old boy Taranjit Singh of Alluna Miana village near Payal in Ludhiana claimed to remember his previous life. In fact, according to his economically weak parents, the boy had been claiming this since he was two years old and used to attempt to run away from home. The boy said he was born in Chakkchela village in Jalandhar district in his past birth and his real name was Satnam Singh and his father's name was Jeet Singh. He said he was a student of Class IX in a school in Nihalwal village at the time of his death. On September 10, 1992, he was returning home on a bicycle from his school along with his friend Sukhwinder Singh when a scooter-rider named Joga Singh of Mirajwala village, Shahkot tehsil, hit him. He received serious injuries on his head and died the following day.

His present father Ranjit Singh said as the boy became more insistent, he and his wife took him to Chakkchela village in Sangrur district. They could not find anyone resembling the people their son had described as his parents. When someone told them that there was a village called Chakkchela in Jalandhar district as well, they decided to go there.

The boy's father Ranjit Singh and his friend Rajinder Singh went to the government school in Nihalwal village in Jalandhar district where they met an old teacher who told that it was true that a boy named Satnam Singh had died in an accident and he was the son of Jeet Singh of Chakkchela village. Then the family reached the house of Jeet Singh and narrated the whole story.

Ranjit Singh also said that his son claimed that the books he was carrying when the accident occurred had been soaked in his blood. He also had Rs. 30 in his purse. On hearing this, the woman Taranjit claimed was his mother in his

previous birth, started weeping and confirmed his claim. She said she had preserved the blood-stained books and Rs. 30 as the last memory of her child.

After few days Taranjit Singh's brother in his previous life Kewal Singh, sister Lakhbir Kaur, friend Buta Singh, father Jeet Singh and mother Mohinder Kaur came to Alluna Miana village to meet Taranjit. Lakhbir Kaur showed the photographs of her marriage to Taranjit Singh and asked him to recognise himself in his previous birth. Taranjit Singh immediately recognised the same as also the photo of his parents in his previous birth.

This story was carried in some newspapers. Vikram Chauhan told this writer that as a man of science, he refused to believe such a story but driven by curiosity, he decided to investigate. He visited the villages concerned a number of times.

The boy and the parents of both the births repeated the same story. He spoke to a shopkeeper who told him that the boy had taken a notebook on credit of Rs. 3 from him a few days before his death. When the shopkeeper went to the boy's village, the boy immediately recognised him but said he owed him Rs. 2 only. The shopkeeper admitted the fact and said he had only wanted to test the authenticity of the child's claim.

Thereafter to confirm the incident scientifically, Chauhan took samples of the writings of Taranjit Singh both in Gurmukhi and English and also of Satnam Singh from the notebooks kept by the family of Satnam Singh, in order to find out whether or not the handwritings of Satnam Singh and Taranjit Singh were similar. A basic theory of forensic science that the handwritings of two different individuals cannot be the same was the basis of his investigation. If Taranjit Singh and Satnam Singh were the same person, then their handwritings also had to be the same.

The author explained that a person's handwriting has specific characteristics, which are determined by one's personality and hence no two persons write in the same manner. It is an applied science combining the study of optics, physiology and psychology.

A person's psychological makeup determines, to a large extent, his handwriting. Thus, the mind plays an important role in shaping a person's handwriting and the hand only translates into action the dictates of the mind, which cannot be the same in two different writers.

The author revealed he was amazed to find that the handwriting of Taranjit Singh corresponded almost exactly with that of Satnam Singh. The only difference lay in the muscular coordination of the two writers as Taranjit Singh

was not accustomed to writing. This was quite unusual and suggested that something in the two boys was same.

The author argued that if it is presumed that the soul is transferred from one person to another then it can be inferred that the mind will remain the same. Thus, if Satnam Singh's soul was believed to have been transferred into Taranjit Singh's body, then it stood to reason that the handwriting of Taranjit Singh would correspond with that of Satnam Singh.

The scientist proved this in a conference. According to the minutes of the conference, a number of forensic experts examined the handwriting samples and found that these were similar.

“I have some scientific basis to claim rebirth is possible”, says Chauhan, “but I wish to research further on the subject and am closely monitoring the development of the child.” According to Chauhan, another factor bolstered his conclusions. “In his present birth, Taranjit has never gone to school as he belongs to a poor family, but yet when I told him to write the English and Punjabi alphabet, he wrote them correctly.”

Taranjit is living with the parents of his present birth as they refuse to give him to his former parents, even though they are poorer than them. The parents of his previous birth have also not pressed their claim saying they understand the feelings of their counterparts.

(7) The Case of Sujith Jayaratne

Stevenson reported the case of Sujith Jayaratne, a boy living in a suburb of Colombo, the capital of Sri Lanka, who described a life in a village named Gorakana that was 12 km away. A monk recorded notes of conversations that he had with Sujith about his memories when Sujith was 2½ years old, and Stevenson was able to obtain a translated copy of them. These documents indicated that Sujith said he was from Gorakana and lived in the Gorakawatte section of it, that his father was named Jamis and did not have one eye (Sujith pointed to the right eye to indicate that it was the defective one), that he had attended the kabal iskole (which means “dilapidated school”) and had a teacher named Francis there, and that he gave money to a woman named Kusuma, who prepared string hoppers, a type of food, for him. He implied that he gave money to the Kale Pansala, or Forest Temple, and said two monks were there, one of whom was named Amitha. He said his house was whitewashed, its lavatory was beside a fence, and he bathed in cool water.

The monk then went to Gorakana and found that all of Sujith's statements were true for the life of a man named Sammy Fernando, who died at age 50 after being hit by a truck 6 months before Sujith was born.

When Stevenson investigated the case a year later, he learned two people in Sujith's neighborhood had connections to Sammy Fernando. Sujith's family knew one of them, a former drinking buddy of Fernando's, slightly, and the other one, Fernando's younger sister.

The family had no idea who Sujith was talking about until the monk went to Gorakana – in fact, neither Sujith's mother nor the monk had heard of Gorakana before the case developed – and the idea that Fernando's drinking buddy or sister surreptitiously fed the information to Sujith seems quite unlikely.

Children Who Claim to Remember Previous Lives



Dr. Ian Stevenson interviewing a subject in a village in Myanmar

(8) The Case of Gnanatilaka

Gnanatilaka is her name. She was born on 14th February 1956 in Kotamale in Sri Lanka (Ceylon). The case started in 1960 when she was 4 ½ years old. Then she told her parents, "I want to see my father and mother." Gnanatilaka insisted that she know where her 'real' parents are and she will direct her parents to them. Her parents ignore her at first but as day passes, she would constantly pester her parents to bring her to her 'real' parents. As a result she led her parents to a tea estate near Talawakele, about 30 miles from where she lives now.

This story soon began to spread. A few professors from the University of Ceylon and Venerable Piyadassi Maha Thera came to know of this story. They decided to investigate. They listen to Gnanatilaka tell her story about the time

when she was a boy whose name was Tilakaratna. They recorded everything in details and went with Gnanatilaka to visit the house where she described. In the present life of Gnanatilaka, she had never visited the house or any particular area near this house.

The two families also do not have any relation with each other and did not know of each other existences. When Gnanatilaka enter the house, she pointed to her parents and introduces them to the professors. She gives the correct nicknames of each family member in the house. The former life parents were interviewed; they described the character and habits of their son who had passed away on 9th November 1954. Gnanatilaka refuse to talk with her former younger brother. The former parents explained that the two brothers is always fighting and quarrelling with each other.

Perhaps Gnanatilaka was still holding the grudges from her previous life when she was a boy. When the local school head master heard of the story, he went to visit the house to see for himself. Gnanatilaka immediately recognized the head master. She was even able to describe the homework in detail given to her former life by the head master. The story soon spread far across the world. A researcher who specified in rebirth cases, Dr. Ian Stevenson of the University of Virginia, flew from America to Ceylon to investigate the case. After the investigation, he said that this case was one of the best in the subject rebirth, both in evidential detail and in psychological aspects

(9) I will return as your next son

The case of the Indian boy Corliss is one of my favourites to discuss during my lectures on reincarnation, since it has many interesting aspects to it. This boy belonged to a tribe of Tlingit Indians, of whom approximately 7000 still live in their original region of South Eastern Alaska. The belief in reincarnation is widely accepted in that region, as is the case among many Indians and Eskimo tribes; belief having become knowing. Victor Vincent was a Tlingit fisherman. During the years before his death he visited his niece Corliss Chotkin Sen more and more frequently. She was the daughter of his sister, Gertrude. He seemed to be very fond of his niece and especially their youngest daughter whom he believed to be the reincarnation of his sister Gertrude. In other words, the daughter was her own grandmother, who had been Victor Vincent's sister.

About a year before his death Victor told his niece the following, "I will return as your next son. I hope I won't be stuttering as much then as I do now. Your son will bear these scars. He lifted his shirt to reveal a scar on his back,

which had remained visible years after having had an operation. There were also needle marks clearly visible around this scar. Then Victor pointed to another scar from an operation, which he had on his nose. He said that this too would identify him in his next life as her son. He also told his niece why he wants to be reborn to her. "I know that with you I will be well looked after. You won't go off getting drunk." Sadly there were many alcoholics among his relations for alcohol had become a curse among his people. In many ways modern living had separated them from their traditions or brought them into conflict with them. On my travels around the world I have experienced many such examples of devastation where modern influences have had disastrous effects on indigenous people.

Eighteen months after Victor's death, Chotkin Sen gave birth to a boy, who was given his father's name Corliss Chotkin junior. His parents were convinced that their son was Uncle Victor reborn, since he was born with exactly those scars he had shown them before his death, namely on his nose and back. When he was 13 months old his mother tried to help him pronounce his name Corliss. The boy suddenly pointed to himself saying, "Me Kahkody!" This had been the name of Vincent's tribe. Since he corrected everyone who called him Corliss with the name Kahkody, this name finally stuck. When an aunt visited his mother and was told about Corliss being Vincent reborn, the woman said, "I knew it. After his death Victor appeared to me in a dream and said that he was now incarnating in your body so that he could be your son."

The mother had waited in vain for such a dream since it was very common among them for the souls seeking to reincarnate to announce their arrival in a dream. When Corliss was two years old he travelled to the neighbouring seaside town with his mother. Unexpectedly they met a young woman, and before any words were exchanged the little boy called out her name. He was so happy he jumped with joy calling her by her Tlingit name. For this woman had been his stepdaughter in his previous life. A little later the boy caught sight of a man among the pedestrians, pointed at him and said to his mother, "There's my son William." A year later Mrs. Chotkin took her son along to a big Tlingit gathering. Among the many people present he saw an elderly woman and said, "That's the old dame. That's my Rose." This woman had been his previous wife, whom he used to call 'old dame' when he was Victor. In the years that followed Corliss recognised several of Victor's relatives and friends, calling them not only by their Christian names, but also by the name of the tribe they belonged to. Corliss once talked about something he had experienced as Victor. One day he had taken his fishing boat far out into one of the wide coves when his motor suddenly failed. He was tossed about in the waves having no control. When he saw a boat he put on a Salvation army uniform which he had on board since he thought that no one would take any

notice of a waving Indian in a boat. To his amazement the boat came closer and took his boat in tow. Uncle Victor had told the story in the presence of Mrs. Chotkin a long time ago, but she was sure that no one could have told Corliss about it.

Another time he said to his mother, “When the ‘old dame’ and me used to visit you we always slept in this room.” Saying this he pointed to a room which was now used for other purposes. This too was true. Many such memories would surface in him unexpectedly, When he was nine his memories of his previous life began to disappear. When Stevenson interviewed Corliss at the age of 15, the boy claimed not to be able to remember anything from his past life. All too often the diligent investigator Stevenson has failed to meet children at an age when they still had direct access to memories of their past lives. Therefore in many cases he has had to rely on other people telling him things afterwards. Most of the children who remember past lives begin to talk about these when they are about two years old. But after the age of six the memories usually become less frequent, and by the age of nine are often completely gone. We have not yet finished the story about the Indian boy Corliss. Mrs. jockey Chotkin had always combed her son’s hair to the back. Corliss always combed it to the front just like his deceased great-uncle used to do. He also had a stutter like him, just as he had mentioned to his niece in his previous life.

When he was ten years old he started having speech therapy. This seemed to have cured him because when Stevenson spoke with him he no longer stuttered. Victor had been a very religious man, which was why he had joined the Salvation army. Corliss also developed similar views on life, which became noticeable when he avidly started reading the Bible and later decided to look for a Bible school. Victor had been a keen fisherman. He used to say that he would be happy to spend all his life out at sea. He had also been very good at fixing boat engines and anything involving the use of his hands. He could not have inherited this from his father since he apparently had no such skills. Corliss was also left-handed just like Victor had been. If we stop to look at these statements a little more closely, we could well come to the conclusion that we bring our talents, peculiarities and physical attributes with us from our past lives, rather than inheriting them all from our parents. Think about which characteristics you have obviously inherited from your parents genetically and which completely different ones you were born with. These could possibly be ones you had in a previous life and have now brought these talents and characteristics with you into your present life.

It is important to note that Stevenson always inspected extremely carefully the birthmarks that babies were born with. The mark on the base of Corliss’ nose was from a small operation that Victor had undergone in hospital

in 1938. This mark was still visible after the operation, during which they had removed the right tear duct. But the larger mark on the back was not typical of a usual birthmark. It was about 2.5 centimetres long, dark in colour, slightly raised and about 0.5 centimetres wide. Stevenson writes, “Along the edges of the main scar I could see small round marks on both sides. Four of these were in a straight line along one side like needle wounds received during surgery.” Corliss must have scratched the scar for it was often inflamed. Stevenson had the hospital send him a detailed account of Victor Vincent’s operation. Corliss’ scar on his back perfectly matched the one Victor had been left with after his surgical operation. This case presents us with clear evidence in favour of reincarnation.

(10) The Case of Imdad Elawar

There is, for example, an amazing case from Lebanon. A five year old boy, Imdad Elawar, living in a village, Kornayel, was incessantly talking about his former life since his age of one. Dr. Stevenson found out Imdad’s father. He said that when the boy began to speak, the first words he uttered were Jamilah and Mohammoud. At age one his first words had been the names ‘Jamileh’ and ‘Mahmoud’; at the age of two he had stopped a stranger in the street identified him as a former neighbor. He talked about many incidents of his previous life and the names of people. In his sleep even he murmured about them. Particularly he was speaking of a beautiful woman, Jamileh.

Dr. Stevenson collected all that the boy said about his life, and after a few failures, he could trace a man named Hafeez in a neighbouring village Khirby. He had a son Ibrahim. On careful and tactful questioning, there was no doubt that Imdad had said about his previous life applied with amazing precision to Ibrahim, who had a mistress Jamileh and who had died in a truck accident. Many details tallied and the strong suggestion floated up that Imdad was Ibrahim in previous birth. Here, as Stevenson pointed out, there was no question of anybody deceiving him. Imdad’s father had narrated what the boy said about his previous life, before Ibrahim's father was located.

Dr. Stevenson states that among these Lebanon people, the incidents of reincarnation seems to be very high, perhaps the highest. These people are not actually Muslims; they are said to belong to Druse religion. There are about 2,00,000 people of this sect in Lebanon, Syria, northern Israel and Jordan. Many of them have migrated to U.S.A. and Brazil. Dr. Stevenson was first informed about the village Kornayel and the high number of reincarnation cases there, by a Brazilian émigré from Lebanon.

In Lebanon, Dr Ian Stevenson went unannounced into a Druse village and asked the villagers if they knew of any cases where children talked of past lives. He was referred—again without any prior warning—to the home of five-year-old Imad Elawar. Since the age of one Imad had been talking all the time about a former life in a village twenty-five miles away.

Stevenson interviewed the child and the parents and recorded over fifty-seven separate claims about his former life. When Stevenson went with the boy and his father to the other village to investigate the boy's claims it took them several days to locate the boy's former house. No contact with the relatives had been made before the visit. However: Imad was able to make thirteen correct statements and identifications about his former life including photographs of himself and his brother he recognized photographs of his former uncle, Mahmoud, and his former mistress, a prostitute named Jamileh he was able to point out details of where he had kept his rifle - a secret known only to his mother - and of how his bed had been arranged during his last illness he stopped a stranger and had a long talk with him about their experiences together in their army service. In all Stevenson calculates that of the fifty-seven claims Imad had made about his former life, fifty-one could be verified (Stevenson 1978).

(11) The case of Marta Lorenz

Another very convincing case investigated by Dr. Stevenson was the Brazilian case of Marta Lorenz, who at the age of one year recognized a friend of her parents with the words 'Hello, Papa.' At around two she began talking about details of a previous life as her mother's best friend, the daughter of the family friend she had recognized. Many of these details were not known to the child's mother but were later confirmed by several different people.

She remembered one hundred and twenty separate and unrelated details about her previous life as Maria de Olivero, including details of what Maria had told her best friend (Marta's mother) immediately before she died - that she would try to be reborn as her best friend's daughter and that as soon as she was old enough would relate many details of her former life.

(12) THE STORY OF MARTA WHO WAS SINHA

Dr. Stevenson's cases include one of a girl from Rio Grande do Soul, the southernmost state of Brazil. The girl's name was Maria, but she was called Sinha by most people. As she grew up, she fell in love with a boy; but his stern father did not approve. The love-torn boy committed suicide. Sinha became terribly depressed. She tormented herself in various ways. She deliberately

exposed herself to cold weather, caught a severe throat infection and in few months she died. She had a close friend Ida, to whom she had confessed before her death that her illness was self-inflicted. But that was not the only thing she said to Ida. “I will be reborn as your daughter” and “when reborn and at an age when I can speak on the mystery of rebirth in the body of the little girl who will be your daughter, I shall relate many things of my present life and thus you will know the truth”. Months after Sana’s death, Ida gave birth to a sweet little girl. She was named Marta. When she was just about to complete one year, as it happened, two visitors came to Ida’s house. One was Mr. Valentin and the other was the dead girl Sinha’s father. Although Mr. Valentin showed playful affection to Marta, she went to Sinha’s father. That man with his usual stern attitude did not show any interest in the child; yet she fondled his beard and said “Hello Pappa”! People around thought this to be a child’s fancy. Once when Marta was two and a half years old, she had gone to a nearby stream with her elder sister Lola. Suddenly Marta said, “Lolla, carry me on your back.” “Why should I?” said Lola, you can walk well enough”. Marta then said, “When I was big and you were small. I used to carry you often.” Then followed a conversation wherein Marta told Lolla, where she was at that time staying. When they came back home, Lolla told her mother Ida about the fanciful stories of Marta. Ida’s ears were pricked up. She asked several questions to Marta about her previous “stay” and at one point Marta said that she was Sinha. “I had then another name”, Maria. Ida had no doubt that this was that poor Sinha. She asked many questions about their “previous” relationship, and all answers were amazingly correct. “What did you tell me just before you died as Sinha?” Ida asked Marta. Marta whispered in Ida’s ears “I could not speak as my voice was gone”, and pointed to her own throat. Ida’s eyes moistened. She kissed with intense love this girl, her own baby - who was her dearest friend Sinha and who suffered in love and died of self-inflicted illness. “Oh! My poor darling!” Coming back from a moist heart to dry brain, Marta made 120 declarations about her previous life – Sinha’s life. Her present father, Ida’s good husband, kept detailed record of all statements flowing from Marta. She wanted to go to her ‘previous’ father, that stern man, but Ida and her husband thought that it would not perhaps work well, if her ‘previous’ father saw her when she was too young. They took her to that Mr. stern’s house when she was twelve. “This is my clock” she said as she entered the house, and at the back of it was written “Maria Januaria de Oliveiro”, her official name. Many interesting confirmations followed. We won’t go into them. But Dr. Stevenson had two interesting observations to make. He found that Marta was very susceptible to cold and bronchitis. None of Ida’s children had any such complaint. When Marta did have cold, she felt she was about to die and also felt her body to be as large as an adult. On this the erudite Dr. Stevenson says, “The laryngeal pain and hoarseness evidently led through association to the full reproduction of the last scenes in the life of Sinha.... I believe that we may reasonably consider

Marta's vulnerability to bronchitis and laryngitis a kind of 'internal birthmark' related to the previous life and death of Sinha.

The above words show how certain violent or intensified feelings and even illnesses of the previous birth are reflected or experienced in the present life. The second left-over of Marta's previous birth was that she has a tendency to commit suicide, if some calamity or difficulty arose in life.

(13) James Leininger 8 Year Old Boy Remembers His Past Life As A Fighter Pilot.

Reincarnated World War II American fighter pilot The Past Life Memories of James Leininger



If he wasn't born yet, how could a 6-year-old Lafayette boy possibly remember a plane crash that occurred off the Japanese coast during World War II ?

The Past Life Memories of James Leininger If he wasn't born yet, how could a 6-year-old Lafayette boy possibly remember a plane crash that occurred off the Japanese coast during World War II?

By Wes Milligan

“ When a child speaks of a past life memory, the effects ripple far. At the center is the child, who is directly healed and changed. The parents standing close by are rocked by the truth of the experience – a truth powerful enough

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to dislodge deeply entrenched beliefs. For observers removed from the actual event – even those just reading about it – reports of a child’s past life memory can jostle the soul toward new understanding. Children’s past life memories have the power to change lives.”

- Carol Bowman, author of Children’s Past Lives

Parents are usually quite concerned when their children have nightmares. The tears alone on the face of a child are enough to tug at the heart. Eventually, after the parents comfort their children and allay their fears, the children close their eyes and fall back asleep. Things return to normal, and the nightmares are forgotten.

However, when the nightmares began four years ago for 6-year-old James Leininger of Lafayette, his parents, Bruce and Andrea Leininger, were troubled. The nightmares were coming as much as four times a week, and James would violently kick and scream with his feet up in the air. It appeared as though he was fighting with something or buried in a box, trying to get out. The only way he could escape the nightmares was for his parents to shake him awake. The nightmares were out of control.



James Leininger has been fascinated with airplanes since before he was 2 years old. Above, left: James, at age 6, enjoys a moment at the controls of a plane. Above, right: James Huston Jr., whose tragic death during World War II is remembered in detail by young James Leininger, pauses for a picture sometime in 1944, the year before he was shot down. But it was what James would utter during his thrashing nightmares that would make the hair on the back of his mom's neck stand up.

“He would say, ‘Airplane crash on fire, little man can’t get out,’” Andrea says. Bruce and Andrea began to rack their brains about the source of the disturbing information, which they believed was fueling these nightmares. An educated couple, Bruce and Andrea had always tried to create a “Mozart for the mind” atmosphere for their child and had strenuously kept violence away from his sight. So they began to analyze their dinner conversations, what James was watching on television, and other things that could influence him. Bruce and Andrea weren't involved in aviation, and their 2-year-old boy couldn't read yet. There had to be a logical explanation.

Looking for answers, Andrea began to seek help outside of their home. The nightmares weren't going away, and the Leiningers didn't know what they could do to stop them. The possible cures seemed few, and it even crossed Bruce's mind that an exorcism might be necessary if the nightmares didn't end. Then Andrea's mother, Barbara Scoggin, suggested an explanation that later seemed to be the right answer :

James might be experiencing a past life memory.

After reading about a counsellor by the name of Carol Bowman from Pennsylvania, Ms. Scoggin explained how Ms. Bowman was an expert on a child phenomenon that was similar to what James was experiencing. Ms. Bowman had also authored a book, *children's Past Lives: How Past Life Memories Affect Your Child*, - her own son had similar problems with nightmares and strange recollections.

Andrea called her immediately. Then after several discussions with Ms. Bowman, Andrea took her advice and began to talk to James about his nightmares right after they happened. As a result, Andrea says, the nightmares decreased drastically.

“When we are dreaming, our conscious minds are not filtering material as when we are in a waking state, so unconscious material, including past life memories, emerge,” Ms. Bowman explains. “It is not uncommon for young children to dream of their previous lives. We tend to notice the nightmares,

because they disturb the sleep and are often dramatic, realistic stories, as in James' case. They are often recurring, as the child relives the same dramatic events over and over. On some level, they are seeking resolution to these disturbing memories. When Andrea acknowledged what James was remembering in his dreams – his plane crashing – it helped him move through the trauma.”

But the side effect, which Ms. Bowman expected, was that James' statements about the crashing airplane and the man who couldn't get out became more detailed, more real to him.

Bruce and Andrea Leininger pose for a portrait with their son, James. The parents say they believe their son has been touched by the spirit of a World War II pilot named James Huston Jr. Now, during the day, James began to consciously mention how “his” plane took off from the water and the Japanese shot down his plane. He even began to be more specific with plane designations and the name of an aircraft carrier that was stationed near Japan during World War II. The story and specific details caused Bruce to take up a research quest with Andrea's help to disprove all of James' “facts.”

Through all of their research, spanning nearly five years with thousands of declassified documents, personal interviews and military resources, Bruce and Andrea Leininger say they are now finally sure of one thing: Their son is linked with the spirit of a World War II Navy pilot by the name of James M. Huston Jr., who died in 1945.

Peculiar ‘coincidences’ observed from the beginning

Bruce and Andrea say they began to see signs of a spirit linked with their son when James was 20 months old. While moving from Richardson, Texas, to Lafayette in February of 2000, Bruce took James to the Cavanaugh Flight Museum in Addison, Texas. Andrea says planes had always been his fixation: He spent hours playing with toy planes and he would yell when he saw a real plane in the air.

Bruce recalls his son being mesmerized with the planes at the museum; the boy kept wandering back to the World War II section of the museum. When he tried to take James away from the exhibit, after being there for nearly three hours, James put up a fuss and started to cry. To satisfy his curiosity and to calm him, Bruce bought him a Navy Blue Angels flight demonstration videotape at the museum. James played it so much that he practically wore it out.

James Leininger signed his drawings “James 3” before his father knew about James Huston Jr. In April of 2000, after getting settled in their new home in Lafayette, James’ nightmares began. Bruce and Andrea at first attributed their son’s nightmares to being in a new home with unfamiliar sounds. But when they didn’t stop, the parents’ interest went to a whole new level.

Meanwhile, the furniture suffered from James’ toy plane collection. James would crash his toy planes into tables and chairs, Andrea recalls with laughter as she points to the numerous nicks on the living room table. The table served as a landing strip for his planes. Crashing became such an obsession to James that whenever someone mentioned flying, James would blurt out, “Plane crash on fire,” which Andrea says unnerved her.

But still, Bruce and Andrea admitted, these actions were similar to those of any child growing up – that is, until James became really specific with details of his nightmarish crash.

From July to September of 2000, James began to tell his parents that the plane in his nightmares was shot down by the Japanese after it had taken off from a ship on the water. When James was asked if he knew who the pilot was, he simply replied “James.”

Andrea asked James what type of plane he was flying in his dreams, and he said it was a “Corsair.” Then, after repeated attempts to push for more information right after the nightmares, Bruce and Andrea got the word “Natoma.”

On a whim to try and make sense of it all, Bruce did a simple Internet search for the word Natoma. The result: there existed an aircraft carrier by the name of U.S.S. Natoma Bay, stationed in the Pacific Ocean during World War II. Bruce thought then it was just a coincidence.

James Huston Jr., a World War II fighter pilot, as he appeared on Feb. 7, 1945, about one month before he was killed in action. In October of 2000, another piece of the puzzle came clear. After another nightmare, James gave his parents the name of Jack Larsen, and he said it was Larsen who flew with James.

The next month, James relinquished another piece of information, which floored his already-skeptical father. Bruce was thumbing through a book, *Battle For Iwo Jima*, Derrick Wright, which he had recently received from a history book club. While Bruce was inspecting the book, James

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jumped into his lap to watch cartoons. While waiting for the cartoons to come on, James looked at the book with his dad. Suddenly, James pointed to a map of Iwo Jima near Chichi Jima and said, "Daddy, that is where my plane was shot down." Bruce says he almost keeled over. Weeks later, after several more Internet searches, Bruce stumbled upon a website that referred to the Natoma Bay Association. He contacted a Leo Pyatt, who later said he was a radioman on an Avenger fighter plane with the VC-81 squadron.

Bruce couldn't hold in the questions. He asked Leo Pyatt if there were any Corsairs flown on the Natoma Bay. Pyatt said no - only Avengers and Wildcats. Bruce then asked if he had flown any missions near Iwo Jima, and Pyatt said he had been a part of 36 missions there. Finally came the real question, about the existence of Jack Larsen. Pyatt said he knew Larsen, but he never knew what happened to him.

After realizing so many details from a 2-year-old boy were somehow realistic in nature, Bruce became a man possessed, trying to disprove all of these "coincidences." He began to track down military records from across the nation. His ultimate goal was to disprove these "coincidences" and to end the silly idea, once and for all, that a supposed spirit was affecting his son.

Consequently, he needed to find Jack Larsen. Parts of the puzzle begin to come together Bruce couldn't find anything on a Jack Larsen - anywhere - in military records after his son mentioned the name.



He searched every list he could find from the U.S. National Archives on the men who died who were stationed on the Natoma Bay and all carriers during World War II. There were several Larsens and Larsons who had died,

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but no Jack Larsen of the Natoma Bay. He searched for more than a year, with nothing to show for it. He almost gave up.

The problem was Bruce was looking for a dead man. After attending a Natoma Bay Association Reunion in September of 2002, Bruce found out that Jack Larsen was alive and well in Springdale, Ark.

But the reunion unearthed something far more important to his son's puzzling nightmares. After speaking with veterans from the carrier and their families, never mentioning the motivation of his son's unexplainable behavior, Bruce learned there were 21 men who were lost from the Natoma Bay. James Huston Jr. was a fighter pilot in the Pacific Theater during World War II. Above, left: Huston poses with his Corsair plane - the same type of aircraft that James Leininger mentioned by name during his earliest nightmares.



Above, right: The U.S.S. Natoma Bay is the carrier from which Huston flew for some five months before he was shot down. The carrier lost 21 men during its campaign in the Pacific. One of those men was a Lt. James McCready Huston Jr. from the VC-81 fighter squadron, who was shot down at the age of 21 on a special strike mission against shipping in Futami Ko Harbor at Chichi Jima, according to declassified aircraft action reports. Huston had volunteered for the mission, the last mission he would have flown before returning to the United States. He was the only pilot from the Natoma Bay who was shot down at Chichi Jima.

The name stuck out even more in Bruce's mind because the Leiningers had noticed that James had been signing his name as "James 3" on his crayon drawings of World War II planes. He was even saying he was "James 3" –

months before the reunion - implying that perhaps since Huston was named after his father, James Leininger was the third.

At this point, Bruce says he became frustrated because his quest to disprove the possibility that his son was experiencing a past life was going in the wrong direction.

“All he ever draws are planes fighting, and he knows the type of planes. I mean he even draws the red sun for the Japanese,” Bruce says. “But after he drew ‘James 3’ for the first time, I asked him why he did that. James said, ‘I’m the third. I’m James 3.’ He’s been calling himself that ever since he was 3 years old. I think he is struggling with something unresolved or he just wouldn’t be still drawing those images, like a needle stuck on a record.”

Determined to fill in the missing pieces of the puzzle, Bruce visited Larsen in Arkansas in September of 2002 and asked him about Huston. Larsen said he couldn’t remember what happened to Huston, but he was sure his plane had been hit by anti-aircraft fire on March 3, 1945 - the day Huston failed to return from his mission and was then pronounced missing in action. Larsen had been Huston’s wingman during the day’s run to Chichi Jima.

However, Bruce still had hope that all of this talk about spirits was wrong. After vigorously checking into the squadron’s aircraft action records, he found out that Huston was shot down in a FM2 Wildcat fighter plane - not a Corsair - and no one at the reunion mentioned anything about Corsairs taking off from the Natoma Bay. Bruce says this apparent inaccuracy gave him hope that all of this was just a series of coincidences.

Just to make sure, Bruce tried to find members of Huston’s family. In February of 2003 he made contact with Anne Huston Barron, Huston’s sister, who now lives in Los Gatos, Calif. Through several phone conversations, the Leiningers and Ms. Barron became friends, and she agreed to send Bruce photos of her brother during his military service. The packages of photos arrived in February and March of 2003.

In one of the packages was a photo of Huston standing in front of a Corsair fighter plane – the same kind of plane James had mentioned over and over. According to Bruce, interviews with past servicemen and declassified U.S.military records, before Huston joined up with the Natoma Bayand VC-81,

he was part of an elite special squadron, the VF-301 Devil's Disciples, from January to August of 1944.

The elite squadron test-flew Corsairs for carrier use, and only 20 pilots were selected for this assignment. However, the VF-301 squadron was disbanded after eight months and Huston was then transferred to VC-81 on Oct. 8, 1944.

When he learned this, Bruce says, all of his skepticism vanished.

"I don't have an answer for this, so I can't explain it either," Bruce says. "Through it all, there has to be an element of faith. There could still be the coincidence of dreaming this all up, but there are odd factors you have to calculate. Lightning can strike once, but when it strikes eight or nine times, you can't say it's a coincidence."

Bruce didn't tell Ms. Barron about his son's supernatural story until later that fall, in October of 2003. When he finally told her about the possibility of her brother's spirit being a part of James, she says she was stunned at first and had to let it all sink in. Then on Oct. 15, 2003, Bruce and Andrea received a letter from her, along with several of Huston's personal effects, that not only said she felt James should have the belongings, but that she truly believed the story.

"This child couldn't know the things he does - he just couldn't - so I believe he is somehow a part of my brother," Ms. Barron says. "These are the things you read about. There must be a reason for it, but I have no hint of what it could be. It's some phenomenon that I don't understand. It all happened nearly 60 years ago. There must be a reason."

Despite not knowing the reason for these coincidences, Ms. Barron is convinced that James Leininger is somehow linked to her lost brother. She now calls the 6-year-old boy "James 3." In turn, he refers to Ms. Barron, who is 86 years old, as his sister.

As Bruce would uncover more information about Huston, without telling James about any of it, the Leiningers would notice more about their son's actions. James had three G.I. Joe dolls and named them Leon, Walter and Billie - names of three pilots who coincidentally served with Huston.

According to U.S. Pacific Fleet records, Lt. Leon Stevens Conner, Ensign Walter John Devlin and Ensign Billie Rufus Peeler were among

the 21 fatalities from the Natoma Bay. They were also members of the VC-81 air squadron with Huston. When asked why he named the dolls the way he did, Bruce says James answered, "Because they greeted me when I went to heaven."

After James said that, Bruce could only leave the room in stunned silence. James also explained to his father how Corsairs would frequently have flat tires and would always tend to turn to the left. After checking with military historians at the Lone Star Flight Museum in Galveston, Texas, the statement was verified.

Andrea recalls the first time she cooked meat loaf for James, who had never had the meal in his life. After Andrea told him they were having meatloaf for dinner, James said he hadn't had meat loaf since he was on the Natoma Bay. So, Bruce and Andrea contacted several veterans from the carrier, and they learned that meat loaf was a regular meal for the crew.

The day James Huston's plane went down

After discovering the Corsair connection was real, there was one significant detail from James' dreams that needed to be explained: exactly how the plane was shot down. After another wave of nightmares, Bruce and Andrea recall how James would say his plane was shot in the engine, and he would repeatedly check and make sure fire extinguishers were available and marked wherever they went.

However, none of Huston's wingmen - Jack Larsen, Bob Greenwalt or William Mathson Jr. - from the VC-81 squadron saw his plane shot down on March 3, 1945, mostly because his plane was the last to dive in the strafing run, according to VC-81 military war diaries. Greenwalt, who also served with Huston as a Devil's Disciple, says when the squadron realized that Huston's plane was no longer in the air, their planes took a second run to look for debris. They found nothing. With no eyewitnesses, the Leiningers could only "believe" that Huston had been shot down near Futami Ko Harbor at Chichi Jima.

As luck would have it, in June of 2003, another veteran helped Bruce with his research. An Internet posting left by him on the Natoma Bay Association website nearly a year earlier caught the attention of a veteran by the name of Jack Durham. Durham turned out to be a member of the VC-83 torpedo-bomber medium (TBM) squad from the U.S.S. Sargent Bay that had run parallel to Huston's squadron on the day he was shot down.

Establish World Peace and Resuscitate Humanity

According to U.S.S. Natoma Bayaircraft action reports, the VC-81 squadron covered the TBMs during the Futami Ko Harbor strike. Without a doubt, Durham says, he saw Huston's plane shot down by anti-aircraft fire - a fact confirmed by VC-83 aircraft action reports.

Pulling up more records on the bomber squad and reading their military war diaries, Bruce then contacted other VC-83 crew members - John Richardson, Bob Skelton and Ralph Clarbourn – and they all confirmed that not only had Huston's plane been shot down, but they saw it get hit in the engine, causing an explosion in the front of the plane. It then crashed into Futami Ko Harbor, the same place James pointed to in the history book with his father in November of 2000.

Every detail of James' dreams have been verified to the Leiningers' satisfaction, whether through eyewitness accounts, personal interviews or military records. Bruce and Andrea say they are absolutely convinced that Huston's spirit has touched James. They just can't figure out why or how exactly.

“ If a soul reincarnates with ‘unfinished business,’ or dies a traumatic death, these memories are more likely to carry over into another life,” says Ms. Bowman, the author and expert on such metaphysical phenomena. “In James' case, he died a traumatic death as a young man. There was still much emotion and energy that may have propelled these memories forward.... As I see it, a part of James Huston's consciousness survived death and is a part of James Leininger's soul consciousness. The present incarnation is not a carbon copy of the last, but contains aspects of James Huston's personality and experience.”

James continues to recall his past life memories, even today. But Bowman says children usually lose their abilities to remember past life memories by the age of 7. With time running out, what could be the final piece to the puzzle is the crash site itself, and if the cockpit were jammed shut, it would explain the first nightmares. But due to U.S.military regulations concerning downed aircraft in foreign waters, Bruce says diving on the site and disturbing the remains of the pilot would be prohibited.

Thanks Credit to <http://personalityspirituality.net/2009/06/11/reincarnated-us-fighter-pilot/>

James Leininger who lives in Louisiana, is eight years old. For the past five and a half years he has been talking about his dreams and memories of being a man called LT.James McCready Huston, a World War two fighter

pilot, from Uniontown, who had been killed in Iwo Jima, more than fifty years before.

At only two and a half years old, the boy began talking about aviation, and his knowledge of the subject was amazing. He had never been taught this, as the subject was something that his parents knew nothing about.

He started having nightmares about being shot down by a Japanese plane with a red sun on it. The child's parents began to study the subject, and to their astonishment, realised that something extremely extraordinary was happening. There was no way James could have known this true information. His nightmares started after his father had taken him to Dallas flight museum. But there was nothing there that would or could have started these amazing revelations.

Andrea, recalled how James would scream at the top of his voice, airplane crash, on fire, can't get out, help, and he would be kicking and pointing to the ceiling. At one stage when Andrea took James shopping, she pointed out a plane in a shop window. "Look she said, "It has a bomb at the bottom". She was astounded to hear her two and a half year old state, "That's not a bomb, that's a drop tank". Andrea had no idea what on earth a drop tank was. he went on to tell his bemused parents that he had flown a plane called a Corsair, and took off from a boat called the Natoma.

When his parents served him up some meatloaf that she had never given him before, he replied, 'meatloaf, I haven't had that since I was on the Natoma'.



Research Bruce, James father

Bruce, James father, decided to do some research of his own. He discovered that there had been a small escort carrier called the Natoma Bay, which had been in the Battle of Iwo Jima. Further research proved that there

had indeed been a pilot called James Huston! His plane had indeed been hit by Japanese fire and was struck in the engine. This was March 3rd 1945. In a further twist to the story, Huston's sister, Anne Barron, now 87 years old was tracked down, and states that after listening to little James story, she totally believes him. "He knows too many things, for some reason he knows what happened". Huston's cousin, Bob now 74 years old also had this to say. "To me, it's amazing, everything the boy has said is exactly the account told to James Huston's father and also my mother, there is no way this child could have known that"!

When James was six years old in 2004, his father took him to a reunion of veterans who had served on the Natoma. When he was there, James was able to recognise one of his old mates after sixty years. His parents stood in awe as he stated, 'They're so old'! Bruce Leininger is said to be writing a book about the experience.

(14) Shot accidentally by his neighbour

On May 9th 1958 Selim Fesli, a 47-year-old Turk, had been working in his field bordering his neighbour's vineyard. His neighbour was called Isa Dirbekli. In the early evening Selim frequently rode home to his village Hatun Köy on his donkey. Imagine the fright his family felt when the donkey arrived home without his master on its back. Something was wrong.

They hurried to where he had been working and found Selim on the ground. He was in pain and his face was covered in blood from shotgun wounds. He was still breathing and able to react to them, but could not speak. They tried to get him to say who had shot him but he could utter no name. He seemed to indicate that it was someone from the village. The police only arrived at the scene of the crime hours later, and then finally a taxi took him to the hospital in the neighbouring village of Iskenderum in southeast Turkey. He died six days later. He had been unable to give them the name of his murderer.

The police arrested two suspects, one of which was his neighbour Isa Dirbekli. He admitted to having accidentally shot his friend while out hunting with his shotgun. He had seen something moving in the grass, thought it was a rabbit and had pulled the trigger. When he heard screams he had hurried over to see what had happened. Selim had been lying on the ground, probably taking a nap when Isa shot him in the ear. There was blood flowing from his ear and other areas of his face. Isa Dirbekli had panicked and left the scene of the crime as fast as he could.

When asked why he had not helped Selim or at least called for help he said that he had been afraid of the revenge of Selim's sons. The judges later accepted the fact that it had been an unfortunate accident and found Isa's story so believable that he was only sentenced to two years in prison. The victim's sons also seemed to see their father's death as an unfortunate accident, and therefore backed away from taking any revengeful action. Even so, Selim's father was convinced that this shooting had been no accident. Even though Isa was his son's friend and neighbour he knew that his son had been in conflict with him at that time.

The autopsy report, which was later handed to the physician Dr. Stevenson for inspection by his colleagues, stated that six holes were found in the area of the right side of his face and right ear and blood had seeped from his ear. After opening the skull they determined that shotgun pellets had entered his brain.

Two kilometers from Haxtun Koi is the village of Sarcoma. It was there in 1958 that Mrs. Karanfil Tutusmus was in her late pregnancy awaiting the birth of her second child. Two days before the birth of her son, whose name was to be Semih, she had a dream. In this dream she saw a man whose face was covered in blood enter her room. She asked him why he had come and told him to leave since her husband was presently in Ankara. He told her that his name was Selim Fesli and that he had been shot in the ear. When Mrs. Tutusmus awoke she remembered that half a year ago a man with this name from the neighbouring village had been accidentally killed.

When her husband returned she told him about this dream. Her husband Ali Tutusmus, the owner of a vegetable stall, had known the recently deceased man very well and was later able to describe Selim's character traits to Stevenson.

Semih was born with a right ear that was small and deformed, (see picture 28 in the book). At the early age of one and a half he did not want to be called Semih, insisting that his real name was Selim. He even used his old surname, Fesli, which was exactly the name the man had used in Mrs. Tutusmus dream shortly before Semih's birth.

As time went by Semih revealed to his mother that Isa Dirbekli had murdered him, intentionally shooting him in the ear. At the age of four he walked the two kilometers to the neighbouring village of Hatun Köy on his own and went into his former wife's house and told her, " I am Selim, you are my wife Katibe."

It seems he could describe many incidents in great detail from their former lives together. Semih saw a basket woven out of reeds and said, "I bought you this basket, and you still keep it where I first put it." This including other comments appears to have convinced Mrs. Katibe that he really was her deceased husband Selim. Later he saw his daughter and sons from his past and called them by their correct names.

From then on Semih often went to Hatun Köy alone, even though he had been forbidden to do so and often got beaten for it. He could not resist the urge to return to his previous home and village and to his former family who welcomed him with open arms. One day he met a man who had heard that he apparently was the deceased Selim and asked him, "Do you know who I am?" The little chap answered immediately, "I know you very well. You are Ali Battih." He had been Selim's former neighbour.

Sometimes he would go to Hatun Köy five or six times a week. It made no difference to him that his children from his previous life were all much older than he was; he treated them as if he was their father often meddling in their family affairs. Since they all seemed convinced that he was their deceased father they let him be.

When Taju, Selim's second son got married, Semih had not been invited to the wedding. He felt so insulted that he stopped visiting his former family for two months. In order to rectify this mistake, he was invited to the engagement party of Hassan, Selim's youngest son. Semih asked his father for some money to give to his *son* for his engagement. His father had long accepted the fact that his son also belonged to another family and gave him the money. When Hassan was married a year later, Semih's father gave him a sizeable sum of money for the bridegroom.

When Semih was eight years old Mrs. Katibe Fesli wanted to remarry. When Semih heard of this, he went straight to Hatun Köy to have a talk with the man who was trying to win "his" wife, and threatened to kill him if he tried to marry her. To Katibe he said reproachfully, "How dare you attempt to marry another man as well as me!" Katibe then told the boy that she had no intention of remarrying.

Three years later Katibe died. When Semih heard of this he went straight to Hatun Köy. The twelve-year-old boy was so shaken by this that he arrived crying his heart out. Neighbours later commented on the fact that Semih seemed to mourn the death of Katibe more than her own children did. An aunt later found Semih at Katibe's grave where he sat and cried for a long time. She also claimed to have seen him lying unconscious by the grave one day, and in order to bring him around had poured a bucket of water over him.

Isa Dirbekli turned his hand to a new profession after being released from prison. He now sold Raki-Schnapps, which he carried around with him in bottles. When the eight-year-old Semih saw Isa he picked up some stones and threw them at him, smashing one of his bottles. Whenever he saw Isa after that he always picked up stones and threw them at the street trader, saying that one day when he was grown up he would seek revenge.

Semih had not forgotten the events from the past. According to him, he had been in conflict with his friend and neighbour Isa about occasionally letting his donkey stray into his vineyard. While Selim was lying down for a short nap, Isa had once again found the donkey in his vineyard. He had grabbed his gun and in anger had fired a round at the sleeping man. Then he had opened the man's bleeding mouth and spat into it. In the superstitious beliefs of the people, this meant that the dead or injured person could no longer give away any information about his aggressor, and as we know, this is what happened.

Stevenson later met up with Isa and asked him about the truth of Selim's death. He vigorously denied having killed him intentionally, but did admit to fearing Semih's revenge.

At the age of eighteen when Semih was doing his military service he was given an artificial ear, which at first glance was not recognisable as such. Stevenson's Turkish partner, Resat Bayer, took it upon himself to attempt to free Semih of his feelings of revenge by presenting him with this likely scenario: if he was to kill Isa, Isa could be reborn and then likewise take revenge on him. This scenario could then continue indefinitely from one life to the next. Having seen the point, Semih changed his attitude towards his murderer, even though as he later admitted he still felt tempted to throw stones every time he saw him.

In his extensive treatise, Stevenson presents us with many similar examples of children reborn with birthmarks or birth deformities relating to past lives, and remembering these as well as the circumstances, which led to the scars or the loss of certain limbs in their present life. These examples are convincingly presented with many illustrations and photographs.

Now I wish to tell you about one of the latest discoveries about reincarnation, which is even surprising to me. In the following chapter I will present you with evidence of so-called albinos, white-skinned people born to dark-skinned races, who in many cases can trace their skin colour to having been white in a past life and are now reincarnated in dark skin cultures.

(15) The case of A Lebanese toddler



A Lebanese toddler picked up the phone repeatedly and said, “Leila, Leila” - the name of someone she had never met or heard about. Later she began to describe Leila’s family in rich detail.

The child remembered lying in a hospital longing to speak with Leila, the daughter of a Lebanese woman who had died thousands of miles away in Virginia. The child could name all the woman’s relatives and recalled wanting to ask her brother to ensure that her daughters received her jewels.

This is only one of thousands of cases Dr. Ian Stevenson, Chester Carlson Professor of Psychiatry and director of the Division of Personality Studies, has investigated, many of which are documented in *Children Who Remember Previous Lives: A Question of Reincarnation*. Recently reissued by McFarland and Co., the book describes his research for over 30 years in at least 20 countries.

Stevenson’s work is also documented in *Old Souls: The Scientific Evidence for Past Lives* (1999), by Tom Shroder, author and Sunday Style editor at The Washington Post. Shroder described his subject's research at a University of Virginia Medical Center Hour Jan. 17, at which Stevenson could not appear for medical reasons.

Stevenson, who came to University of Virginia in 1957 to chair the psychiatry department, began his reincarnation research at that time.

“ I was dissatisfied with current theories of personality such as psycho-analysis, behaviourism, neuroscience and genetics,” he said in an earlier interview. “ I don't think these alone or together adequately explain the uniqueness of human beings.”

He collected reports of people who claimed to remember past lives, most of them young children, and published an article on 44 cases, which won a prize. Hoping to find more such children and study them systematically,

Stevenson visited India in 1961, where he found the cases were much more abundant than he did expected.

Meanwhile, his prize-winning article drew the attention of Chester Carlson, inventor of the photocopy machine, who was interested in reincarnation. He funded Stevenson's initial research, allowing him to relinquish his clinical duties, and endowed a chair for him in 1967. When Carlson died, he left the University \$1 million for Stevenson's research.

In 30 cases he and his research team have collected, "we know there can't be any error of memory on the part of the informants," he said. "For these cases, someone - usually ourselves - made a written record of what the child said before any verifications were made."

In such a case in Lebanon, for instance, a 5-year-old boy talked about a village that was 50 kilometres away, describing events in a man's life and naming his relatives, Stevenson said.

"He also talked a great deal about a woman who turned out to have been his mistress and described a rifle the man had owned," he said.

"After he recorded his statements, he took the child to the deceased man's house and he made several quite striking recognitions, such as where the dog had been chained and where the man's bed had been ... He also remembered the last words the man had spoken, 'Huda, send for Fuad,' Stevenson said.

He has found cases across the globe, including in the U.S., but there seem to be more in places where the dominant culture accepts reincarnation.

"I don't have a good explanation for that," he said. "I worry about it. The obvious explanation is that children aren't encouraged to speak about their experiences where it's suppressed in the West."

He added that children in Asia are also often discouraged from speaking about the past lives they remember - not from skepticism, but because they don't like what the child says, or they believe the child may become ill because of the apparent memories.

"These children can be troublesome, especially if they say they came from a higher class or caste, and they grumble about the food and the clothes. They can also become tediously repetitive in talking about their past life, sometimes including pretty sordid murders," he said.

Stevenson's work has also been “suppressed.” Despite his having published several thick volumes of carefully documented research, as well as survey results indicating that approximately 28 per cent of the public in Western Europe and North America believes in reincarnation, he’s received scant attention from the scientific community.

“ It’s just too subversive. Science changes very slowly,” he said, adding that he hopes researchers outside his team will investigate the cases he’s studied.

The lack of interest hasn’t slowed him down. Stevenson working on two books that describe European and American cases, respectively. He also studied twins, one or both of whom claims to remember a previous life. And, in the past 10 years of his life he has focused on children with birthmarks and birth defects.

“There are children with an irregular area of pallor on the chest,” he said. “The child points to that and says he was shot in the chest in a previous life. We get a post-mortem report that shows the person whose life the child remembers was killed by the shotgun blast and the wound was at the site of the birthmark.”

And then there are cases that arrive in the mail, only a few of which have been compelling. “Some adults have claimed they have memories,” he said.

Numerous accounts verified by Dr. Ian Stevenson

1. Born in Delhi, India, Gopal, a three year old boy, spoke about living in a city called Mathura which was 160 miles from where he lived. Among other details, he claimed to have owned a medical company and to have been shot by his brother. It was researched and found that the name Gopal had provided as that of his company, Sukh Shancharak, was in fact the very name of the shot man he had been describing.

2. In Beirut, a young boy described in detail his past life of being a mechanic killed by being thrown from his car. The specific facts he provided, including his age and family members’ and friends’ names, checked out to be true. He was even able to recall the exact location of the accident which took his life. There was no reason to suspect the two families had ever come into contact with one another.

In 1824, a nine-year-old boy named Katsugoro, the son of a Japanese farmer, told his sister that he believed he had a past life. According to his story, which is one of the earliest cases of past life recall on record, the boy vividly

recalled that he had been the son of another farmer in another village and had died from the effects of smallpox in 1810. Katsugoro could remember dozens of specific events about his past life, including details about his family and the village where they lived, even though Katsugoro had never been there. He even remembered the time of his death, his burial and the time he spent before being reborn. The facts he related were subsequently verified by an investigation.

Dr. Ian Stevenson's Life Work and Publications

Twenty Cases Suggestive of Reincarnation

1. Twenty Cases Suggestive of Reincarnation
University of Virginia Press, 1966
2. Twenty Cases Suggestive of Reincarnation,
(second revised and enlarged edition),
University of Virginia Press, 1974.
This book includes detailed reports of 20 cases of children (from five different countries) who claimed to remember previous lives.

Cases of the Reincarnation Type

1. Cases of the Reincarnation Type
Vol. I : Ten Cases in India, University of Virginia Press, 1975.
2. Cases of the Reincarnation Type
Vol. II : Ten Cases in Sri Lanka, University of Virginia Press, 1978.
3. Cases of the Reincarnation Type
Vol. III : Twelve Cases in Lebanon and Turkey, University of Virginia Press, 1980.
4. Cases of the Reincarnation Type
Vol. IV : Twelve Cases in Thailand and Burma, University of Virginia Press, 1983.

Birthmarks and birth defects

1. Reincarnation and Biology:
Volume 1: A Contribution to the Etiology of Birthmarks and Birth Defects
2. Birthmarks and Reincarnation and Biology:
Volume 2: A Contribution to the Etiology of Birthmarks and Birth Defects

Birth Defects and Other Anomalies.

- 1 Where Reincarnation and Biology Intersect.
(A short and non-technical version of Reincarnation and Biology, for the general reader) Praeger Publishers, 1997.

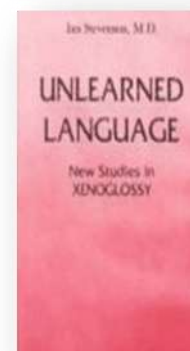
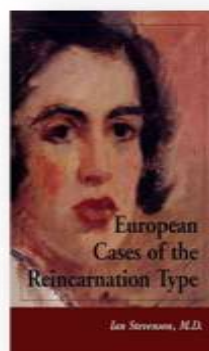
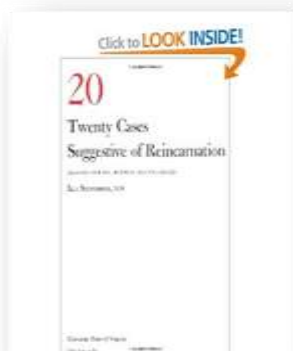
Other books

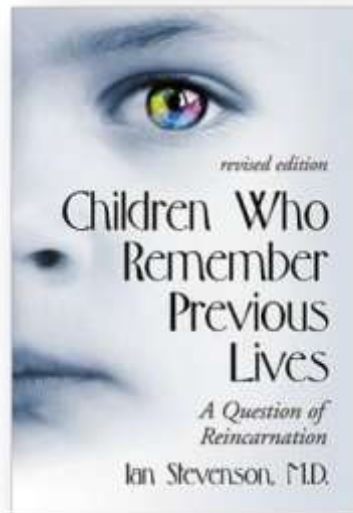
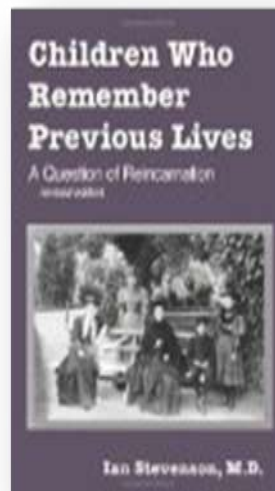
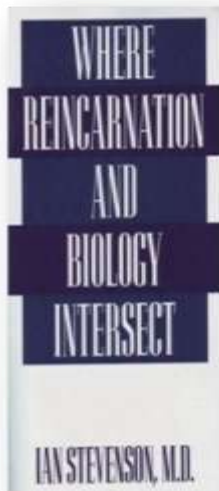
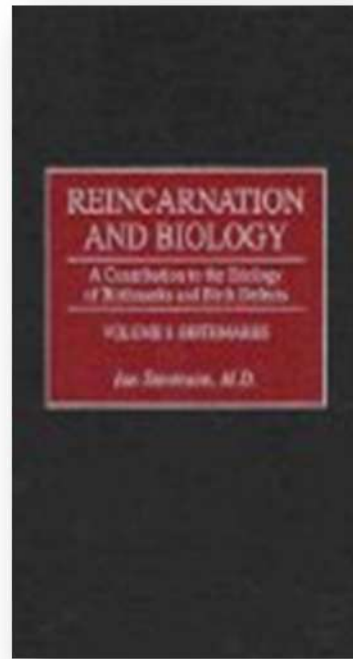
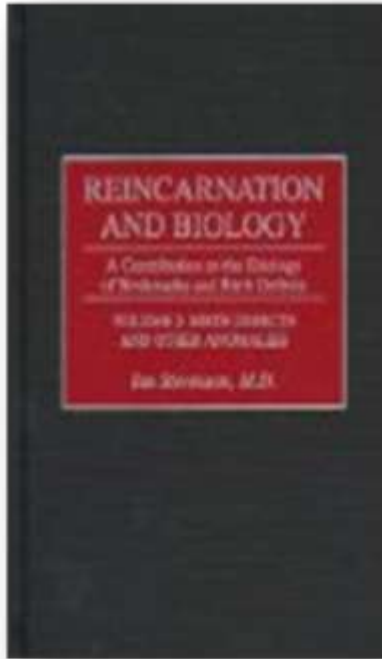
1. Children Who Remember Previous Lives:
A Question of Reincarnation.
2. European Cases of the Reincarnation Type:
McFarland & Company.

3. Telepathic Impressions:
A Review and Report of 35 New Cases, University Press of Virginia, 1970.
4. Xenoglossy:
A Review and Report of A Case, University of Virginia Press, 1974.
5. A World in a Grain of Sand:
The Clairvoyance of Stefan Ossowiecki, McFarland Press, 2005.
6. Unlearned Language:
New study in Xenoglossy
University of Virginia Press, 1984

Selected articles

7. Stevenson, I (1983). "American children who claim to remember previous lives".
The Journal of nervous and mental disease
8. Stevenson, Ian (1985). "The Belief in Reincarnation Among the Igbo of Nigeria".
Journal of Asian and African Studies
9. Stevenson, I. (1986). "Characteristics of Cases of the Reincarnation Type among the Igbo of Nigeria".
Journal of Asian and African Studies
10. Stevenson, Ian (1993). "Birthmarks and Birth Defects Corresponding to Wounds on Deceased Persons".
Journal of Scientific Exploration
11. Cook, Emily Williams; Greyson, Bruce; Stevenson, Ian (1998). "Do Any Near-Death Experiences Provide Evidence the Survival of Human Personality after Relevant Features and Illustrative Case Reports".
Journal of Scientific Exploration
12. Stevenson, I (1999). "Past lives of twins".
13. Stevenson, I (2000). "The phenomenon of claimed memories of previous lives: possible interpretations and importance". Medical Hypotheses
14. Stevenson, I (2001). "Ropelike birthmarks on children who claim to remember past lives". Psychological reports
15. Pasricha, Satwant K.; Keil, Jürgen; Tucker, Jim B.; Stevenson, Ian (2005). "Some Bodily Malformations Attributed to Previous Lives". Journal of Scientific Exploration





(5) Investigation and Publication of Dr. Erlendur Haraldsson :



Erlendur Haraldsson is a professor of psychology at the University of Iceland. He studied philosophy at the universities of Iceland, Edinburg and Freiburg, Writer and journalist. Studied psychology at the University of Freiburg and University of Munich where he obtained the Dip. Psych. in 1969. Research fellow at the Institute of Parapsychology in Durham, internship in clinical psychology at the Department of Psychiatry, University of Virginia in Charlottesville, Ph.D. in psychology from the University of Freiburg, Research associate at the American Society for Psychical Research. After that in the Department of Psychology at the University of Iceland. Visiting professor at the University of Virginia, and at the Institute for Grenzgebiete der Psychologie und Psychohygiene in Freiburg. Dr. Haraldsson has published numerous scientific articles and book chapters, and is the author of four books, two of which have appeared in English.

Psychological and cultural characteristics

Erlendur Haraldsson and his colleagues conducted several studies of the personality, abilities and psychological characteristics of children who claim memories of a previous life, comparing them with paired children who did not. The objective of these studies was to determine the role certain psychological characteristics the children might have as possible explanations for their past-life memories, such as, fantasy, suggestibility, social isolation, dissociation and attention seeking.

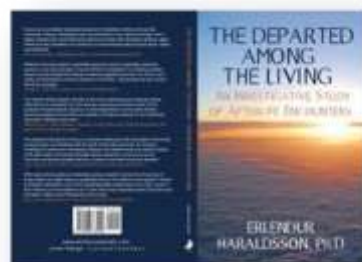
In a study of 23 children pairs in Sri Lanka, those claiming memories of a previous life had greater verbal skills and better memory than their peers, performed much better in school, and were more socially active, but were not more suggestible.

In a further study of 27 children pairs in Sri Lanka, one evaluation checklist revealed that the target children exhibited more behavioral problems, including oppositional traits, and obsessional and perfectionistic characteristics, and a dissociation instrument showed them to have dissociative tendencies such as rapid changes in personality and frequent daydreaming. In a later study of 30 children pairs from Lebanon, children claiming memories of a previous life tested higher for daydreaming, attention seeking and dissociation but not for suggestibility and social isolation. The level of dissociation was much lower than cases of multiple personality and was not clinically relevant.

There was some evidence of post-traumatic stress disorder - like symptoms; eighty percent of the children spoke of memories of a violent death, mostly from accidents but also war-related deaths and murders. It is possible the repeated appearance of this imagery serves as a stressor.

Dr. Erlendur Haraldsson's Life Work and Publications

1. Children claiming past-life memories: Four cases in Sri Lanka.
Journal of Scientific Exploration,
2. Psychological comparison between ordinary children and those who claim previous-life memories.
Journal of Scientific Exploration,
3. Children who speak of memories of a previous life as a Buddhist monk: Three new cases.
Journal of the Society for Psychical Research,
4. Birthmarks and claims of previous life memories I.
The case of Purnima Ekanayake.
Journal of the Society for Psychical Research,
5. Birthmarks and claims of previous life memories II.
The case of Chatura Karunaratne.
Journal of the Society for Psychical Research.
6. Psychological Characteristics of Children Who Speak of a Previous Life:
A Further Field Study in Sri Lanka
Transcultural Psychiatry,
7. Development of Certainty about the Correct Deceased Person in a Case of the Reincarnation Type: The Case of Nazih Al-Danaf.
Journal of Scientific Exploration.



(6) Investigation and Publication of Dr. Jim B. Tucker :



Child psychiatrist Dr. Jim Tucker continues Stevenson's work.

Stevenson stepped down as director of the Division of Perceptual Studies in 2002, though he continued to work as Research Professor of Psychiatry.

Jim Tucker, M.D., is the medical director of the Child and Family Psychiatry Clinic and Associate Professor of Psychiatry and Neurobehavioral Sciences at the University of Virginia School of Medicine. He continued Stevenson's research with children, examined in his book, *Life Before Life : A Scientific Investigation of Children's Memories of Previous Lives* (2005).

Dr. Jim B. Tucker's Life Work and Publications

1. An unusual birthmark case thought to be linked to a person who had previously died.
2. Tucker JB. Review of "Return of the Revolutionaries: The Case for Reincarnation and Soul Groups Reunited."
3. Children who claim to remember previous lives: Cases with written records made before the previous personality was identified.
4. Cases of the reincarnation type with memories from the intermission between lives.
5. Some bodily malformations attributed to previous lives.
6. Experimental birthmarks: New cases of an Asian practice.
7. Children who claim to remember previous lives: Past, present, and future research.

(7) Investigation and Publication of Dr. Antonia Mills :



Dr. Antonia Mills was previously a Research Assistant Professor and Lecturer at the University of Virginia, USA. She earned her BA and her PhD from Harvard. First Nations land claims, religion and law, and reincarnation beliefs and cases are her current research interests.

Amerindian Rebirth : Reincarnation Belief Among North American Indians. She has been awarded a Shastri Indo-Canadian Instituted Fellowship for “A Longitudinal Study of Young Adults who were said to Remember a Previous Life.” She teaches undergraduate and graduate courses and one on “Indigenous Perspectives on Reincarnation and Rebirth”. Antonia Mills has also published a variety of journals such as Culture, B.C. Studies, and the Journal of Anthropological Research, and chapters in books.

Antonia Mills reported an ongoing longitudinal study of Hindu and Muslim children who reported memories of a previous life, both with and without a shift in religion, from Hindu to Muslim or vice versa.

The objective is to evaluate the later effect of the children’s experience as young adults, how it impacts their attitude toward efforts at Hindu-Muslim reconciliation, their integration in their communities, and whether they score higher on dissociative and psychic experience scales than those who have no such memories.

These cases of a shift in religion are very rare. Reincarnation is accepted as a reality by Hindus, yet most of the reported cases entail someone who died violently and came back quickly.

Muslims do not formally accept reincarnation as a possibility, yet they report about as many cases of children remembering a life in the “other” religion as do the Hindus.

In a summary of her work, Mills concluded that the numerous cases of the reincarnation type require an explanation for which reincarnation appears to be the most compelling.

However, it is impossible to eliminate other possible sources of the child’s knowledge.

Cryptomnesia or amnesia as the source of the information may be present in some cases but are unlikely to account for most of them. Other paranormal means of communication such as extrasensory perception (ESP) may account for some elements of some cases, but the evidence for telepathic or other types of ESP indicate that they alone could not account for the level of knowledge and the personal characteristics shown in these cases.

Mills suggested three criteria be used as guidelines to evaluate whether reported cases of reincarnation are indicative of more than cultural construction and wishful thinking:

Statements made by the child based on knowledge the child could not have learned through normal means such as the name of the previous personality and the mode of death, and speaking from the point of view of the previous personality including recognition of people, objects and places.

The presence of skills and interests in the child which it cannot be expected to have acquired in the current life such as speaking a language unknown to the current family and community, the ability to play a musical instrument, or abnormal phobias or phobias.

Specific birthmarks or birth defects which correspond to wounds or marks on the previous personality, comparing them to photographs, medical records or autopsies of the previous personality. In cases where the mother witnessed the marks or wounds on the previous personality, one cannot eliminate the possibility that the mother’s awareness had an impact on the creation of the birthmark.

Antonia Mills’s Life Work and Publications

1. Rebirth and Identity: Three Cases of Pierced-Ear Birthmarks

2. Where Reincarnation and Biology Intersect.
3. Cases of the Reincarnation Type. Twelve Cases in Thailand and Burma.
4. American Children who Claim to Remember Previous Lives.
5. Twelve Cases in Lebanon and Turkey.

The author describes the features of 26 Moslem cases of the reincarnation type in India. In eight of these cases a Moslem child is said to have recalled the life of a Moslem. In seven cases a Moslem child is said to have recalled a life as a Hindu, and in 11 cases a Hindu child is said to have recalled the life of a Moslem.

Most Moslems in India do not officially endorse the concept of human earthly reincarnation. In some instances the absence of the doctrine in Islam made Moslems hostile to investigation of the cases.

However, the cases are generally very similar to the more common Hindu cases, except that in solved Moslem a higher proportion of previous personalities died violently, and the subjects in the half-Moslem cases showed behaviour and (in two instances) birthmarks appropriate for the other religious community.

Both Hindu and Moslem parents found it troubling to have a child recall a past life in a different religion. Such cases are unlikely to be the result of subtle clues given the child to adopt an envied identity.

The Characteristics of Moslem and Half-Moslem Cases

The Sample of Cases

The 34 Moslem or half-Moslem cases among the 356 cases from India in the files of the Division of Personality Studies of the University of Virginia comprise nine percent of the Indian sample. Antonia Mills have not included in the analysis the brief synopses of eight Moslem or half-Moslem cases because the information is incomplete and has not been verified by Stevenson or his associates.

The 26 cases she have included were at least cursorily investigated by Stevenson or his associate. With the exception of one case reported by K. K. N. Sahay in the 1920s the cases were all investigated between 1960 and 1989, that is, after partition. Even for the cases I have included, information is missing in some instances, due to incomplete questioning, absence of documents, or gaps in the memories of the informants. Therefore the sample size is less than 26 for some of the features discussed below.

Location of the Cases

Like most of the cases on file at the University of Virginia, the 26 Moslem and half-Moslem cases are all from northern India. Fourteen of the subjects lived in Uttar Pradesh, seven in Rajasthan, three in Madhya Pradesh, and one each in Gujarat and in India's most northern state, Jammu and Kashmir. Most of these cases were identified in the course of studying the other cases of the reincarnation type in India.

Religion of the Subject and Previous Personality

Of the 26 Moslem and half-Moslem cases, in 7 (27%) a Moslem child remembered being a Hindu in a previous life, in another (42%) a Hindu child recalled being a Moslem in a previous life, and in 8 (31%) a Moslem child was identified as the reincarnation of a Moslem. The majority of the Moslem subjects or previous personalities considered themselves Sunni Moslems. One subject from Rajasthan said he was Sunni but really more Sufi than either Sunni or Shi'ite. Three of the Rajasthan cases came from a special Merhat group described as a Moslem merchant caste. In one case, described further below, a Sunni Moslem girl claimed to have been a Moslem Bohora in a previous life. Although some Bohoras in India are Hindu, the Moslem Bohoras are members of the Isma'ili Shi'ite branch of Islam.

The Case of Doohi Khan

The case of Doohi Khan rests on the affidavit K. K. N. Sahay had signed by the relatives of the subject and the previous personality in this Moslem to Moslem case. On October 17, 1926, Mr. Sahay wrote up the following affidavit, quoted in Bose (1960, p. 94). My daughter Pirbin died at the age of five. One year after her death the daughter of Mohammed Madari Khan of this village gave birth to a girl child. When the girl was five years old, I chanced one day to go on some business to the house in which she was living. She recognized me and called me "Father." I brought her to my house with me and she recognized my wife as her mother and my two sons are her brothers. She also knew my parents, grandparents, two brothers, and near relatives of this village; namely, Mordan Khan, Pir Khan, Alisher Khan, Sahib Khan, Tej Khan, etc. She even told which things of the house she had used as her own. She is now with her husband, Mohammed Khandan Khan in Sarolly Village of [District] Bareilly. (Signed) Mohammed Jahan Khan Hafiz (Dated) October 17, 1926.

(8) Investigation and Publication of Dr. Jurgen Keil :



UNIVERSITY OF TASMANIA, AUSTRALIA

Dr. Jurgen Keil studies reincarnation cases through scientific methods and has studied numerous reincarnation cases in Turkey and other countries with well-known reincarnation researcher, Prof. Ian Stevenson. He has published his findings in leading journals such as the Australian Journal of Psychology, the Medical Journal of Australia, the Journal of the American Society for Psychical Research, and Lexikon der Psychologie. He also explores the phenomena related with medium ship.

Reincarnation and Parapsychology

Dr. Keil says, “ I have researched hundreds of cases in Turkey, Thailand and Myanmar. I have also studied a few cases in Syria and Nepal.

This is my conclusion: Some children, usually after they start talking, give details that point to connections with people who are dead - these are called previous personalities - before these children were born. For example, a child can give the name of a previous personality, claiming that he/she was that person. From time to time a child may talk about events that occurred during the lifetime of this previous personality with significant emotional interest or display birthmarks or birth defects that imply a connection to the previous personality.”

Dr. Keil will also emphasize the paranormal factors that may play a role in explaining the reincarnation cases.

(9) Investigation and Publication of Mr. Godwin Samararatne:



“Review and analysis of ‘unsolved’ cases of the reincarnation type. I. Introduction and illustrative case reports.”

“Review and analysis of ‘unsolved’ cases of the reincarnation type. II. Comparison of features of solved and unsolved cases.”

“Three new cases of the reincarnation type in Sri Lanka with written records made before verification.”

“Three new cases of the reincarnation type in Sri Lanka with written records made before verification.”

“Deception and self-deception in cases of the reincarnation type. Seven illustrative cases in Asia.”

“Children who speak of memories of a previous life as a Buddhist monk. Three new cases.”

Godwin Samararatne have always been fascinated about the myth on rebirth. As a Buddhist, rebirth is part of his religious faith. He is not going to stress out on religion, but he is going to present you to some of the most controversy real life stories and they are not related to Buddhism. They are just real events that had happened. Read some extraordinary and unbelievable cases in Asia describing child Prodigies and provide some insight into the subject ‘Rebirth’ you will have to judge for yourself.

The Case of Gnanatilaka

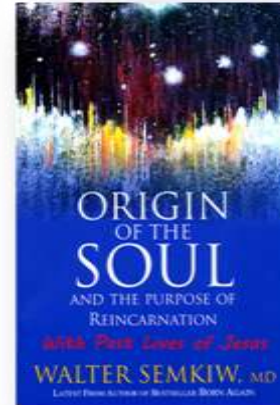
Gnanatilaka is her name. She was born on 14th February 1956 in Kotamale in Sri Lanke (Ceylon). The case started in 1960 when she was 4 ½ years old. Then she told her parents, “I want to see my father and mother.” Gnanatilaka insisted that she know where her ‘real’ parents are and she will direct her parents to them. Her parents ignore her at first but as day passes, she would constantly pester her parents to bring her to her ‘real’ parents. As a result she led her parents to a tea estate near Talawakele, about 30 miles from where she lives now.

This story soon began to spread. A few professors from the University of Ceylon and Venerable Piyadassi Maha Thera came to know of this story. He decided to investigate. They listen to Gnanatilaka tell her story about the time when she was a boy whose name was Tilakaratna. They recorded everything in details and went with Gnanatilaka to visit the house where she described. In the present life of Gnanatilaka, she had never visited the house or any particular area near this house. The two families also do not have any relation with each other and did not know of each other existences. When Gnanatilaka enter the house, she pointed to her parents and introduces them to the professors. She gives the correct nicknames of each family member in the house. The former life parents were interviewed; they described the character and habits of their son who had passed away on 9th November 1954.

Gnanatilaka refuse to talk with her former younger brother. The former parents explained that the two brothers is always fighting and quarrelling with each other. Perhaps Gnanatilaka was still holding the grudges from her previous life when she was a boy. When the local school head master heard of the story, he went to visit the house to see for himself. Gnanatilaka immediately recognized the head master. She was even able to describe the homework in detail given to her former life by the head master.

The story soon spread far across the world. A researcher who specified in rebirth cases, Dr. Ian Stevenson of the University of Virginia, flew from America to Ceylon to investigate the case. After the investigation, he said that this case was one of the best in the subject rebirth, both in evidential detail and in psychological aspects.

(10) Investigation and Publication of Dr. Walter Semkiw :



The President of IISIS is Dr. Walter Semkiw, a physician working in occupational medicine who started researching reincarnation in 1995. He is the author of *Return of the Revolutionaries: The Case for Reincarnation and Soul Groups Reunited* (2003), and *Born Again: Reincarnation Cases Involving International Celebrities* (2006).

Dr. Finkelstein is the author of *Your Past Lives and the Healing Process : A Psychiatrist Looks at Reincarnation and Spiritual Healing* (1985) and *Marilyn Monroe Returns : The Healing of a Soul* (2006). The primary focus of IISIS is to compile and present compelling reincarnation cases that demonstrate objective evidence of reincarnation.

“Not only are these cases important in understanding human existence,” says Dr. Semkiw, “these cases can also help create a more peaceful world, as they show that we can change religion, nationality and ethnic affiliation from one lifetime to another.”

In recent years, numerous cases of reincarnation have come to light which have shown that we tend to maintain the same facial features, talents and other characteristics from one life to the next while our religion, nationality and ethnicity can change.

I have discussed a few possible cases myself; for example John Lennon / Branwell Brontë, Michael Jackson /Mozart and Yoo Ye Eun / William Kapell.

Walter Semkiw has researched dozens of cases showing physical resemblance among other things, and these are now being collated on the IISIS website.

Establish World Peace and Resuscitate Humanity

In addition to educating people around the world on reincarnation cases that already exist, IISIS will also review, archive and post new reincarnation cases. So if you have or know of a reincarnation case that has been ‘factually verified’, you can submit it to IISIS.

Another intriguing feature under consideration is a ‘Future Life Registry’, which is meant to assist individuals in future incarnations to find their own past lives. In this registry, IISIS would store your current-life image, biography, psychological profile, creative works and other markers.

In future incarnations, this information as well as facial recognition software and computer scans could (in theory) be used to help identify your possible past incarnations.

IISIS will also be giving an annual IISIS Award to “individuals who have made significant contributions to reincarnation research, particularly in the areas of objective evidence of reincarnation and the positive social transformation that evidence of reincarnation can bring.”

Dr. Semkiw strongly believes that greater knowledge and acceptance of reincarnation could reduce the level of conflict in the world: Most wars and conflicts are based on differences in these cultural markers of identity. When people realize that they can be born Jewish in one lifetime and Muslim in another, Sunni in one incarnation and Shiite in another, Palestinian in one lifetime and Israeli in another, then these groups will stop fighting one another.

A case that dramatically demonstrates how religion, ethnic affiliation and nationality can change across incarnations is that of Anne Frank (1929-1945), the Jewish girl in Nazi-occupied Amsterdam who wrote a now-famous diary while in hiding.

Although Ms. Frank died in the Bergen-Belsen concentration camp, this soul was apparently reborn nine years later to a Christian family in Sweden. Her name is Barbro Karlén, she has a passion for horses, and she now lives in England. As a child, even before her third birthday, Barbro kept telling her parents that she her real name was “Anne Frank”. (Anne Frank and her diary were virtually unknown at the time, especially in Sweden.) She also had repeated nightmares in which men ran up some stairs and then kicked in the door to her hiding place in an attic.

You can read more about this fascinating case on the IISIS website.

For Dr. Semkiw, the implications of cases like this are enormous: If 70 years ago, the German people knew that one could be born Jewish in one lifetime and Christian in another ... then the Holocaust could never have happened.

I'm not sure that I would go that far: people will find all sorts of reasons to kill each other when they feel like it, no matter what they believe.

Nevertheless, I do strongly believe that *accurate* knowledge of reincarnation and how it serves the evolution of consciousness creates a better life for each individual - and that must slowly but surely translate into a more peaceful life for humanity in general.

(11) Investigation and Publication of Dr. K.S. Rawat :



Dr. Kirti Swaroop Rawat is an Eminent Parapsychologist, Director of International Centre for Survival and Reincarnation Researches.

The idea of reincarnation fascinated Kirti Swaroop when he was just a kid. And why not ? His grandfather, Ganesh Kumar Rawat, told him mysterious tales of his own past life instead of the usual bedtime stories.

Later in life, Kirti Swaroop's query about life and its mysteries didn't let him sleep in the nights. That is why he started to pursue the question about reincarnation scientifically.

Dr. K S Rawat was at Osho Tapoban, Nagarjun Hills on February 28, conducting a seminar on the scientific evidence of reincarnation. Here he was sharing the astounding findings he had gathered over a research period of 42 years. Dr. Rawat shared a few of the 500 cases of reincarnation for which he says he has proper scientific proof.



Many of the subjects he shared had memories of their past lives. Dr. Rawat had taken the time to go in person to verify whether his subjects were just bluffing or were really part of a paranormal phenomenon that beats Most scientific-minded people.

Apart from memories of a different life, some of Dr. Rawat's subjects also had birthmarks that they could trace to a previous life. A girl called Laxmi born with a birthmark on her head remembers dying by being hit in the head by a stone. One of Dr. Rawat's cases included a Hindu boy born with a circumcised penis. "Not only did they boy know exactly how to perform the Muslim ritual of Nawaz, but also remembers the exact process of circumcision," shared Dr. Rawat.

With a paranormal topic as his topic of research, Dr. Rawat says he gets a lot of hoaxes as well. But for someone who has done his Ph.D. in Reincarnation, Dr. Rawat says it's easy to spot a hoax in a matter of minutes. "There were nine kids claiming they were Gandhi in their past life, but all were making it up," he said.

Also speaking at the program, Swami Anand Arun, coordinator of Osho Tapoban said scientific information on reincarnation exists, but many Christian

societies try to suppress this information as it goes against their religion.

“It is the same as Galileo’s case. He proved that the earth revolves around the sun in the 17th century, but the Catholic Church officially accepted this fact only in 1960,” said Swami Arun.

**The story of Raghunath’s claims
that
he was Manphool in his past life is a fascinating one :**

One nice day of July 1976, a woman, Mrs. Chitra Manphool, went to the local market accompanied by her husband’s second wife, and noticed a man who was carrying a child coming up the road in her direction, As he came close, the child suddenly leaped towards the two women when his father restrained his son, the boy shouted “ Let me go. They are my wives.”

Stunned, the women started at him unblinkingly. The boy’s father, Kathat Mithusingh, was taken by surprise, but less so because for several months the boy, Raghunath, had been behaving in a peculiar manner. The child, about three-and-a-half years of age, had claimed that he remembered a past life. And one after another, incidents recalled by the boy had been confirmed.

The story that unfolded as a result of Raghunath’s claims was a fascinating one, which Dr. K. S. Rawat investigated. Here is what he learnt:

In the early hours of January 14,1973, the boy of a 40-year-old man, Chita Ahamad, was found badly mutilated along the road near Sendra, a village on the road between Beawar and Jodhpur. Ahamad was drunkard, and it was assumed that he had died in a brawl with a truck driver, the night before.

About nine months later, Raghunath was born in sendra. On one occasion, when the boy was two and a half, he became angry with his mother and cried, “ I am going to my house,” and ran towards the nearby Koshi River. When this happened several times, the mother grew curious and asked, “ where is your house? ”

“ There, that side,” said the child, pointing at the river.

Which village?’ she was asked.

“ Kesarpura,” the boy replied, referring to a village on the other side of the river.

“ How can your house be over there?” his mother asked.

“ Yes, I have, I do have (a house there),” the child said.

His mother dismissed Rathunath’s remarks, as childish musing. But a few days later, while going somewhere with his mother, the boy pointed at an old lady coming towards them and suddenly remarked, “ Oh loom, my mother is coming.” Raghunath’s mother looked at the old woman.

“ She is my mother,” the child repeated.

“ What? I am your mother.”

“ No, she is,” he insisted. “She is my mother, too.”

“ How is that?”

“ Previously she was my mother.”

“ Previously she was my mother.”

“ Previously? When?”

“ Before my death.”

By this time the old lady had come close to them. “ Mother, I am your Ahamadiya! ” he called to her.

The elderly woman stopped and looked at the child, and then said she had a son named Ahamad who had died in an accident over three years before, She said they lived in the village of Kesarpura, where Ahamad had a house.

Returning home with Raghunath, his mother told her husband, and he asked his son : “ What was the name of your Father?”

“ Nasibji Subedar.”

“ Who else lived with you?”

My mother, two wives, and three children.

The father subsequently took the boy to kesarpura and asked him to find the house. Threading through a number of streets and lanes, He led Mr. Mithusingh to a section of the town in which he said he had lived and finally pointed toward a house. A man who had accompanied them pointed to a different house and said, “ Is that the house you mean? ”

“ No no, not that, That is the house of Mr. Kalyan Singh. My house is that one,” the child protested.

His father was told that the information was correct in every respect. Entering the house, the child is reported to have recognized the places where Ahamed liked to sit, lie down, and do other things.

On another occasion, Mr. Mithusingh was serving wine to guests at his own house. Everyone but the boy was handed a glass of wine - Raghunath resented not being served.

“ It’s not for you,” someone said. “It’s very bitter.”

“ No, I shall also take it, I have been taking it,” the boy insisted.

“ O.k., give him a sip,” his father said. Taking the tumbler, the child raised his hand high and shouted, “ Jai Mataji ki ” and emptied the contents without stopping.

Those who knew Ahamad remarked that he also used to take wine in the same manner.

On another visit to Kesarpura, he is said to have correctly recognized the grave of Ahamad’s brother Suwa.

“When Raghunath repeatedly recalled correctly, incidents and persons related to the deceased Ahamad, Mr. Mithusingh’s curiosity subsided, but he gradually felt more and more uncomfortable within. He felt as though the son born to him after four daughters was being lost in the recesses of some past life in another family. Consequently, he tried to dissuade the child from further talk of a previous incarnation by showing cold indifference, by bitter scolding, even thrashing the boy when he talked about being someone else.

But that day on the road, when the boy suddenly claimed that the women were his wives, Mr. Mithusingh could not contain his curiosity. At first, startled by the boy’s claim, the women became eager to interrogate him when they were told that he had been talking a lot about a past life,

“All right, tell us which one of us is your married wife?” he was asked.

The child immediately leaped toward one of the women named Manphool.

“ No, not this one, it was that one.” His father said.

But the child insisted, and leaped into Manphool’s arms and embraced her tightly with tears in his eyes. When he refused to let go the woman, his father took hold of the boy, who caught hold of a silver ornament around the woman’s neck and cried bitterly.

Manphool was impressed but uncertain, so she later met Raghunath in order to talk with him alone. One of her questions had to do with the death of her husband, Ahamad. The boy told a different story from the one everyone had accepted. He said that on that fateful night, five thieves had overpowered him to steal his money. He fought back and was killed in the struggle. Dr. K. S. Rawat contacted the officer-in-charge, of the local Thana (Police Station) But could get no information bearing on this question.

After talking with the boy, Manphool put a garland around Raghunath’s neck and offered him a coconut, convinced that he was the

reincarnation of her dead husband. “ I am completely confident that is my master,” she declared.

The other woman, whom the boy claimed to have been his wife, had been taken in exchange, which is a type of marriage in which two men exchange their sisters who become their wives. When I asked whether they both thought Raghunath to have been their husband, they replied emphatically “ Of course, yes.”

Are there any doubts about Raghunath’s claim?

The close proximity of the villages made communication about Ahamad’s life quite probable. Yet the manner in which the child is reported to have spotted different people and recalled past events makes it improbable that this was a prearranged drama.

What benefit would anyone receive from such an elaborate enactment? Moreover, the parents of the boy in this case were very apprehensive and worried. No responsible parent would put an only son into such a hazardous drama deliberately, and it is unlikely that a child that young could be trained so as to act with the appropriate dialogue and emotions.

Also, there is a superstitious belief prevalent in the villages of India that those who remember a past life do not live long. Parents deliberately tried in 12 cases we know of to make child forget such memories by threats or even beatings. Sometimes the child is put on a revolving wheel of a pot maker, that goes around counterclockwise. How many cases are thus hushed up, no one can say.

Finally, no lady would ever take a person as her husband unless completely satisfied about the truth of his claim. Although Raghunath was a stranger to her before they met that day on the road, Manphool now says emphatically and unambiguously, “ I am absolutely confident, he is my master.”

Dr. K. S. Rawat conclusion on Raghunath case

This case illustrates two factors that are repeated in many cases suggestive of reincarnation.

Firstly, 88 percent of the subjects in our cases started talking about a past life at a very early age. In only 3 percent of the cases did the subject, after reaching the age of 10, first mention a past life, such memories tend

to fade within three to four years, and they rarely persist into adolescence or adulthood. One woman (Mrs. Swarnalata Tiwari) who was over 35 told me that she had only vague memories of a past life, but when in the presence of the personalities related to her in a previous incarnation, she still experienced emotional attachment.

Secondly, in 78 cases in which the cause of death or the age at death of the previous personality was reported, all about two had died prematurely, 31 percent by murder, 28 percent by accident, 5 percent by suicide.

In about 60 percent of these cases the interval between the death of the previous personality and the birth of the subject was less than two years. Only about 19 percent were “reborn” within nine months. In one case the interval was only a few days, in another only a few hours.

In two cases the subject was born prior to the death of the previous personality, yet the subsequent features of these cases relate more closely to the rebirth narration than to the possession syndrome. In these cases the subjects fell seriously ill or even were dead but regained consciousness.

In my opinion, the two most important features lending credibility to cases suggestive of rebirth are :

The intense emotional reaction shown by some subject toward relatives of previous personality; Raghunath was one such subject but we had 14 other cases in which strong emotional reactions were visible.

Some physical or psychological characteristics that seem related to incidents in the past life, such as inordinate dread of water in a child who had been drowned in his previous life.

We had 22 such cases including one of a girl born to a Punjabi family, who spoke only Marathi when she began talking. One object who recalled having a hand chopped off in an attempt on his life in a previous incarnation had a stubbed hand in his present life. We have a dozen such cases of birth-marks or physical deformities which seem related to experiences in a past life.

While most subjects recall one life, several recalled two or three or even four previous lives. In at least 13 cases, the subject who recalled a past life remembered hiding money or ornaments that were actually found, and thus enriched the survivors of the previous personality.

While each case has different special features, these are some of the salient features that are highly suggestive of reincarnation. We have not yet found a foolproof case that proves reincarnation beyond any shadow of doubt. But Raghunath and Manphool undeniably offer strong testimonials in its behalf.

This is a case studied by Dr. K.S. Rawat (ksrawat@vsnl.com)

The clincher was, once that memory was brought into consciousness, the patient's recovery was remarkably rapid - while all other methods had been ineffective up until then.

As Dr.Fiore remarked, ' If someone's phobia is eliminated instantly and permanently by his remembrance of an event from a past life, it makes logical sense that the event must have happened.'

In the 1970s Dr. Wambach decided to do some clinical tests on reincarnation. She embarked on a special study in which she regressed 10,000 volunteers from widely different social backgrounds and areas of the United States. When she analysed the results, the lives these people recalled reflected realistic demographic charts. For example the ratio of male to female remembered lives was 50.6% and 49.4%. This corresponds precisely to the ratio of biological births. The number of lives recalled as peasant, middling or wealthy also corresponded exactly to the social demographic charts.

Most of the subjects remembered lives below or not far above the poverty line. This was not only historically realistic, it also suggested that no wishful fantasies had influenced the results. Research also confirmed the subjects' descriptions of past life clothing, tools, food and other historically tracable details. In 1978 Dr.Wambach finally announced 'I don't believe in reincarnation – I know it!'

Dr.Guirdham, a Bath psychiatrist, began with a very sceptical attitude about past lives. To his amazement, he gradually discovered that he had once been a medieval French Cathar heretic with one of his patients, Mrs.Smith, as well as others in his life. When the Pope's armies besieged Montsegur in 1244, this group were among those who chose death by fire rather than abjure their 'heresy'. The date of this event – March 16 – triggered the return of those traumatic feelings. Exploring those feelings brought the memories back.

In this way, Dr.Guirdham discovered not only his own past life involvement in that event, but also the anniversary syndrome – that certain

feelings coming up on certain days may be to do with past life events, and can be resolved by following up those clues.

In one of her regressions Mrs. Smith said that the Cathars wore blue robes. This was doubted at first, although it wasn't certain, as they were believed to have worn black. But intensive research eventually revealed that the Cathars did indeed wear blue robes. This point had been so deeply buried in historical archives that it would have been almost impossible for Mrs. Smith to have dug it up herself ahead of the regression.

After much research and several books on the subject, Arthur Guirdham concluded 'If I didn't believe in reincarnation on the evidence I'd received I'd be mentally defective.'

The crown of reincarnation research must however surely go to Professor Ian Stevenson. Dr. Stevenson was the Professor of Psychiatry at the University of Virginia. In the 1970s he began an extensive project in which he interviewed over 4,000 children who were talking about past lives they said they could remember. He and his small team rigorously checked and double checked every detail of these accounts. He would dismiss any case whenever there was the tiniest doubt about any point on his checklist.

His integrity and professionalism earned widespread respect and credibility for the project. He produced a number of academic papers on the results, and a book which he cautiously called 'Twenty Cases Suggestive of Reincarnation'. It's thoroughly dry reading, not at all geared for popular appeal, which may be why his notable achievements are hardly heard of by the general reader.

In the course of his investigations Dr. Stevenson made several discoveries - for example the relationship of birthmarks to a person's most recent past life. He found that these marks often resembled the death wound of the previous life, and would appear on the same place on the body.

He also discovered that children can talk about their past life memories from a very early age – sometimes as soon as they can speak – and that the memories naturally fade by the age of eight or nine. These findings were later borne out by researcher Carol Bowman, who specialised in the study of children's past life memories. Bowman has been one of many researchers outside academia who have also made significant contributions to this field.

CHAPTER VII :

(2) Information given by a person about himself or another person's previous existence through clairvoyance and trance readings

1. Edgar Cayce



Edgar Cayce is the best known person who gave information about himself and also other person's previous existence through clairvoyance and trance readings. He gave details of patients' past lives to explain away the symptoms of current lives with a moral lesson attached.

Edgar Cayce was one of the best-known psychics of the twentieth century. He was one of the first to explore other dimensions of reality. From 1925 through 1944, he conducted some 2500 readings. He would go into a hypnotic trance state and describe the past lives of individuals as casually as if everybody understood and accepted that reincarnation was a fact.

Mr. Cayce was brought up in a fundamentalist Christian family and initially, he himself had a hard time accepting what he was saying during these trance states. Later, as he came to trust in the accuracy of the readings, he gradually understood the basis of reincarnation and karma and how they help us comprehend the seemingly incomprehensible aspects of human life.

The essence of this understanding gained by him can be found in his work entitled 'Scars of the Soul'. In 'Born Again and Again' Cayce deals with topics such as deep-seated fears, physical ailments, mental blocks, vocational talents, innate urges and abilities, marriage difficulties, child training, etc. These were examined in the light of what Cayce called the "karmic patterns" resulting from previous incarnations that an individual has had on the earth plane.

These personalities have a lot to reveal on the subject of reincarnation. They provide meaningful type of communication through medium which deserves attention. In the 20's and 30's, Edgar Cayce brought about an increased awareness of past lives by channeling the past life information of people. In 1927. During the process of mediums or sensitive, the earlier lives of persons when questioned became quite apparent. In some cases the statements made by sensitive show a wonderful congruence with apparent memories of the person consulting the sensitive.

None in the 20th Century has had the several experiences on Reincarnation as Edgar Cayce's. He may be looked upon as the greatest exponent and prophet of our age in throwing light on the problems of the cycle of life and death. Gifted with the powers of clairvoyance and extraordinary intuition he has made bare the subtle phenomenon underlying the eternal law of reincarnation. By going deep into the lives through trance, he uncovers all tangles associated with the dilemmas and conflicts and agonies that the people undergo through their journey in life....

Edgar Cayce's greatness lay, while he was alive, in prescribing cures for people he had never seen by astounding accuracy of details related to their suffering. A suggestion of his had many a time brought up many buried memories by way of psychological therapy. It was a breath-taking exercise for any professional in mental sciences to collaborate with the paranormal findings of Cayce. Closely akin to the theory of karma, Edgar Cayce's research work discovers this fact in the light of karma and reincarnation, offering compelling but convincing proof that every soul has been ordained not to live once but many times He has given a large number of the so - called life reading of people (about 2500) as manifested during their previous existence.

"Many Mansions" (The Edgar Cayce Story on Reincarnation) by Dr. Gina Cerminara has been hailed as a classic in the realm of reincarnation. The riddles of human existence and the attendant predicament as can

be seen in individual lives is the very stuff of this work, built in and around what Edgar Cayce saw, said, found and expounded....

While Edgar Cayce was in deep trance, he was asked to narrate what he was in his previous life. He started as follows : “ I was a religious preacher in Egypt. On account of my intense concentration, I had acquired certain powers. But these powers came to naught since I indulged in self-conceit and haughtiness, immodesty and licentiousness. In some other life that I reincarnated I was born in Persia and was proficient in healing diseases as a doctor. Once a war broke out. Then I was wounded, and lay in the desert alone without any help or assistance. I died a miserable death without food or drink. Of course, there was fierce determination on my part to die then. If at all I am given to extra-sensory perception, I should think it has been the result of the powers of mind that I have retained through my past lives. Whatever good or bad that has taken place during my life time here, let me unhesitatingly say that all this has come out of my past traits and tendencies (Samskara, as it is called in Sanskrit). My mission during my present existence is nothing but rendering service to mankind. To that end and objective I have directed my energies and powers. Nothing could be more rewarding or gratifying than this noble ideal as long as I live in this world”.

Hundreds of people used to meet Edgar Cayce to get from him details as regards their previous lives. There was such accuracy as well as authenticity about the events that he narrated. As Edgar Cayce possessed remarkable powers of extra-sensory perception that he was able to read out things so well. In all, it is said that he has divined the lives of 2500 people who consulted him.

Edgar Cayce often highlighted a certain important factor : “ Experiences acquired through the Gateway of Senses get sunk deep into the sub-conscious mind with the passage of time (as though they have completely faded out) and remain there in their basic essence so subtly that psycho-analysts would never possibly dream of getting even a glimpse of them”.

Now follow, for purposes of illustration, a few examples that Edgar Cayce narrated by way of past lives :

1. Here is a typical case of a Bank Manager. By temperament and training he was a great lover of sports. During the present life he played basketball regularly. Even on Sundays he never found himself in a mood to go to Church. Well, this was considered a heresy. Hence he

was socially ostracized by the traditionalists. It was in this context that the Bank Manager approached Edgar Cayce for consultation. Now came up all facts related to his previous lives : This Bank Manager, in his first birth, was a great philanthropist. During his second birth, he grew himself famous as an excellent sports-man in Rome. In his third life he lived prosperously as a merchant in Persia. Coming to his fourth existence, he happened to be the treacherer in Egypt. Now was his fifth birth as an extraordinary player of basketball. The accumulated trends and tendencies anti-traits of all the five lives had combined so well, and as a natural corollary he would rather forgo church prayer than a game of basket ball. Besides this, because of earlier virtues, he loved people, helped the poor and granted loans to the needy ones as Bank Manager.

2. Quite an interesting case of a boy of 11 years of age who was given to urinate in the bed while asleep ! All treatment proved in vain. As the last resort the boy's patients approached Edgar Cayce for consultation. In his trance he could see that this boy had been born a Puritan in his previous life. And besides, he was a Minister to the King of France. Nothing was so dear to him as torture inflicted on criminals, and he also loved the sight of drowning those criminals alive. The greater their suffering, the merrier he ever turned. It was because of this wicked act and evil thought that he was urinating in the bed while asleep. Then he suggested to the parents a suitable remedy by way of psychological suggestion. He told them to whisper in the boy's ears, while in bed, that he was a refined being, very human in his love of fellow people. And further that he was extremely sorry for his past cruelty to people, and so on by way of repentance. Needless to say that the parents paid heed to his advice and in just a few days the boy got himself completely relieved of his agony.

3. Another beautiful lady ! But hopelessly fat ! She could not even move about comfortably. Often she thought to herself that her size was quite repugnant not only in the eyes of other people but in her esteem also. This brought her great misery. Now she approached Edgar Cayce for consultation. in his vision Cayce could see how this lady, in the earlier two births was an ace athlete, ever joyous of her getting laurels. Whenever others lagged behind she made fun of them ; and in particular she was highly sarcastic of those who were fat. There was no end to her jollity whenever such people were in sight ; and she always looked down upon them. Edgar Cayce pointed out how during the present life this lady had to suffer all that agony of ridicule, others suffered, being a fat lady herself now. He told her that she was paying the penalty very dearly during the present life.

Establish World Peace and Resuscitate Humanity

A synopsis of Edgar Cayce's remarkable capacity for clairvoyance could be summed up thus; as so many intimations of individuals while in clairvoyant hypnosis to substantiate reincarnation as a stable fact in nature:

1. Analyses of characters, and meticulous descriptions of circumstances were valid as related to totally unknown persons, at far off places, and in innumerable instances.

2. Whatever predictions made with reference to individuals about their vocational abilities and innate tendencies were found to tally so accurately not only for adults but also for new born infants.

3. Behavioral patterns of persons were seen in consonance with presumable past life experiences.

4. Relevant data preserved in support of the theory of reincarnation agreed so perfectly well, spread over a period of time, in basic principle and in minute detail.

5. Abstruse facts have been interpreted in the light of historical situations, and invariably they have proved to be correct on verification of recorded historical information.

6. Readings or predictions offered by Edgar Cayce, when followed in spirit, afforded all those that heeded him to mould and shape their career suitably - psychologically, vocationally and physically.

7. The base and structure of Edgar Cayce's philosophical and psychological system bear a striking resemblance to the Oriental teachings, especially Ancient Indian Culture that erected an edifice on Reincarnation.

Dr. Ian Stevenson came across a person, apparently recalled, as child of Ancient Greece. Later in life two separate readings related to this child came up to highlight by two sensitise. These faithful accounts furnished about the girl matched perfectly well with the subject's own apparent memories.

As night follows the day, so the law of reincarnation must follow the law of karma. One cannot commit karma and expect it to finish with it in one life. So there must be many lives to resolve one's karma. Once karma is initiated, it must (1) continue until it is spent. In this process, karma must have its repercussion in the forms of (2) consequence and (3) compensation. So we have 3 laws here.

Akashic Records and Past Life Memory

The Akashic records our every thought speech and action since our first incarnation. In fact everybody's records are thus registered, and therefore we are all interlinked and interconnected. Our memories do not fade and they remain clear and brilliant as ever, even if the events are tens of thousands of years ago. The Akashic registers our emotional feelings and thoughts and senses whether we are conscious or not. This is remarkable.

There is limitless capacity, unlike the memory in our computers. We can access this memory at any point in time, be it thousands of years ago. There is no rewinding of the tape. These memories are also structured around associative points. We can see the events without any feelings. We can look at ourselves in the past as impartial observers. We can go through the same scene and feel the emotional reactions as well as others feelings. We can also look at the situation from a different angle and perspectives.

In a trance or with a shift of consciousness, we can go to our past lives in the whole of the Akashic: a recent life is just as vivid as a one from the far past. Emotionally charged events come sooner than ordinary ones. Traumatic death experiences usually come out first. Clairvoyants usually can see a past situation similar to the present one. Some blockages to the entry to a specific past situation are encountered: traumatic death experiences and acts related to secrecy.

There is probably no such thing as a 'reincarnation wave' in which a whole country of souls is reincarnated at the same time to one country. We come back life after life with our friends, loved ones and relatives. They come in different combinations, but it is the intense relationship that we have developed with each other that make us reincarnate together time and again. In some lives, we are friendly, but in the others we are hostile with one another. On the whole it is love and compassion that bring us back to earth again. This is the reason for the phenomenon of 'love at first sight'. The older souls with more awareness in population II and III are the ones that return with their small groups of acquaintances.

In conclusion, there is enough evidence as enumerated above to state categorically that reincarnation is a fact and not a superstition.

To recapitulate there is evidence in

- (a) Near Death Experiences.
- (b) Out of Body Experiences.
- (c) Clairvoyants and paranormal sensitives who are able to see their own as well as others' past lives.
- (d) Spontaneous recall.
- (e) Induction by therapists using hypnosis, magnetism, imagination or visualisation and trance.
- (f) A past life regression heals the patient.

Then in summary, after scouring through the historical records and properly conducted research in a scientific manner we arrive at these parameters:

- (1) We most probably reincarnate hundreds or thousands of times.
- (2) Our intermissions are between a few months to several centuries. The older the soul, the longer the intermission.
- (3) Almost all of us change sex, but the frequency varies a great deal. There is no set rules for this. Some authors state categorically that at least 80% of their subjects change sex.
- (4) The more mature souls with awareness do have a G-plan, but this is not hundred percent adhered to.
- (5) When regressed to a past life, this process may heal the person, especially if the symptoms have no discernible cause.

References:

- 1. Exploring Reincarnation by Hans TenDam Published by Arkana.
- 2. Edgar Cayce On Reincarnation By Noel Langley. Published by Warner Books.
- 3. Many Lives, Many Loves By Gina Cerminara. Devorss Publications

CHAPTER VIII :

(3) Information given by dead persons through dreams and visions

1. Subbaraya Sharma

How authentic it sounds when a contemporary could vouch for certain events of his past life, the places and people, experiences and circumstances, and the sins that he had committed then.

Once Subbaraya Sharma, (familiarily known as Yadathore Subbaraya Sharma) a resident of Bangalore city, went on a pilgrimage to the Theertha Rameswara Temple at Chikkanayakana Hally in Karnataka State, India. After performing the pooja there, he spent overnight in the temple. During the sleep he experienced a transcendental vision, in which he saw a beautiful young lady sitting close to him and gently whispering thus:

“My dear child, you are mine. Don't you know that ! In some remote previous existence you were the Pellegara (Ruler) of this place”. Next morning Sharma reported this dream to the Guru Ramananda Swamy, eagerly awaiting his interpretation. To which the Guru said, “That's - true. Yes, that's your third daughter, Mahalakshmi. I have had a dream like this on two earlier occasions in which she made her appearance. in addition, while performing the pooja to the temple deity, I have seen her in the image of the Goddess too. All this sounds mysterious. Who could possibly account for all the hidden truths engulfed in the past ?”

Few days after Subbaraya Sharma's return to Bangalore, his children fell ill. That very night the Holy Mother appeared in his dream in a dreadful form and said : “I am compelled to take this form today for reasons that I do not wish to explain... Then he woke up from the dream. Sharma's children was were taken ill were his six-year old son, and the other a fourteen-year old daughter. In the evening their condition turned worse. A doctor was sent for around 8-00 p.m.

When doctor came the girl started shouting rather loudly, “ Oh father ! why do you make me lie down in the temple ? Take me home, please !” Meanwhile the boy too began feeling extremely uneasy and quite unexpectedly breathed his last on that very night around 10 p.m.

And the condition of the daughter grew from bad to worse. She continued her appeal in the same way : “Please do take me home. Why have you laid me in the temple. I can’t bear all this,”- and her agony was intensifying every moment till about 11-45 p.m. and then she stopped talking thereafter. During this period Sharma felt a vague sense of past sin and suffering. In his trance like vision he saw his own daughter wearing a yellow sari, with a vertical red mark on her forehead, prostrating before the Holy Mother at the temple mentioned earlier Further he saw to his horror that the priest came forward and cut off the daughter’s head as an offering to Goddess Durga-and all this blood-chilling vision vanished no sooner than it flashed across Sharma’s consciousness. Now he sat ruminating on the significance of this experience of the vision. About the same time too this ill-starred daughter passed away. The bereaved father sat dazed, and after a while burst out weeping so loudly that he finally went into a deep slumber by the side of the corpse. At that time the past Acharya of Sringeri Mutt, Sri Satchidananda Narasimha Bharat, appeared in his dream and consoled him:

“Grieve not. What sin you are experiencing now has been the remnant of your past Karma. Your own evil has recoiled on you. Remember, in your remote previous existence, you were Pellagra of great jurisdiction and power, with all affluence and prosperity at your command at Hagalwadi near Chikkanayakana Hally where you lived. Though you were devoted and pious by nature, by some misfortune you associated yourself with a Tantric Guru. At his instance you constructed a temple to worship Shri Durga, and got her image consecrated by that Guru. All this you did to further your power and influence by gaining her favor. As suggested by your Guru, you started offering human sacrifice. Know this, I am Sri Vidyaranya of Vijayanagar Kingdom, who gave you this piece of advice and consolation. As you were pious by nature, I wished to wean you away from Tantric worship, from offering human sacrifice. And now Sri Ramananda, your Guru, is none other than the Tantric Guru you were associated with in your previous existence as Pellagra. That very girl who had been offered as a human sacrifice then, while you were a Pellagra, is the one born to you as your daughter during this life. She has died prematurely at young age so that you might atone for your grievous sins. Perhaps now you realise why she was repeatedly uttering : “Why have you laid me in the temple. Please take me home: And if I have appeared before you, it is for letting you know all about pre-existence and reincarnation.” Subbaraya Sharma’s trance has been verified to be true. In addition, he has published books and articles on sacred texts.

2. Mr. Hill

The South American explorer, Mr. Hill - in his report to the Editor of the People” - furnishes an interesting experience.

It was a fact that he was familiar with certain parts of South America. Though uncanny, he had a recurring dream as an explorer. He was once suddenly surrounded by a group of dark skinned people and he spoke in their tongue. Quite shocking though, the leader of the party struck him a blow. That was all and the rest remained a completely blank. Later he became a steward in the Royal Mail Liners and went to South America. As things could conspire, he made his way about Rio de Janeiro, Santos and Buenos Aires. Then he got a feeling that he had walked there several times before. On a specific voyage they took an board with a Danish author at Santos. One day he was called for and informed in plain language “Steward, you are the victim of a remarkable coincidence or something far stranger !”

Then the Danish author showed him a human head taken by him from the head-hunters of Amazon, and it was a frightening sight since the head had been reduced to half its normal size, and so preserved by a Secret process. The very appearance of this ghastly head sent cold shivers down the spine as Mr. Hill looked at it...as he knew that he was looking at an exact counterpart of his own face.

3. Felix. F.

One Felix, F. identified himself as a former servant of the family of Dr. Maurier Dellarrey, the author of the report of the case; and this was possible through the medium of ostensible communicator. The communicator announced the date too of his forthcoming birth into a family the Dellarreys as a cousin. Further the deformities of that birth were also disclosed as follows - as having a slightly deformed right ear quite similar to the one he had during his previous life.

An identical occurrence occurred and a birth took place on the same date when a boy was born to the said family, and indeed with the defect of the right ear as described during the communication, When Dr. and Mme. Dellarrey paid a visit to the family (their cousins), the baby behaved very affectionately to them, though hostile to strangers.

REFERENCE:

(M. Dellarrey : “One Reincarnation Annonee at verifice” Revue Metaphysique, vol 1)

CHAPTER IX :

**(4) Astonishing innate talents and abilities
that is child prodigy cases explained by Reincarnation**

Some children display an uncommon ability or proficiency in some study or the other. They possess rare powers of intelligence and imagination, creativity and assimilation of experiences to a degree that is beyond the reach of ordinary ones.

Some authors on reincarnation have quoted the rare occurrences of childhood geniuses such as Mozart, Sir William Hamilton and Thomas Young as evidence of Reincarnation with so much of authenticity.

The capacity of these children far surpassed the instruction they had received at the hands of their teachers. Skills and performances by these could alone be traceable to previous existence. Because the 'present' as such never provided any solid clue as to their achievement. Here the theory of reincarnation provides the base for inferring many hidden truths. Genetic environment or the law of inheritance or any other possible influence has shown us little to explain the mystery of persons possessing prodigious talents. And all this has happened without any reference to parental influence many times.

Instances of genius are not wanting. Think of artists, musicians and painters-most of them have exhibited their prodigious abilities while in teens.

1. **Mozart**, the world-renowned musician, was able to compose his 'sonata' when he was hardly 5 years of age. Even before he was 8, he had constructed his 'opera'.
2. **Teressamilnolli**, a girl in teens, played on the violin like a skilled expert devoted to music for a life time. Listeners, amazed at this precocious performance, convinced themselves that the girl must have got this gift from her previous birth.
3. **Sri Adi Sankaracharya**, as one legend would have it, had written his erudite commentaries on religious scriptures when he had not yet attained the age of 12.

4. **Hamilton** started learning Hebrew at the age of 3 years. At 6 he could answer a difficult mathematical problem. At 13 he could speak 13 languages 'particularly Sanskrit, Hindustani, Malay, Arabic and Persian in addition to Classical and European languages.

5. **Manziamilo**, a boy of the shepherd stock, was a human computer in solving mathematical puzzles. Without the aid of paper and pencil, he would give out the square root of six-digital figure. Once when he...was asked to work out the total number of minutes contained in 48 years, he came the answer 2,52,46,080 minutes-.

6. **Pascal** is a case of another child prodigy - this founder of plane geometry had propounded his theories when he was hardly a boy.

7. **Tom**, though born blind and a slave boy, played on the piano 'par excellence', at the instance of his Master. He gave Many concerts at different places to several audiences. Curiously though, his parents had never seen such a musical instrument called 'piano' and much less heard about it. And besides, this blind boy knew nothing about music lessons. None had taught him. Whatever he performed were his own original compositions. Like an exponent of art he used to describe the style, nuances and novelty related to music..

8. **Raymond**, son of an American writer Frank De Felita, at the age of six was able to play piano brilliantly without learn

9. **Ferruccio Burgo**, hardly eight years of age, proved his mettle eminently as conductor of an Italian orchestral music. It was a remarkable performance at the Carnegie Hall on a Saturday. What great symphony was it ! Highly confident of his apt, masterly skill and competence, he conducted an eighty-piece orchestra in five operatic fine overtures and Beethoven's first symphony. There 1/10 tremendous acclamation all round. Seasoned critics praised his sense of style, balance in the complicated sequence, and especially so, his fineness of grasp of melody and rhythm. What is further amazing was his extraordinary debut, when he was just 4 years old, that he could publicly conduct a musical programme at Fiume like a mature performer. - (source : New Zealand Herald March 1948)

10. **Carol Gallacher**, hardly a child of 2 years of age, could sing resonantly in French with consistent attention. on the musical rhythm and melody. How incredible it sounds when we learn that she could digest World Classics like Plato's "Republic", Sir Thomas Moore's "Utopia" Thackeray's "Vanity Fair" and Jonathan Swift's 'Gulliver's Travels" when she was just 4 years old !

11. **Beethoven** has been hailed as a prodigy in musical compositions. Even at the age of 8, he had established his name as a great musician. His compositions that have been acknowledged to be masterpieces were published when he was just 10 years old. No less striking are the examples that follow here

12. **Hummel** performed a concert at 9;

13. **Schubert** composed his magnificent works at 11;

14. **Chopin** gave a public demonstration even before he was 9 years old;

15. **Richard Straus** constructed a polka and a great song when he was less than 7;

16. **Samuel Wesley**, fancy how that could be achieved—played the organ and composed an oratorio of the rare order by the time he was 8 years old. To this memorable list could be added two more, namely,

17. **Mendelssohn Brahms** and

18. **Dvorak**, who exhibited not only extraordinary abilities at an early age but highly exceptional talents whose interpretation demands an excursion into the realm of the unknown and the phenomenon of reincarnation.

Source : New Zealand Herald, Jan 1948

19. Incredible but true when we hear of a **child of 3 years of age**, reciting accurately many slokas of the Ramayana and the Bhaga-vad Gita. Even When it was barely 5 months old, it had started lisping certain sounds though incoherent. This wonderful incident has been reported from Jhansi.

20. **Mrs. Curran's** personality reveals an amazing capacity in her understanding of Early English or Old English as far as diction and speed go, as can be seen in "The case of patience worth" by W. F. Prince.

Ref :- W. F. Prince, The case of patience worth. B.S.P,R, Boston. 1927

21. A seven year old girl student of Sri Lanka won every prize for Indian Dancing. She displayed all the qualities of a professional dancer. When ask on her success, she describe that she learned the skills from her elder sister in India. She even gives vivid details on the place she lives in India.

Independently Derived Cases with Innate Talent

John Elliotson : A Medical Innovator Reincarnates as Norm Shealy, MD to Invent Again

Paul Gauguin : Replicates his Artistic Development in the Life of Peter Teekamp

Wayne Peterson : Draws on a Past Lifetime to Paint Scenes of Venice like a Master

Louise Vanderbilt's :Interest in Theosophy Grows into Wayne Peterson's book, "Extraordinary Times, Extraordinary Beings"

Penney Peirce : Demonstrates Natural Talent for Latin her Charles Parkhurst from a Past Lifetime has Natural Writing Ability from her Alice Cary Past Lifetime

Francesco Goya : From the Spirit World, Francesco Goya Paints through Henrietta Roos & Creates the Image of the Woman Picture.

Bessie Gordon : Can Still Sing a Tune and Do a Past Life Highland Dance

Gideon Haich : A Hungarian Boy Climbs Trees like a Monkey and Drums Like an African

Erkan Kilic : As a Young Boy, Erkan Kilic manages a Nightclub, replicating a Past Life Vocation

Helmut Kohler : After Committing Suicide, Helmut Kohler Reincarnates with the Same Business Skills but Deals with the Same Dilemma

The following persons, who exhibited special skill but had no opportunity for acquiring this in the present life, are quoted by Dr. Ian Stevenson in his book "Twenty cases Suggestive of Reincarnation"

1. Paulo Lorenz—skill for sewing
2. William George—skill with fishing nets.
3. Croliss Chotkin. Jr—skill in Engineering.
4. Precocious learning of French—by Imad

A definite occurrence of such skills, before learning them in the present life, offer sufficient scope for survival and reincarnation.

CHAPTER X :

(5) Phobias and Special preferences possibly related to previous births

Many of us come across certain unaccountable situations that defy any kind of analysis. Take for example, people and places, objects and circumstances. There are moments that we experience sometime or the other a sense of faint acquaintance or familiarity. But strangely enough, that will be the very first meeting with a situation of that kind. Or consider another day-to-day experience: Don't we get terribly attracted towards some people, whereas equally repelled whenever other acquaintances or friends are made ? How do we get those instinctive likes and dislikes on the spur of the moment ? The pulls and rebuffs could only be traceable to many antecedents (certainly not during this life) that must have taken place in our previous existence.. In matters of food and clothes, in the choice of company and sports, in the selection of books and reading materials, in regard to fears and loves and preferences, in brief, in all that we do, enjoy and suffer there are forces that determine the course and conduct of our actions. Not all of them could be related to earlier life because there are certain things which find no Correspondence at any point of time.

The most satisfying explanation that could emerge out of such observation of (accumulated experiences) individuals is that the inner strings get propelled because of the deep promptings of the soul memories of past life encounters. Otherwise we cannot account for either support or rejection that gets established in the minds of individuals as far as personal relationships are concerned. This is quite true of the affinity that exists between individuals belonging to different nationalities. In this case we should make ourselves bold to say that there are trans-atlantic bonds or memories of past lives that bring together. That is how citizens of one country would sometime migrate to another; or interracial marriages take place without any possible earlier expectations.

Sometimes persons who enjoy themselves or suffer from a special liking or fear forget actually its origin. When this happens memories of the original experiences could be revived or recovered by the use of special techniques, -for example, by administering certain drugs or employing hypnosis. It is curious to note how the recall of the original experiences brings about, under certain conditions, marked but therapeutic

modifications, of such predilections and preferences and fears that could be related to apparent memories of former incarnations. It must be emphatically stated here that psychiatric research has failed miserably in this area in not finding out reasons why some of these experiences last long in some people and fade away sooner than they flash across in others.

Behavior of the Subjects Related to the Previous Personality Phobias.

Five of the 26 subjects (19%) had a phobia related to the mode of death. This is less than the 27% reported for the entire sample from India. In three cases in which the mode of death involved drowning (two in floods and one suicide in a well) the subject had a phobia of drowning. In one case, the phobia was manifested as a fear of expanses of water such as ponds or rivers, in another of thunderstorms (which produced the fatal flash flood), and in the third, of wells. Two other phobias related to death by murder. In one such case the child had a phobia of pulse fields, which was said to be related to the location of an apparently remembered murder. This subject also had a phobia of the previous personality's brother, reportedly one of the murderers. In another case involving murder, the subject had a phobia of going out at night, which related to his apparent memories of being beset by murderers under cover of darkness. In another case, the child who recalled jumping in a well had an aversion if not a phobia of the previous personality's wife, with whom the child said he had quarreled just before committing suicide. Some aspects of phobias and aversions related to the previous personality are discussed next.

Reincarnation Cases with Phobias from Past Lifetime

People can have phobias that stem from traumas incurred in past incarnations. In this section, Independently Derived Reincarnation Cases with Phobias are compiled :

1. **Anne Frank | Barbro Karlen:** A Reincarnated Holocaust Victim has a Phobia of Uniforms & Dislikes of Showers and Beans

2. **Charles Parkhurst | Penney Peirce:** After Charles Parkhurst Sleepwalks off a Roof, Penney Peirce has Nightmares of Falling

Stevenson Reincarnation Cases Phobias

3. **Rashid Khaddege | Daniel Jurdi:** A Phobia of Fast Moving Cars after a Past Life Crash

4. **Alessandrina 1 & 2:** both have Phobias of Barbers & Loud Noises

Stevenson Xenoglossy Cases with Phobias

5. **Sharada | Uttara:** After Sharada Dies from a King Cobra Bite, Uttara has a Phobia of Snakes

Stevenson Turkish Reincarnation Cases with Phobias

6. **Ahmet Delibalta** Dies in a Turkish Airline Crash and Reincarnates with a Phobia of Planes

7. **Abdulkerim Hadduroglu** Dies at a Bridge in Turkey and Reincarnates with a Phobia of the Same Bridge

8. **Nasir Alev** Dies after a Fall in Turkey and Reincarnates with a Fear of Heights

9. **Sehide Suzulmus** has a Phobia of the Dark after being Murdered at Night in a Past Lifetime

10. **An Islamic Farmer, Mehmet Cosmen,** Drowns and Reincarnates with a Phobia of Water

Stevenson European Reincarnation Cases with Phobias

11. **Teuvo Koivisto :** A Reincarnated Concentration Camp Victim has Phobias of German Uniforms and Swastikas

12. **Margaret Kempthorne | Gladys Deacon:** A Fear of Falling After a Deadly Injury

13. **General Werner Seehofer** Reincarnates with a Phobia of Gunfire

14. **Alfonso Lopes** has a Phobia of Vehicles After Being Run Over in a Past Life

15. **Gedeon Haich** An African Tribesman Afraid of Crocodiles Reincarnates as Gedeon Haich and Fears Hungarian Lakes

16. **Samuel Helander | Pertti Haikio** has a Fear of Bathing After Almost Drowning in a Past Lifetime

The Reincarnation Case of Pertti Haikio | Samuel Helander The Multiple Injuries & Accidents of Pertti Haikio

Pertti Haikio was born on June 3, 1957, in Helsinki Finland. His father had a confusingly similar first name Pennti, and his mother's name was Anneli. He had a sister named Marja. He had a number of injuries in childhood which, we shall see, led to memories or phobias in his next incarnation. They are as follows: Age 3: Pertti slipped out of Anneli's arms into a bathtub full of water. Pertti almost drowned. Age 4: While standing next to a construction site, Pertti was struck by a heavy object from the construction site which injured both legs. He was hospitalized for 5 months and had to wear casts on both legs for several months. Age 5: A dog severely bit Pertti. Age 15: Pertti fell off a wharf in Helsinki and landed on ice, which broke. He almost drowned in the icy water, but was able to take off his shoes and clothes and pull himself out. He went home in his underwear. After this incident, Pertti had a fear of being immersed in water. Pertti is Affectionate & Plays the Guitar Despite these traumas, Pertti grew up to be a normal and very affectionate person. He acquired a guitar, which he loved to play, and he displayed musical talent. In 1969, his mother, Anneli, and his father, Pennti, divorced. Anneli later remarried to a man named Reiner.

A Premonition & Pertti's Sudden Death

At the age of 18, in 1975, Pertti unexpectedly died. On the day of his death, his mother, Anneli, who was on a cruise at the time, had a premonition that someone in the family had passed away. Anneli was lying down in her cabin bunk when she suddenly saw her deceased father, who stood silently, then nodded. Anneli told her husband that this meant that someone in the family had passed into the spirit world. It was Pertti who had left the physical world for the spirit world

Pertti's Sister Marja, has an Announcing Dream and an Abortion is Prevented.

Marja, Pertti's, sister was married to a man with the same first name as their father, Pennti. Her husband's full name was Pennti Helander. The couple belonged to the Lutheran church. One or two months after Pennti had died, he appeared in a dream to his sister, Marja. Marja had become pregnant and she was thinking about having an abortion. That is when Pennti appeared to her in a dream and said: "Keep that child." As a result of this dream, Marja allowed the pregnancy to continue. She had a boy, who they named Samuel Helander.

Samuel Recognizes Himself as Pertti with Leg Casts.

Samuel began to speak around the age of one. When he was one and a half, someone asked him what his name was. Samuel replied: "Pertti" Marja noted that Samuel could not pronounce "r's," so she thought he was trying to say "Pertti." Samuel told Marja that she was not his mother. Rather, he used "mother" to refer to Anneli, his grandmother and mother of Pertti. At the age of 2, Samuel saw a photo of Pertti when he was hospitalized for his leg injuries. Samuel said: "This is me when my legs were ill." Later, Samuel said that both his legs were in plaster, which did occur in the life of Pertti. Continuing this pattern, up to the age of 10, whenever Samuel would be shown photos of Pertti, he would say: "That's me." Samuel Remembers a Past Life Dog Bite Another time when looking through photos, Samuel said: "I remember when the dog bit my leg." He brought up this subject several times, noting how painful it was when he was bitten, even though Samuel, in his contemporary lifetime, was never bitten by a dog. It was Pertti who was severely bitten by a dog when he was about 5 years old. Samuel Says Pertti's Grave is His. When Anneli took Samuel to the cemetery where Pertti was buried, when gazing at Pertti's grave, Samuel repeatedly said, "That is my grave." When Marja was taking him to the same cemetery, Samuel reiterated, "Now we are going to my grave."

Samuel Remembers a Party from a Past Incarnation-A Key Recollection

In the memories that are described above, a sceptic would propose that in seeing photos of Pertti, Samuel, for some reason, simply identified with Pertti. The following memory represents a very important one, as it is extremely unlikely that Samuel could have known about the following incident through normal means. When he was about 3 years old, Samuel told his parents about a time when he and his father went to a house near a kiosk. He said that they wore different coloured hats and that they had brought a guitar. Samuel said that this house near the kiosk caught on fire and they had to go home. This did not correspond with any events in the life of Samuel, but Marja remembered that Samuel's description matched an event in Pertti's life. In 1975, about a year before Pertti had died, a friend had put on a party at a house near a railroad kiosk. Samuel and his father went to the party, but a fire broke out in the attic of this house and the party goers had to disperse. No one had told Samuel, whose age at this time was only 3, of this obscure incident in Pertti Haikio's life. Of all of Samuel's statements, this is the most convincing as being a past life memory, a memory from his lifetime as Pertti Haikio.

Samuel Identifies his Past Life Father

One day, Samuel saw a photo of Pennti and Anneli Haikio, the parents of Pertti Haikio. Recall that Anneli was also Marja's mother and thus Samuel's grandmother. Photos of Pennti and Anneli were rarely shown in the household, as Anneli's second husband, Reiner, was a jealous type and he didn't like pictures of Pennti, his wife's first husband, on display. When looking at a picture of Pennti Haikio, Samuel said, "This is my father." Pennti, of course, was the father of Pertti, not Samuel. On another occasion, when looking at a photo of Pennti Haikio and Anneli, Samuel said, "There is Daddy and Grandma too." Again, Pennti Haikio was Pertti's daddy, not Samuel's. Anneli was Pertti's mother and Samuel's grandmother.

Samuel Finds his Guitar, Corduroy Jacket and Watch from a Past Lifetime

Recall that Pertti Haikio was fond of playing the guitar. After he died, his guitar was placed in a box and put in a closet. No one in the family had told Samuel about this guitar. None the less, Ian Stevenson writes, regarding Samuel and the guitar: "He looked for it, found it, and said that it was his." After Pertti Haikio had died, all his clothes were disposed of except for a corduroy jacket, which was kept in a closet. One day, Marja, his mother, and Anneli, his grandmother and Pertti's mother, brought it out and were discussing what to do with it. One of them suggested that it should be given away. Samuel, who was only 3 years at this time, became agitated and shouted at his mother and grandmother, stating that the corduroy jacket was his and that it should not be given away. Pertti had a watch that was broken and that was without hands. After he died Anneli put it in a drawer filled with other discarded items. Anneli once opened this drawer in Pertti's presence. He saw the broken watch and claimed it, saying it was his. Samuel subsequently kept the watch either under his pillow or in a drawer under his bed, apparently so that no one could ever take it from him again.

Samuel's Phobia of Water

Samuel had a great fear of being bathed, to that point that his mother, Marja, described him as being "panic stricken" when being bathed. Samuel even feared showers. Samuel's fear of water persisted until he was at least until he was 23 years of age. Even as an adult, Samuel would not go swimming due to his phobia. Recall that when Pertti was 3 years old, he slipped out of Anneli's arms into a bathtub full of water and almost drowned. At age 15, Pertti fell off a wharf in Helsinki and landed on ice, which broke. He also almost drowned in the icy water. Samuel's fear of water appears to be related to Pertti's experiences of almost drowning, once when

he fell into a bathtub when he was 3 years old and again at the age of 15, when he fell into icy water.

Samuel Replicates Pertti's Ritual of Kissing Each Family Member at Christmas

Pertti was a very affectionate person and he created a tradition at Christmas where he would go around the room, hold each family member arm and kiss them on the cheek. At the age of 2½, Samuel spontaneously demonstrated the same behaviour at Christmas, taking each family member by the arm and kissing them on the cheek. Pertti and Samuel have the Same Appearance & Postures. Marja, Pertti's sister and Samuel's mother, noted that Pertti and Samuel had the same smile and that they had the same physique.

Pertti had the tendency of standing with one foot in front of the other with his hand on his hip. Samuel had the same habitual posture. Both Pertti and Samuel had a habit of walking with their hands behind their backs. Marja did not have these physical habits. Marja Believes Samuel was Pertti. Based on her experiences and observations, Marja came to believe that her son Samuel was the reincarnation of her deceased brother, Pertti.

Key Points & Principles of Reincarnation

This reincarnation case, if accepted, demonstrates the following features:

Same Family Reincarnation: Pertti reincarnated as the son of his sister, Marja, to re-join his family. All same family reincarnation cases involve **planning by the soul** from the spirit world of a coming incarnation.

Spirit Beings: Pertain, from the spirit world, provided Mara with an announcing dream, advising her not to have an abortion. Pretty did so as he was planning to reincarnate as Mara's child, who would be named Samuel. Another example of a spirit being in this case involves Annelid, Pretty's mother, who was on a cruise when she suddenly saw her deceased father, who stood silently, then nodded. Anneli told her husband that this meant that someone in the family had passed into the spirit world. It was Pertti who had left the physical world for the spirit world.

Phobia from a Past Lifetime: Samuel had a phobia of bathing and swimming, which appear to have resulted in Pertii having near drowned in a bathtub when he was three and when he fell into icy water when he was 15 years old.

Physical Resemblance: Marja, Pertti's sister and Samuel's mother, noted that Pertti and Samuel had the same smile, the same physique and the tendency of standing with one foot in front of the other with his hand on his hip, as well as walking with their hands behind their backs. Since this is a same family reincarnation case, physical resemblances may be due to genetic factors.

CHAPTER XI :

(6) Momentary revival of previous existence or Déjà vu Geographic Memory

Introduction and Definitions

Déjà vu, the experience that one feels like they have been at a place before, even though the individual has never previously been at that location in the current lifetime, can be considered a subtle form of geographic memory.

An individual may have lived in or visited that location or some type of significant event in a past lifetime may have occurred at that geographic site.

There are a number of cases of momentary revival of previous existence (paranormal knowledge of a place or event) usually that occurs when a person visits some foreign lands. Such revival can be categorized as,

1. Momentary revival of places
2. Momentary revival of events or persons
3. Geographic Memory in Reincarnation Cases

(1) MOMENTARY REVIVAL OF PLACES & EVENTS

Peter Avery appears to have had a past lifetime as a Muslim in Iran. In contemporary times, he was born in England and was presumably a Christian. The subject of this case, Peter Avery, was born in Derby, England, on May 15, 1923.

In World War II, he served in the Royal Indian Navy. After the war, he attended the University of London, where he graduated in 1949 with a degree in Arabic and Persian languages.

With these skills, Peter took a job as the Training Manager for Arabic and Persian languages for the Anglo-Iranian Oil Company. He was stationed in the city of Abadan in the southwest region of Iran. For the first six months of his assignment, he was confined to Abadan and the surrounding oil fields.

In the winter of 1949-1950, a manager from the company's London office, Mr. John Evans, was planning to tour facilities in Iran and he needed an interpreter to travel with him. Peter was assigned to escort Mr. Evans on a trip to Isfahan, in central Iran. Peter was delighted to be given his assignment, as he would finally get to see more of Iran. As noted, Peter had never been out of the area surrounding Abadan.

Peter had one other experience which seemed to stem from a past lifetime or lifetimes in Iran and India. It was in 1944, when he was serving in the Royal Indian Navy during World War II. Peter was 21 years of age at the time. An Indian officer on his ship had befriended him and invited Peter to visit his family, who lived in Lahore, which is now part of Pakistan.

The friend knew of Peter's great interest in Islamic literature and culture and he wanted Peter to meet his father, Khan Bahadur Muhammad Shafi, who was a principle of a school for Asian studies and a scholar of Islamic history.

In Lahore, they visited the Shalimar Bagh, a garden complex which was built by the Islamic Mughal emperors. Peter was accompanied by his friend's father, the scholar Bahadur Muhammad Shafi. Peter had never been to Shalimar Bagh before, nor had he read about its layout. Peter identifies the Original Door at Shalimar Bagh

Peter and Mr. Shafi entered Shalimar Bagh through a doorway in a surrounding wall. Peter innately knew that this was not the original entrance. He told Shafi that the original doorway was in the wall opposite them, on the other side of the enclosure. Mr. Shafi told Peter that he was indeed correct. Later, Peter commented that the pavilion, or small building, in the center of the garden was not part of the original design. Mr. Shafi also confirmed Peter's statement, noting that the pavilion was originally part of an emperor's tomb complex and that it was moved to Shalimar Bagh by Ranjit Singh, a Sikh who ruled Lahore from 1799 to 1839.

As such, Peter's proposed past lifetime, in which he became familiar with Shalimar Burg, must have occurred before 1799, prior to the pavilion's move from the tomb complex to Shalimar Burg.

Déjà vu, in the Shalimar Bagh, Lahore

Peter wrote about his experience at Shalimar Burg: "Although not as shatteringly moved as I was to be in Isfahan, by my sense of déjà vu, in the Shalimar Bagh in Lahore I certainly had a similar feeling of having been there before: of knowing the place intimately; of returning, as it were, home, to somewhere where I had once been 'at home,' but this feeling in the Madrasah in Isfahan was more penetrating than that in Lahore, where it was confined to the garden and did not extend to the whole environment."

(2) MOMENTARY REVIVAL OF PLACES

Dickens case

Dickens in his book " Pictures from Italy " narrates an episode in support of revival of former incarnation. The person in question arrived upon a secluded scene in his coach. Allowing his horses to rest for a while, he walked along the quiet path alone in the evening. Then he happened to come across a spot which looked like a mournful sheet of water, reflecting the colour of blood. The trees around seemed to present a very despicable picture. In the foreground he could see a couple of peasant girls leaning over the parapet of a little bridge. It looked as though that they had two things in view One, look up the sky; two, look below on the side into the water, blood red in colour. At the distance there was a deep dell, and the night was fast enveloping. The haunting scene and the grim surroundings were so powerfully overwhelms that nothing but the author's own expression would do justice to the reality: "If I had been murdered there in some former life, I could not have seemed to remember the place more thoroughly or with more emphatic chilling of the mood, and the real remembrance of it acquired in that minute is so strengthened by the imaginary reflection that I hardly think I could forget it."

(Reference:-C. Dickens, Pictures from Italy, Chapman and Hall, London. n.d.)

E. D. Walker case

E.D.Walker in his publication on "Reincarnation" provides an interesting case of recalling so very characteristic of pictorial art as far

as the details of the description go. It is a case of a visit to the ruined Heidelberg Castle. Here the person got into a frame of mind when he could draw the picture of a room as belonging to the inaccessible portion of the building. On verification it was discovered to be an exact reproduction of the interior design, with all the grim associations.

Still another impression caught hold of the subject in that he was involuntarily ruminating on the name of a German Professor, as written out on one of the leaves of an old book preserved in the library. No doubt a search was made to get at the volume to find out whether a name of that sort had been written there. Well, the first time it proved in vain. Since the impression was so deep-rooted, a second search was resumed, and this time it was rewarding in that the name of an old German Professor was seen on the margin of one of the leaves of a very old volume in the library.

(Reference:- C.D. Walker, Reincarnation, The Theosophical publishing Co. New york, 1911)

(3) MOMENTARY REVIVAL OF EVENTS

This particular instance provides an illuminating discovery how the narrator displayed an ability of mind and mercurial imagination in the reproduction of historical details as though he were there actually at that time-and this is shown in “ The Soul of Nyria ” by Campbell-Praed, wherein certain events “were not only unknown to herself in her ordinary consciousness also to all but a few scholars of Roman History,”

(Reference:- R.C.Campbell-Praed, The Soul of Nyria Rider & co, London1951.)

3. GEOGRAPHIC MEMORY IN REINCARNATION CASES

Anne Frank | Barbro Karlen: Barbro Finds her way Home to the Anne Frank House Neurosurgeon Norm Shealy is Intuitively Guided to his Past Life Medical Office.

John B. Gordon | Jeff Keene: An Emotional Flood at the Civil War Battlefield of Antietam

Louise Vanderbilt | Wayne Peterson: A Past Life Epiphany on Fifth Avenue

Francesco Foscari | Wayne Peterson: Wayne Finds his Tomb in Venice

Penney Peirce | Charles Parkhurst: Penney Peirce Retraces her Steps from her Past Lifetime as Charles Parkhurst

Karen Pigott: Karen Pigott feels Sick on the Road where She was Murdered in a Past Lifetime

Ian Stevenson, Turkish Reincarnation Cases

Ahmet Delibalta: After Dying in a Plane Crash, Ahmet Delibalta Reincarnates and Finds his Way Home

Nasir Alev: Nasir Alev Dies of Tetanus, Reincarnates and finds his Past Life Daughter and Leads her Home

Abit Suzulmus: After being Murdered, Abit Suzulmus Finds his Way to his Past Life Home and his Murdered Past Life Wife

Mehmet Cosman: Mehmet Cosman Drowns, Reincarnates Next Door to his Past Life Family and as Toddler, Walks Home

Ian Stevenson, European Reincarnation Cases

Peter Avery: Peter Avery Experiences a Flood of Emotions in Isfahan, Iran

Ibleto di Challant | Giuseppie Costa: Emotions Relived in Italian Castles and a Church

Gioanna Spontini | Laure Raynaud: Laure Remembers Where She is Buried.

Blanche Courtain: A Little Girl Finds her Past Life Pharmacy.

Margaret Kempthorne Gladys Deacon: A Girl Remembers a Past Life Fall.

Ruprecht Schultz | Helmut Kohler : Ruprecht Schultz Remembers his Past Lifetime as Helmut Kohler in a Dark Hallway.

CHAPTER XII :

**(7) Revelation of Previous Existence through meditation,
Life reading by astrological and yogic methods**

- 1. Revelation of Previous Existence through meditation**
 - 2. Life reading by astrological and yogic methods**
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1. Revelation of Previous Existence through meditation

Meditation, when undertaken with a high purpose in life, may work out miracles. A person given to deep meditative mood, by a certain specialised and intuitive technique, could awaken the memories of his previous life.

Patanjali's Yoga Sutras provide the necessary hints for such a realisation. According to Patanjali, the memory of past life can be revived by intense concentration on the object of pursuit. This is called 'samyama'.

By directing the mental energy to the object or an experience, one could get all the impressions of the present as well as the past in the form of thought waves by concentration. The method involved here is a kind of analytical reasoning, "of going backwards from present thoughts and resulting actions to past thoughts and actions responsible for them, step by step, to previous lives".

Paul Brunton wrote about a technique that the yogis developed to tune into past-lives. By adopting a similar method, one could get into the womb of the future and obtain in advance many important things that are contained about the unborn life also.

It is said that Buddha was able to remember more than 550 of his past lives as human being, animal and so on through the cycle of births and deaths, as could be seen in the Jataka tales.

Lord Sri Krishna has been considered as an Avatar, For all orthodox Hindus, He is the veritable God. His sayings in the Bhagavad-Gita, about the eternal cycle of Creation, Preservation and Destruction are memorable. He says, "Whenever evil flourishes, good is rejected, He takes on the

reincarnation to save mankind perpetually”. Further he says “O Arjuna, many lives have I passed through, and I have known them all”.

There are other instances of personalities who have been reported to claim a new sense of hope, with all the rejuvenation of a new reincarnation, as emerging from certain profound and sombre alterations of consciousness.

In this regard psychedelic experiences, religious conversions, abreactions, spiritualistic possession, fits, primitive puberty rites and rituals, transcendental and mystical divinations and states of consciousness could be cited to highlight the principle mentioned above.

2. Life reading by astrological and yogic methods

Indian astrology depicts the nature of previous birth according to particular planetary positions. It also denotes particular karmic actions done in previous births as the result of which a specific planetary position is maintained in this life. As such the entire astrology is based on the principle of karma and reincarnation.

Yogic powers are deemed to be infinite. Great yogis could recall not only their previous lives but also could distinctly see those of others, whenever they desired. It is true that no evidence is available to support this statement. There is a real reason for this. A yogi worth the name does not, at any cost, disclose the glory and grandeur of his experiences.

CHAPTER XIII :

(B) INDUCED METHODS

{ 8 } Induced by drugs

{ 9 } Induced Regression to past lives

{ 8 } Induced by drugs

Investigation and Publication done by drugs

(1) Details of previous existence induced by use of certain drugs

Memories of previous existence have some-times occurred as vivid images during intoxication with certain drugs and herbs. e.g. L S D (Lysergic acid diethylamide)

Systematic clinical research with LSD by Jung (1963) Huxley (1954) Graf and Grof (1976) has brought ample evidence about the various aspects of death and rebirth.

In the 50's Stanislaw Grof worked with altered states of awareness. He performed clinical trials with the drug LSD and found that, under the influence of LSD, many of the participants experienced previously inaccessible childhood memories and pre-birth & past-life memories. He later found that these states could be achieved using deep breathing sessions rather than LSD. Roberto Assagioli, the founder of the therapy called Psycho-synthesis and contributor to the branch of psychology called Transpersonal Psychology, found that altered states could be achieved through meditation.

{ 9 } Induced Regression to past lives

(1) Hypnosis:

This is the commonest method used at the present. There are different levels of hypnosis. The deeper one goes the less one is aware of the present, until one is completely transported to the past. At this deepest stage, one is totally in the past and the present is not in his consciousness at all. The stages as graded by Hans Tendam are memory, recollection, reliving, regression and identification. Memory is like normal memory. Recollection means you see images, hear noises and voices and smell the food from the past. In reliving, one in addition will have emotional feelings as well as thoughts. The next deeper stage is that of real regression, in which you are totally in the past, but there is no consciousness of the present. This is the stage when past life regression takes place. In identification, which is even deeper, the past becomes your present. There is now only one personality, which is totally in the past, and the patient takes the past as the present. An excellent proof of real regression is the occurrence of xenoglossy, i.e. speaking of a language that is never learnt in this life.

(2) Trance & (3) Imagination and Visualisation:

A trance without the classic hypnosis is now fairly commonly used. A deep trance may be required at the first sitting, but a lighter one will do the trick in subsequent sittings. There may be some self-hypnosis involved here.

Imagination and Visualisation : Therapists use methods of relaxation together with a mild hypnosis to induce the patient to the level of recall. From here he slowly brings the patient into reliving and then to regression. A garden scenery is imagined and then the patient will be walking in this garden. It can be any other scene and in one of them an emotional problem may arise. The physical symptom may be associated with this scenario, and when the whole story is told, the symptom may disappear. This is the technique of the waking dream. The feelings in these cases must be intense to be of value.

(4) Magnetism:

The therapist touches the patient with one hand and sweeps down the body with the other. This is called making passes. The patient goes through deeper and deeper levels. At deep levels past lives may be recalled. This method is seldom used nowadays.

{ 9 } Investigation and Publication done on Reincarnation by hypnosis

(1) Hypnosis

(1) What is Hypnosis ?

Hypnosis or hypnotic trance is an altered state of consciousness in which it is possible to communicate with the subconscious mind.

When you are being hypnotized, you are guided by the Hypnotist into this same kind of trance state somewhere between being asleep and being awake, and this is called a hypnotic trance. You are still conscious, but your consciousness is temporarily altered.

Different people can experience hypnosis in slightly different ways. Some people may notice that they feel rather heavy, whilst others may feel light and 'floaty.' Often the closed eyelids can flutter a little here and there, or there may be a slight tingling sensation in various parts of the body. However some people experience nothing at all, other than a feeling of deep relaxation.

Sometimes individuals may doubt that they are actually being hypnotized at all because they do not experience the sudden loss of consciousness they expected. It is important you should understand this because during the induction into hypnosis, if you are mentally interfering all the time by constantly thinking that you are not 'going under', this in itself can disrupt the whole process of gradual relaxation.

All you need to do, is to let yourself go, and concentrate on your Hypnotherapist's voice so that he or she can help you to relax. It is quite important that your expectations of hypnosis are realistic, and you understand that it is a gradual, drifting process. The main requirement to enter hypnotic trance is relaxation, and for most people this is a very gradual process.

When the body and the conscious mind have been sufficiently relaxed, the normal barriers to the subconscious part of the mind also become relaxed, and the subconscious becomes receptive to positive suggestion.

The experience of hypnosis is a very personal thing, but basically, it is just a very calm and pleasant feeling – rather like being in a daydream.

For some people, entering hypnosis can be rather disappointing because they expect to suddenly ‘go under’ some strange spell and feel extremely weird - but it isn’t like that at all.

For most people, there is no sudden feeling of ‘going under’ hypnosis. Well believe it or not, that is a form of trance. In fact we all go through a similar phase just before we go to sleep.

When you are hypnotized you are not asleep or unconscious. You will normally have your eyes closed, but you can still hear and feel and even speak. Indeed, your concentration and awareness actually become heightened. Your attention is completely captured and everyday reality fades into the background as your mind carries you away to a different world of the imagination.

You may be surprised to know that it is a very common state which everybody automatically drifts in and out of from time to time.

(2) What is Positive Suggestion ?

A positive suggestion is a positively worded statement or command, which is given or suggested to the subconscious mind.

In the relaxed state of hypnosis, the subconscious mind becomes receptive and can accept and store the positive suggestion, and subsequently act upon it.

Positive suggestions can re-programme the mind to bring about beneficial changes.

(3) What is Subconscious and unconscious Mind ?

Mind consists of two parts; the Conscious and the Unconscious or Subconscious Mind

The Conscious mind inhabits at a surface level. This part of the mind is where you do all your everyday conscious thinking. We have the Subconscious mind at a deeper level, and this part of the mind deals with your unconscious actions – the things you do automatically.

The subconscious also stores your memories – and all the things that have had a hand in making you what you are today. In the subconscious

you keep your habits, and also your habitual fears - and from here all your automatic responses are triggered.

(4) What is Hypnotherapy ?

The aim of Hypnotherapy is to bring about beneficial changes to certain problems which have their origins in the mind. There are many branches of hypnotherapy. Hypnotherapy is used to break many habits, and there are hundreds of uses.

Hypnotherapy is used to overcome stress, stress related ailments and to strengthen self-control. It is very useful for calming nerves, and overcoming fears and phobias – and it is wonderful for general confidence boosting.

More specialized branches can even deal with pain relief. You may have heard of Hypnosis being used as a natural anesthetic in surgical operations, or to help with childbirth.

Most Hypnotherapists cover a wide range of subjects, where the problems are more complex and there are deeper psychological indications, Hypnotherapy can be used in an analytical capacity, to give an insight into the subconscious triggers which can cause many unexplained symptoms.

(5) How is a Hypnotic Trance Induced ?

There are several ways to induce hypnosis, and different Hypnotists will use their own favorite methods. Stage Hypnotists and Hypnotherapists may employ different methods.

Most Hypnotherapists use relaxation techniques, and you are also likely to be asked to concentrate on certain things. For instance you may be asked to focus your attention on your breathing, or to imagine various things.

Some Hypnotherapists like to start with some form of fascination. They may ask you to concentrate on a revolving spiral, or some other object. Not many people ask you to gaze into their ‘piercing eyes,’ or stare at a swinging watch these days.

During the induction, the therapist is likely to speak to you in a particular way, and at a particular tempo, which is designed to gently slow down the brainwaves.

Establish World Peace and Resuscitate Humanity

Words like “relax,” “deeper,” and “sleep” or “sleepy” are often used in the induction. However, these words are not intended to send you to sleep. They are merely calming words which send special messages to the brain to help you to become very relaxed and tranquil.

This will help you to gradually drift into the pleasant state of hypnotic trance, in which you will experience feelings of relaxation and well-being.

Some people are very easy to hypnotize, whilst others take longer. Most people remain in a fairly light state of hypnotic trance, whilst a very small percentage naturally go to much deeper levels. Sometimes people drift in and out of lighter and deeper states. All this is perfectly normal. Deep states of hypnosis are not required for successful therapy.

Hypnosis is not a state of being unconscious, but merely of having your consciousness altered – indeed your mind remains clear and focused, and you are likely to remember most of what was said to you.

Hypnotherapy is a state of deep relaxation and can be used in many beneficial ways.

Hypnotherapy can be very helpful with emotional or psychological problems, such as anxiety, panic attacks, phobias, stutters & stammers, and psychosomatic symptoms, etc. Some Hypnotherapists specialise in a particular area such as giving up smoking, weight control, past life regression or Hypno Analysis etc.

Most people can be hypnotised. Everybody else who properly co-operates with the process can be hypnotised. You need a reasonable amount of intelligence in order to be hypnotised.

The people who respond best to hypnosis are those who are capable of concentration, imagination and mental dexterity. The exceptions are those who are mentally subnormal, young children, or those who are ‘high’ on drugs or alcohol.

For Hypnotherapy to be successful, you need to be comfortable with what is going on in the session.

Successful stage hypnosis requires willing volunteers. These people obviously have a desire to join in the show and perform, or they wouldn't volunteer to go on stage in the first place.

You will know what is going on and you will retain your intelligence and your self-control. If any suggestion was given to you with which you did not agree, you could reject it.

Hypnotherapy is not dangerous. In skilled hands Hypnotherapy is a proven therapeutic aid. NO drugs should ever be used, and there are no unwanted side effects.

Hypnotherapy requires the client and the therapist to work together in a spirit of co-operation, in order to help you to control your own mind.

Hypnosis can be ranked among classical medicine for its therapeutical effects, even though reincarnational hypnosis is considered as alternative form but more because of its philosophical and spiritual dimension. Reincarnational hypnosis is in one way a non-judgmental reflection of oneself, showing all the aspects of the human mind. The negative as well as the positive.

The ability to Hypnotise is considered as an inborn quality according to many experts. It is the hypnotist's skills that determines the efficiency, accessibility and the quality of hypnotic process.

What is important to us, as Medical Doctors, is that these regressions are capable of healing patient's emotional, mental and physical problems. In addition to this, the regressions bring about profound spiritual transformation in the individuals and improve the overall quality of their lives.

We therefore make no judgments about the process of past life regression and we do not attempt to prove the accuracy or reality of these past life recollections.

It is enough for us to know that this is a good, effective and extremely safe way to help and heal the patients. The proof of the pudding is in the eating and the results speak for themselves !

(6) Practicing Hypnotherapists

Practicing Hypnotherapists should be properly trained and qualified by a professional Hypnotherapy association or Hypnotherapy training school.

All professional Hypnotherapy associations should have an ethical code of conduct, and keep lists of their qualified members. If you wish to check

out the credentials of a particular Hypnotherapist you should contact the Hypnotherapy Organization he or she belongs to.

Practicing Hypnotherapists should carry Professional Indemnity Insurance. You check the credentials of any Hypnotherapist you decide to visit with the Professional Association he or she belongs to like Association of Ethical & Professional Hypnotherapists. Like British Institute of Clinical Hypnotherapy, American Board of Hypnotherapy, British Association of Therapeutically Hypnotists, Association of Complete Mind Therapists, Association for Professional Hypnosis and Psychotherapy, Association Of Registered Clinical Hypnotherapists, The World Federation of Hypnotherapists, United Fellowship of Hypnotherapists, British Society of Clinical Hypnosis, The Hypnotherapy Association, London College of Clinical Hypnosis, The World Federation of Hypnotherapists, and many more thousands of association of Hypnotherapists are there throughout the World now.

**(7) THE CHART OF THE HUMAN SUSCEPTIBILITY TO HYPNOSIS
by
means of standard inducing method**

PERCENTAGE OF HUMAN	SUSCEPTIBILITY TO THE HYPNOSIS
2%	EXTRAORDINARY SUSCEPTIBILITY
15%	DEEP HYPNOSIS
48%	MEDIUM SUSCEPTIBILITY TO HYPNOSIS
30%	LOWER SUSCEPTIBILITY TO THE HYPNOSIS
5%	NOT SUSCEPTIBLE AT ALL

Establish World Peace and Resuscitate Humanity

From my own practice, for the hypnotized medium to “relive” an authentic past life experience it is necessary to reach a deep hypnotic state as much as it is important to use for the right technique when evoking it.

The recent trend in some sections of the Indian visual media is the topic of rebirth and associated quackery. In one of the channels the show started with sessions of ‘hypnotism’, taking people back to their past births, and ‘treatment’ for many of their problems of the present birth which are allegedly caused by deeds in the past life!



There is a ‘Dr.’ Trupti Jain, along with a moderator, putting the person who had volunteered into what is called as a ‘hypnotic trance’. That is followed by question-answer sessions along with re-enactment of events which are supposed to have happened in past births. This is followed by ‘counseling’ and ‘therapy’, with the subject admitting at the end of the session that he or she is feeling better.

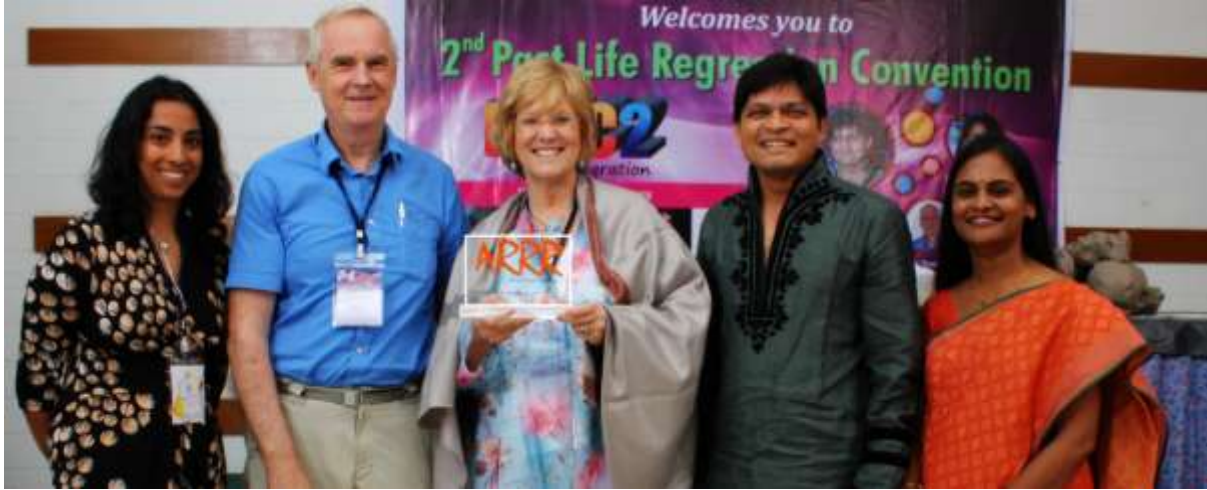
There have been many famous cases, like the reincarnate Bridey Murphy, reincarnations of famous doctors like Cayce, Arigo and many others. They have been sensationalized in the print media even by very conservative publications like the Readers Digest.

Shambhavi and the Dalai Lama:

We also have celebrities who supposedly are reborn again and again as famous people, like the Dalai Lama and his coterie who are all supposed to be reincarnations of famous religious leaders and are worshipped as the living Buddha by his gullible devotees. More recently there is the case of reincarnation in Andhra Pradesh of a little girl called Shambhavi, whose rebirth claims have been certified by no less a person than the most famous reincarnation of them all - the Dalai Lama himself.

(8) A Sample of Hypnotherapy associations

**&
Past Life Regression Convention**



(2) Introduction to Hypnotic regression & Past Life Regression

(1) Introduction

Subjects can usually recall long forgotten memories and days of infancy under hypnotic regression which seem to have disappeared from the conscious mind. During that state several experiences flood back so graphically as the subject underwent those experiences at that time. Actually it is a sort of scene revisited, a journey back in time. Even the sensory experiences of the individual of the period in question get reconstructed involuntarily to the perfect accuracy of details of sight and sound, taste and touch and smell.

In spite of the passage of time, the great part of these past scenes carries the credibility of the atmosphere created in the subject's mind herein he is very much there as things happened in reality in the past.

Again in the deep hypnosis, it is possible for the individual to encounter certain things that he did not in the least have knowledge of. Those submerged things now come up to the surface and take on a course of 'flash-back' that the subject may find it all difficult to believe; and may even get an expression that the things that he experienced during the regression were not his own but those of stranger's.

To that extent quite a few impressions could take root in the layers of the subconscious mind. What is strange is the shadow of a stranger stepping suddenly from the past with such distinctive identity, name, one's kith and kin, domestic background and a host of familiar things and persons associated with present or past existence !

This is an instance to highlight temporary shelter for personalities who carry in in which the residual elements of past existence through physical and mental faculties. What is really surprising is the manner in which the faculties of speech, hearing and smell will manifest besides touch and the ability to articulate and gesticulate. Furthermore such complex skills as writing and sketching too get expressed. In a way, the body becomes a passive instrument.

However, it is interesting to note that there are super naturalists who believe that during hypnotic regression or any other form of communication

with the spirit world whatever information available as evidence will support greatly of such a possibility. It is in this sense we are inclined to think that reincarnation presents itself as a fascinating theory. And when we consider it as a plausible explanation for hypnotic regression, it seems to open up other aspects of the problem too.

(2) Investigations on Reincarnation By Hypnotic regression

Hypnosis in some form or the other has been in vogue for hundreds of years. It has been scientifically studied, Research work were undertaken only during the past two hundred years. Hypnotic treatment at the hands of expert medical psychiatric practitioners seems to have offered some therapeutic effect while handling certain psychosomatic diseases.

The technique of hypnotic regression as employed in research on reincarnation was probably a chance development. None could ever think of such a possibility of exploration through its application. De Rocha's success in the process was nothing but a sheer coincidence. Just by a fancy he tried this technique on one of his subjects to a possible earlier life and that was in 1893. But he found no ground to base his assumptions until 1904, when he regressed an eighteen year old girl. What amazed him most was the girl's regression to the time of her birth. Encouraged by this method, he felt inclined to go about it longitudinally so that he could take her presumably to earlier or previous lives (De Roches 1911, mentioned by Ducasse 1961).

Childhood memories get sharpened often through hypnotic regression. In the heat of the moment long-forgotten incidents come up to the surface with such vividness and vehemence that it becomes impossible to discredit any. Moreover, (in the face of evidence) all that comes out during the period of regression bears the stamp of credulity.

Experiments so conducted have borne fruitful results, especially memories connected with childhood days. Details of disclosure have been discovered to be true in their essential nature. Reiff and Scheerer have shown through their publication in 1959 enough base for right interpretation and elucidation as regards sharp and minute experiences that take place in one's childhood days.

A technique used in reincarnation research was hypnotherapy. One of the most famous investigators of supernormal phenomena in France, Colonel Albert de Rochas was the first to use a systematic hypnotherapy approach to induce subjects to recall memories of previous lives. Rochas found that even if subjects expressed little interest in reincarnation, they could still remember activities

from previous lives. Rochas summarized his discovery in a paper published in 1905.

In 1956, amateur hypnotist Morey Bernstein's famous book on reincarnation, *The Search for Bridey Murphy*, was published. In this book, Bernstein presented to his readers one of his hypnotherapy cases. Readers and investigators alike were fascinated by his presentation of the concepts of reincarnation and the extent of hypnotic regression therapy occurring in the United States and in other parts of the world.

Professor A. D. Wiersman succeeded in regressing a young lady of twenty five to the age of eight. Acting on his suggestibility, she "actually" behaved as though she was a girl of 8. Towards the end of the 19th century, Von Kraff-Ebbing regressed his subjects easily further back to a still earlier period of life. De Roches continued his researches on the lines of Von Kraft-Ebbing's, and he attempted further regression on his subjects back by stages to a "Previous life or existence."

Bernstein in 1956 and Blythe in 1957 have given us fascinating information about hypnotic regression through their investigations. Nowadays cases of subjects reporting incidents related to earlier lives are accepted with extreme care and analyzed to find out a methodical treatment by way of verification. Often we come across such reports the world over. This has caught the attention of parapsychologists in particular; and there are others genuinely interested in scrutinising all such cases of regression for a meaningful correlation and codification of results.

Virginia / Bridey Murphy

Perhaps the most famous case of past life recall is that of Virginia Tighe who recalled her past life as Bridey Murphy. Virginia was the wife of a Virginia businessman in Pueblo, Colorado. While under hypnosis in 1952, she told Morey Bernstein, her therapist, that over 100 years ago she was an Irish woman named Bridey Murphy who went by the nickname of Bridey. During their sessions together, Bernstein marveled at detailed conversations with Bridey, who spoke with a pronounced Irish tongue and spoke extensively of her life in 19th century Ireland. When Bernstein published his book about the case, **The Search for Bridey Murphy** in 1956, it became famous around the world and sparked an excited interest in the possibility of reincarnation.

Over six sessions, Virginia revealed many details about Bridey's life, including her birth date in 1798, her childhood amid a Protestant family in the city of Cork, her marriage to Sean Brian Joseph McCarthy and even her own death at the age of 60 in 1858. As Bridey, she provided numerous

specifics, such as names, dates, places, events, shops and songs; things Virginia was always surprised about when she awoke from the hypnosis. But could these details be verified? The results of many investigations were mixed. Much of what Bridey said was consistent with the time and place, and it seemed inconceivable that someone who had never been to Ireland could provide so many details with such confidence.

However, journalists could find no historical record of Bridey Murphy - not her birth, her family, her marriage, nor her death. Believers supposed that this was merely due to the poor recordkeeping of the time. But critics discovered inconsistencies in Bridey's speech and also learned that Virginia had grown up near - and had known well - an Irish woman named Bridle Corkell, and that she was quite likely the inspiration for "Bridey Murphy." There are flaws with this theory, too, however, keeping the case of Bridey Murphy an intriguing mystery.

(3) What is Past Life Regression ?

Past life regression is a therapeutic technique for accessing and re-experiencing your past lives directly. Past life regression can help you :

1. See personal relationships in a new light
2. Energize talents and abilities from the past
3. Release fears and anxieties linked to past life traumas
4. Release past life traumas at the root of physical problems
5. Experience the transitional states of death and beyond
6. Understand and align with life purpose
7. Past life memories are the autobiography of your eternal soul personal stories
8. Past life memories explain who you are now and why you're here on Earth.

(4) How Does Past Life Regression Work ?

While in a light trance, you experience each past life yourself. You see it, sense it, and feel it. You are the central character deeply involved in the past life story. Past life regression is an amazing, full-sensory experience.

You might experience the memory as a vivid movie, or see only vague flashes of images that prompt the narrative. You might hear gunshots or explosions on a battlefield, or music at a dance. It is possible to recall smells too - smoke from a fire, leather from a saddle, or the sweat of a dirty body. As the story unfolds, you feel real emotions appropriate to the story. You may cry when you re-experience deep sadness at the death of a beloved

child, feel despair in the pit of your stomach as you witness a massacre, or elation at a long-awaited homecoming from war.

And just as you can recall strong emotions, you feel the pain of an arrow piercing your body as you are dying, or the heaviness of a load you're carrying on your back. These physical sensations and emotions are very real at the moment, but pass quickly as you move through the past life story and death. Some people try past life regression out of curiosity to see who they were in the past. Past life regression therapy has grown over the last 50 years to be an important addition to the healing arts.

(5) How the Healing Works

Past life regression is healing. You were born not as a blank slate, but as a soul rich with both the wisdom and scars from many lifetimes. We all carry memories from past lives into this life - unconscious memories that carry an energetic charge and continue to affect us. They can be things left undone, vows made, accomplishments, failures, mistakes, success, emotional debts, guilt, gratitude, traumatic and sudden deaths, wisdom, and love. These charges from the past set up patterns which are continually triggered and repeated in our present life.

These patterns can be positive or negative. They can affect our relationships, behaviors, motivations, and even our physical bodies and health. Positive patterns can feed talents, bestow wisdom, influence tastes, and energize life purpose. Negative patterns fuel destructive, compulsive behavior, cloud judgment, cause injury, and block your way.

By making these memories conscious, we can release the patterns that no longer serve us, freeing us to live more fully in the present. Beneficial patterns are reinforced, negative patterns are neutralized. Past life regression is the process of healing the soul by healing the past.

(6) Past Life Regression is Spiritual

Past life regression is gaining recognition as a legitimate form of spiritual healing. No matter what religion you profess - or even if you don't follow any religion - experiencing yourself as a soul in other lifetimes gives you a profound awareness that you are more than a physical body.

You encounter your soul's essence, connected and aligned to a greater universal energy, perhaps for the first time in your life. This has happened often in my sessions. For those who experience it, they feel truly at peace.

(7) Life Between Life

After slipping from your body, you travel in the spiritual state between lives and feel the energy of “heaven.” You get a glimpse of who you truly are - a soul learning and growing through different incarnations.

Some meet guides and make plans. Some dialogue with deceased relatives, and are left with a profound sense of having made genuine contact with their loved ones. Experiencing the life-between-life state is a natural part of most past life regressions.

Michael Newton, author of **Journey of Souls** and **Destiny of Souls**, has pioneered methods for exploring the life-between-life state in more depth. These specialized life-between-life sessions that follow Newton's methods expand on the benefits of past life regression, and are usually done separately in a second or third session.

(8) Womb Regression

Based on the report of our clients and in our experience while regressing them, we have concluded that the fetus can recall the events even before the development of its body and the brain because they are recorded in the consciousness of the soul (the subconscious mind). The consciousness of the soul records all the experiences of the fetus whilst in the mother's womb. The fetus also feels and records all the experiences, thoughts, and feelings of the mother as its own. In addition to this, the fetus also perceives the external environment just as we do.

The memories, experiences, and traumas from conception till birth can also trigger memories of traumatic experiences in past lives. These are often the problems that we need to resolve in this life. As a result of this, many of our personality traits and physical and emotional problems can be traced to experiences that we had while in the mother's womb and also during the process of giving birth. Many emotional and physical problems, such as feelings of loss, alienation, rejection, loneliness, grief, relationship problems, separation, anxiety, panic attacks, depression, claustrophobia, paranoia, asthma, headaches, and sinus problems, can be traced back to the traumas surrounding birth. Birth trauma need not be only of this life. Birth traumas are carried from all the previous lives stretching back to the very beginning of the soul when it started its journey of incarnation cycles.

Thomas Verney, M.D., is a psychiatrist who has recognized the influence of prenatal and birth experience in his own work. He has also

reported on the research of other investigators in his book, “ The Secret Life of the unborn Child ”.

His conclusions are:

a) The fetus can see, hear, experience, taste, learn and feel while in the mother’s womb.

b) The fetus not only feels but also responds to the mother’s thoughts, to her feelings, and to music. Some of Verney’s observations are:

1. “ An unborn child grows emotionally agitated (as measured by the quickening of his heartbeat) each time his mother thinks of having a cigarette.”

2. “ The unborn also has differential responses to music. In one experiment, music by Vivaldi and Mozart quieted the unborn; Brahms, Bethoven, and rock provoked violent kicking.”

3. “ The mother’s emotional states of ambivalence, acceptance of responsibility, or anxiety apparently influenced the health of the fetus and the newborn.”

Once we know that the fetus in the womb feels and records all the feelings, thoughts, and experiences of the mother as its own, we will all look differently at the way parenting should be done. Parents can now communicate with their babies even before they are born and welcome them with messages of love. They can provide the spiritual education while their babies are still in the womb and also can continue to educate the babies about the spiritual reality, even after the birth as they grow into adulthood. In ancient Hindu literature, we have examples of Prahalada and Abhimanyu. Both of them had received spiritual education while they were still in their mothers’ wombs. This shows us that pre-birth communication was practiced since ancient times.

A young lady once came to us with a complaint of chronic Migraine. The Migraine attacks had started immediately after she conceived her first child. Before she came to us, she had tried all types of treatments but to no avail. When she was regressed to the mother’s womb state, she relived the state and was able to tap the feelings of her mother at that time. Her mother wanted to abort the fetus. These thoughts were perceived by the fetus and created an emotional block, which resulted in the migraine. After the session, her migraine disappeared.

In the above case study, the lady had no previous knowledge about the fact that her mother had wanted to abort her before she was born. When she asked her mother to confirm this, her mother

initially told her that it was not true. Later, she broke down and accepted that it was indeed true that she had wanted to abort her. Because she was carrying a lot of guilt, she had kept this a secret from her daughter. But as it can be seen, nothing can be hidden from the fetus, which is capable of perceiving everything. Another interesting point is that her own pregnancy triggered those old memories, which had been buried in her subconscious mind. As a result, she started having the attacks of migraine as soon as she conceived.

Using past-life-regression, we are able to help the individual to recall, relive, release, and resolve the prenatal and birth traumas which are the root causes of his or her emotional, physical, and personality problems.

(2) Proof of Reincarnation Using the method of hypnotic regression

(1) Introduction

Using the method of hypnotic regress it is a known fact that an individual susceptible to hypnosis can whilst in this state access past lives experiences.

Hypnosis can be ranked among classical medicine for its therapeutical effects, even though reincarnational hypnosis is considered as alternative form but more because of its philosophical and spiritual dimension. Reincarnational hypnosis is in one way a non-judgmental reflection of oneself, showing all the aspects of the human mind - the negative as well as the positive.

I believe it is good and can be very helpful to be able to find the courage to look at ourselves in this way. Hypnotizability is considered by many experts an inborn quality. It is however, the hypnotist skills, which determines the efficiency and accessibility of this quality in the process.

And rather a little skeptical outlook is needed in taking into consideration the reliability of the experiences from the less deep hypnotic states. When kept at the right conditions, the hypnotised subjects can recall various detailed memories from past lives, such as dates, names of family and loved ones, which can obviously be traced. They can clearly remember even provable historical facts, mostly though they access themselves in more personal experiences of common people. All of their regress experiences have convincing karmic connections to the widest circumstances of their present lives.

Each experience encountered, be it social or personal areas of their past life, ensues an instant recognition, identifying themselves not so much as with, but as the person of the experience seen. It appears so truthful that they feel as though they have moved in time and fully have become their regress self, expressing every intense emotional or critical moment experienced in the regress with authentic mimic.

This indicates fully active consciousness from the past life and it would not be any more accurate to relate to this phenomena other than past life memories. An adoption of a past life consciousness, hence their habits, talents or language manifests in phenomena like Nonglossy. It means an ability to actively communicate in the past life language while in the regression.

The particular habits, talents, and languages spoken in the past lives are also potentially accessible on an acceleratory level in the present.

For all the regressive experiences and detailed memories it is natural to appear very spontaneously and the hypnotist, when working with this information's should follow their natural flow. Applying hypnotic pressure in order to induce their further specification wouldn't bring any reliable results, more likely it will only confuse the clarity of the experience.

Unresolved unconscious karmic issues are one of utter importance in hypnotherapy, as these very problems have strong pathogenic effects on the individuals present life. However, while reliable authentic past life experiences are conditioned by a deep hypnotic state, the therapeutic process is fully effective to an individual who are already in middle of hypnotic state.

The psychosomatic catarsion, which is an actual healing effect of the hypnotherapy, can be successfully induced using hypnotic pressure, thus bringing in this case dramatic improvement of the subjects issues.

(2) There exist other supporting facts for the reincarnation theory.

One of the most interesting and extraordinary phenomenon is that of children with very precise and real memories of their past life family, as well as other past life details, these where traced and proven by the research of Professor of Psychology Ian Stevenson. Most of these children are born in India, what could be assigned to the common spiritual consciousness in this land, that reincarnation is a part of ancient religious tradition.

Another example is the ability of highly spiritually developed persons to access their past lives when in meditation (a kind of autohypnosis) or the phenomenon of flashbacks or deja-vu in a normal state of consciousness. I personally believe that reincarnational hypnosis, despite the contraversial public attitude can provide sufficient proof of the existence of reincarnation.

(3) If Reincarnation is real - it can eventually be proven

We call reincarnation, a process where the core substance of an individual is reborn in a future lifetime, has existed in all major historical cultures. It has largely been rooted in dreams, hypnosis and psychic clues. Recently, more objective evidence has included memories of events or knowledge apparently based in the lives of deceased individuals. New research suggests that physical and personality traits may be inherited from the past.

Reincarnation Research Centre seeks to evaluate areas of empirical evidence suggesting reincarnation and determine its reliability for identifying past-life connections in individual cases.

Truth in this area is an illusion, but it can be approached through use of 21st-century scientific concepts and tools.

(4) Typical potential cases analyzed by the experiment

I. Many clues may suggest possible past-lives :

Dreams with historical images or information, recognizing people or places never seen before. Unexplained emotions related to new places or people, knowing an untaught foreign language or fact, Precocious abilities in any field, parallel physical features drawn to strange people and places.

II. Several types of possible past lives :

1. World War-II service in Germany, UK, Italy, and Japan or Civil Wars as in America or Spain.
2. Past-lives ended by violent accidents, ship wrecks, murders, or drugs.
3. Well-known musicians or other artists and writers.
4. Past lives from other races or cultures.
5. Famous figures or ordinary citizens - previous incarnations from early or ancient times.

(5) The Art and Science of Reincarnation

The philosopher David Hume said, in his essay *Of the Immortality of the Soul* : “ Metempsychosis [reincarnation] is.... the only [survival] system of this kind that philosophy can hearken to.”

Some philosophers, psychologists and thinkers admit that reincarnation is a very sensible idea because it would answer so many questions and problems about human existence.

The idea of reincarnation has existed for thousands of years. Hinduism, Buddhism and New Age beliefs adhere to forms of reincarnation, but all hold somewhat differing ideas to its purpose and its methods. Hinduism, in short, believes in an eternal soul that accumulates karma during its lifetime that eventually attracts the soul to another body, which may or may not be human.

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Buddhism is similar, except there is no eternal personal soul that is reincarnated, but instead the energy force created by karma is that which is reincarnated. The goal of Buddhism is to become free of the illusion of self, which is part of the desire for life that creates karma and therefore causes reincarnation. Nirvana is total annihilation of the self to become the One at which point there is an end to reincarnation and an extinction of personal self.

New Age beliefs are less dogmatic, but still have certain ideas associated with reincarnation; sometimes much to do, it seems, with personal taste. If we look carefully we can find scientific evidence of the structures that allow reincarnation to exist. And if we study these structures we should be able to find exactly how reincarnation works and to therefore know what will happen to us after we die.

Reincarnation, or metempsychosis, is the transfer, or migration, of the soul from one body to another body. To sustain the personal soul the soul can only go to a body without a soul, that is, to an unborn human child. As we saw in a human being has a bio-plasma body, which the evidence tells us must contain a structure of consciousness - the soul. The soul has structured the bio-plasma by recording the essence of a person's life experience. Because bio-plasma is a property of living matter an unborn child would also have a bio-plasma, but would not yet have had any concrete experiences that would form a soul structure in the bio-plasma.

At a certain stage the unborn human child, in short, does not yet have a soul. Therefore, when a person dies, their soul must be transmitted to an unborn child, which then structures the bio-plasma of the child with the bio-plasmic pattern of the dying person's soul.

The death and transfer are part of the method of the evolution of consciousness. Many mystics, such as Eileen Garrett, a well-known clairvoyant, have seen spirals of energy leaving the dead body. However, although a transfer of energy may also accompany reincarnation, we know that the pattern of the soul has to be transmitted.

In August 1986, Sydney University's scientific research team discovered a 'low level' energy field. The field was described as being possibly the Universal or Unified Field, and was able to transmit energy patterns from one natural source to another and produce a physical formation of those patterns. The Science/Art Research Centre in Berri, South Australia confirmed this when researchers there successfully replicated the experiment conducted at Sydney University [Ref: Mark Balfour. Simply Living. Vol. 3, No. 10. P.86.].

The soul, to transmit from one bio-plasma to another, needs to transmit its pattern, so the discovery of this energy field reveals a fundamental structure for reincarnation.

(6) When does a baby receive it's soul ?

Can we work out precisely at what moment the baby in the womb would receive his or her soul ?

Apart from somehow viewing the foetus's bio-plasma with an electron microscope to look for some sort of rapid pattern structuring, perhaps it is an indication that the soul has arrived when the baby in the womb begins to dream.

There are many psychological and physiological theories for dreams, but we still do not really know why we dream - this part of our life is still a mystery. From the point of view of soul-to-brain interaction dreaming could be a meeting ground of soul and everyday self, or sometimes perhaps a plane of free play of the spirit, or of higher learning, problem solving, or even precognition.

The psychologist Wilson Van Dusen thought that we could communicate with our higher self at the edge of sleep, and in our dreams this communication becomes symbolic and can tell us the truth about our lives.

When we sleep we alternate between dream sleep (called paradoxical sleep because brain wave emissions are almost the same as those we have while awake) and deep sleep (or orthodox sleep).

While awake our brain waves are usually in the beta wave. In dreaming they slow to alpha wave. In deep sleep they slow even more to the deep waves of delta.

Dreaming is less common in deep sleep, although it can occur. Most subjects woken from deep delta sleep would say they weren't dreaming, and some say they were just thinking about something.

Occult investigator Colin Wilson wasn't satisfied by the scientist's conviction that we only dream in the shallow alpha states.

He reasoned that since on the edge of sleep we experience dream-type images, called hypnagogic visions, it is hard to see why they would just shut off when we fall into deep delta sleep.

In his book, *Mysteries*, Wilson gives examples of dream prophecies, which he suggests come to the dreamer while in deep delta sleep.

Once in the depths of this state we find extreme consciousness and feeling, we are able to go anywhere we wanted, to fly, but the most important thing about this state was that we are in touch with the higher, or even ultimate part of our being, and with the higher being of existence.

The 'music' or feeling of ultimate being was all around us, and we are struck by the power of our awareness, as if in comparison the normal waking state was a blurry, unfeeling existence.

The lesson of astral travel was that it revealed to us the possibility of higher awareness and feeling, which we are later able to develop in our normal awake state.

The point being made is that in our sleep, in our dreams, and in our depths of being, we can make contact with our soul and the larger dream of the Ultimate Beings.

If in the depths of deep sleep we are in contact with our source and our eternal soul, then it seems reasonable to suppose that when the unborn child shows indications of dreaming, at about the eighth month the soul has arrived.

(7) How the soul transmit or migrate from one body to another ?

Some eastern philosophies profess that the universe exists in a sea of vital energy, and as the discoveries earlier mentioned attest, this sea of energy has been uncovered using scientific equipment such as Milner's energy patterns.

In the context of the Ultimate Beings this energy would be their being, and although they have no consciousness they would have what could be called an unconscious, or non-conscious mind.

In simple poetic terms they are forever asleep and the universe is their dream within which we exist, but only we can be aware of the dream.

Their dream is our reality. Within the Ultimate Beings, within their unconscious minds, this energy is their mind stuff. The transmission of the soul in reincarnation would operate through this all-pervading energy.

**(4) Investigation and Publication done on
past life regression
By**

- (1) Joe Keeton**
- (2) Vardar lava**
- (3) Professor Theodore Florey**
- (4) J. V. Rao**
- (5) Argall Bonham**
- (6) Ian Stevenson**
- (7) Truth Hairdo**
- (8) Carol Bowman**
- (9) Dr. Brian Weiss, M.D.**
- (10) Dr. Michael Newton:**
- (11) Dr. Bruce Goldberg:**
- (12) Roger J. Woolger, PhD:**
- (13) Morris Netherton, PhD:**
- (14) Yuvraj Kapadia, PhD**
- (15) Dr. C. Rama Swamy**

(1) Joe Keeton

Joe Keeton, a well-known hypnotist from Hoylake on the Wirral Peninsula, is credited to have conducted about 8000 hypnotic regressions. Peter Moss's book "Encounters with the Past" brings up how Joe Keeton's experiments reveal that "under hypnotic regression most people come under the cloak of another personality not their own. They behave and talk in a manner far different from their usual way. By some mysterious process they gain access to material about which are not consciously aware of. Thus they present themselves as a strange phenomenon". This is an interesting book in which Peter Moss cites quite a few case histories of regression conducted by Joe Keeton.

(Peter Moss, "Encounters with the Past" Penguin Books 1981)

(2) Varvara Ivanva

Here is a very interesting case of a psychiatrist himself being subject to regression wherein he comes out with tangible evidence for reincarnation. Varvara Ivanva, a noted Russian hypnotherapist, once met a very famous Soviet psychiatrist who told her that learning Arabic language was child's play. The Russian lady was curious about the statement so made. In turn she tried regression on this psychiatrist. Facts came up revealing truth associated with the previous life. This Soviet psychiatrist had been born an Arab in his previous life. That was how he found the study of Arabic absolutely easy. In the state of regression he furnished many things about his family and environment, occupation and social life, actions and fights.

Further he was able to see all that as in a cinematography, in a sequence. He could read and write Arabic with such felicity of expression that baffled Varvara Ivanva. The wonder was : “ How could he achieve that facility in Arabic language?” Although the person was a well-known psychiatrist himself, never before did he give any credence to the possibility of a regression. Now, of course, he does with all the spirit of conviction.

Induced by this experimentation, Ivanva tried regression on herself, and was dumb founded to realise that she had not only been a Brazilian but also a German in her previous lives.

(3) Professor : Theodore Flourney

Once Professor Theodore Flourney of Geneva University hypnotised a Swiss girl when she answered several questions satisfactorily, all related to her past life in broad details. And then she was suggested to recall her earliest point of time that had registered upon her consciousness as living then with all identity. She declared, no sooner than it was suggested, that she had been born as a very loving and dear daughter to an Arab Chief. That was not all, she remembered her name too as Simandanee. Then how fluently she could speak Arabic! Other details too followed as though projected on a celluloid screen. She was given in marriage to a Hindu Raj called Sivruka. To demonstrate her association with the Indian way of life, she was able to show her firsthand knowledge about Indian dancing. Suddenly she remembered how her husband was busy constructing an excellent fortress called Chandragiri. Professor Flournoy has written a book about this case after having testified as to the veracity of the details from very old documents. This very interesting case study

finds a place in Professor McDougall's work "An Outline of Abnormal Psychology."

(4) J. V. Rao :

A curious case of regression when a Catholic girl of 18, in a Hypnotic Show in Bombay, started speaking Italian language ! She revealed in that state that she had been born a man in her previous life in Italy, during the period of Mussolini. She said how her life came to an end because of a road accident. Some of these were revealed while under hypnotic state. She could not remember a single thing she uttered after returning to conscious experience. Further she frankly confessed that she had never stirred outside India, and had not the slightest notion how Italian language might sound when spoken.

Still another instance of regression in the case of a Gujarati boy of 13 years of age in Jamshedpur is known to have claimed that he was born in Bombay, and he gave the address of a bungalow situated in Juhu for purposes of verification. He said that he was drowned when he was hardly 9 years of age in the sea of Juhu beach. Whatever he disclosed was found to tally as regards the nature of the incident and the location he recalled.

(Reference : J. V. Rao, Hypnotist, Dadar, Bombay
An Interview with 'Mirror', Sept 1982)

(5) Arnall Bloxham

Graham Huxtable / Arnall Bloxham

Another fascinating case of past life regression took place in Wales where Graham Huxtable, a mild-mannered swimming instructor, was placed under hypnosis by hypnotist Arnall Bloxham. In a trance, Huxtable not just recalled a past life, he seemed to actually become a man named Ben, a boisterous gunner on an 18th century British frigate called Aggie. While inhabited by the personality of Ben, Huxtable would call out orders to the men on the ship in a heavy accent and use obscure nautical terminology. He even relived every moment of a battle in which he eventually suffered an injury to his leg.

Bloxham had difficulty bringing Huxtable out of trance, but when he did, the man complained of a pain in his leg. And when Bloxham

replayed a recording of the session, Huxtable was astonished at what he heard, recalling nothing of his experience under the trance. Although experts could verify the terms and language that "Ben" used, they could not find records of a ship named Aggie nor of the ship's captain he had named. Past life recall... or a case of multiple personality?

Arnall Bloxham, a Welsh hypnotherapist who taped over 400 examples of past life regressions. In the 1970s journalist Jeffrey Iverson undertook a thorough investigation of Bloxham's cases. He found enough historical validation to conclude that reincarnation is real. In 1976 he published his seminal book about this, 'More Lives Than One'. Of Bloxham's work he remarked " that single famous case of regression, Bridey Murphy, was just a tune on an Irish fiddle compared to (Bloxham's) symphony of voices."

Arnall Bloxham tried regression on Jan Evans a married woman of about 43, in 1939. She was able to recall her six previous lives :

1. This lady led the life of a nun in Maryland, USA, and died around 1920
2. As a London sewing girl (1665-1714) during the reign of Queen Anne
3. Attender to Catherine of Aragon, who lived between 1485-1536
4. Servant to Jacques, died in 1451
5. Life of a Jewess in York, died in 1190
6. Wife of a tutor in Roman Britain, 286 A.D.

There are a few more instances of a very startling nature:

- (i) A Welsh housewife was able to describe graphically the massacre of Jews in the 12th Century York.
- (ii) A Press Photographer is said to have watched the execution of Charles I at White Hall in 1649.
- (iii) A Swansea man narrates his life aboard a frigate, as a pressed man in Nelson's Navy.

More than 400 ordinary people were examined under Bloxham's hypnosis and all that material has been preserved and analysed so well that the details related to past lives turn very convincing as to throw up a lot of evidence in favor of reincarnation, not only as a possibility but as a certainty.

Reference : Jeffrey Iverson "More lives than one", Pan Books 1977

In recent years, Dr. Brian Weiss, Dr. Eugene Jusek, Dr. Raymond Moody and Dr. Michael Newton have opened up new frontiers by investigating the inter-life period - where people's spirits go and what

they do between their earthly lives. These researches are now confirming what Plato said all those centuries ago - that we live again and again; we choose our own lives; and we have a spirit guide to assist us through every life. With the help of the scientific method, however, this may be the first time in recorded history that these things have been so close to final proof.

(6) Ian Stevenson

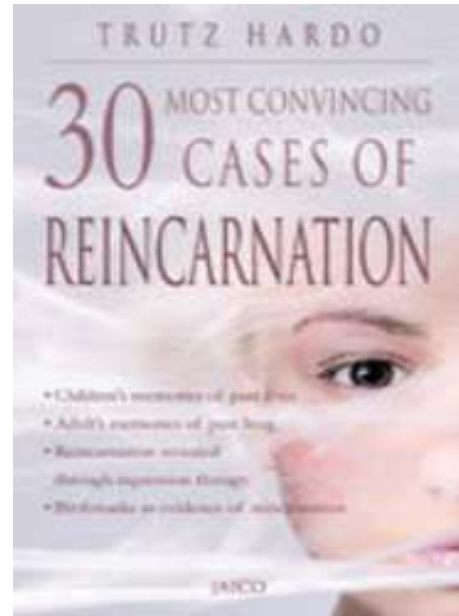
Dr. Ian Stevenson also conducted Hypnotic regression. But he is of the opinion that the personality evoked during regression seemed to comprise a mixture of the subject's personality, and the likely conjecturing of what he could possibly reconstruct about his past life and in addition, other elements that might add themselves paranormally. It is unfortunate that he is not able to arrive at proper conclusions.

Sceptics and agnostics scoff not only at the theory of reincarnation but argue emphatically that a hypnotised subject under hypnosis would tend to construct stories, fabricate all such things that his imagination might allow. Contention is, all that is achieved on the part of the subject is done either to please the hypnotist or give a big boost to his sense of individuality. Mostly that this acts as a sort of a psychological compensatory mechanism is the stand adopted by that class of nonbelievers. But the facts that are available could establish enough proof that such a conviction is ill-grounded. Now let us turn to the case of a famous American lawyer, who professed himself to be an iconoclast and a non-believer; but when subject to hypnosis gave out alarming details of his former life as a prostitute. There is yet another example of a respectable French lady who declared during hypnotic state that she was beheaded in her previous life since she was detected to have been carrying on a clandestine affair with a British lover.

(Reference: Mirror, September 1982)

(7) Trutz Hardo

Trutz Hardo is one of Germany's best-known regression therapists and the author of many books



Here you'll find extracts from Trutz Hardo's recent work *Children Who Have Lived Before*, as well as various translated extracts from other books, such as *The Great Handbook of Reincarnation* and *The Great Handbook of Karma*, both of which are possibly the most comprehensive and practical books on healing through regression written to date.

Trutz Hardo is a member of the International Association for Regression Research and Therapies, Inc. (IARRT), Riverside, California and is available around the world as a speaker and workshop facilitator in English. Of particular interest is the comprehensive introduction to regression therapy as well as a fascinating case study involving the healing of an extreme case of arachnophobia in just ninety minutes.

The 30 Most Convincing Cases of Reincarnation

By

TRUTZ HARDO

CHILDREN'S MEMORIES OF PAST LIVES

- 1) The boy who once again lives with his wife from the past.
- 2) Born again to the same parents, this time as twins.
- 3) A mother hugs her son, who is older than she is.

- 4) I wish to be reborn as your daughter.
- 5) I will return as your next son.
- 6) I drowned in a well when I was a young girl.
- 7) The boy who cried out for his daughter in his sleep.
- 8) The girl who completed a drawing from her previous life.
- 9) A boy discovers the name of his murderer from the past.

ADULT'S MEMORIES OF PAST LIVES

- 1) The man who rediscovered a clock from his past life.
- 2) Reunited with a brother from a past life.
- 3) Memories awakened on the battlefield.
- 4) Reunited with a lover from a past life.
- 5) Love in the present, balances unfulfilled love from a past life.
- 6) Reunited with her children from a past life.
- 7) The channeled past life information received through a medium is confirmed.
- 8) Reunited with his wife from a past life.
- 9) The déjà-vu experience in Salisbury Cathedral.
(England)

THE EVIDENCE OF REINCARNATION REVEALED THROUGH REGRESSION THERAPY

1. The dentist who had cold shivers run down his spine.
2. Proof of reincarnation through group regressions.
3. A psychologist's evidence of reincarnation.
4. Bridey Murphy stirs America's emotions.
5. The massacre of Jews in York.
6. The return of a much-loved mother.
7. Evidence of reincarnation revealed through regression therapy.
8. Search for Grace.

4. BIRTH DEFORMITIES AND BIRTHMARKS AS EVIDENCE OF REINCARNATION

1. Ian Stevenson, the Copernicus of a New World Vision.
2. The book that will change our way of thinking
3. The girl who was murdered when she was a man in her past life.
4. Lost a leg in a train accident, later reborn without a leg.
5. Shot accidentally by his neighbour.

6. Shot down over Burma as an American during the war, later reborn in the same place.

(8) Carol Bowman

Carol Bowman, who has conducted much research, on children's past life memory, found that children before the age of 3, can easily recall previous lives. Memories begin to fade by age 5, and by age 7, their busy little minds, have pushed that part of their history, deep within, accessing it as adults do, in dreams, as intuition, or when in hypnosis.

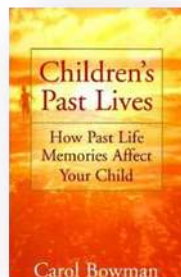
Carol Bowman has done some wonderful work on the past life memories of children which is represented in her works *Children's Past Lives*:

“How Past Life Memories Affect Your Child”

and

“Return From Heaven: Beloved Relatives Reincarnated Within Your Family”.

During hypnosis, Virginia spoke with a pronounced Irish brogue, of her life in 19th century Ireland, revealing many details about Bridey's life, including her birth date in 1798, her childhood amid a Protestant family in the city of Cork, her marriage to Sean Brian Joseph McCarthy, names, dates, places, events, shops, songs, and her death in 1858. Since then, an influx of memories from past lives, documented in books, journals and movies, have surfaced.



Past Life as a Nun

Carol Bowman relates the story of a little girl named Elspeth who, before she was even two years old, spontaneously recalled becoming a nun. “ I’m going to take my vows,” she suddenly told her mother while bathing, in one of the first full sentences she had ever uttered. “ I’m not Elspeth now. I’m Rose, but I’m going to be Sister Teresa Gregory.” This small child even described some of her convent duties, including milking the goats, making cheese and saying prayers. She even described her own death.

(9) Dr. Brian Weiss, M.D.

Dr. Brian Weiss, M.D. : The contribution of Dr. Brian Weiss to the field of Past-Life-Regression is unparalleled in modern times and he can rightly be called as the “ Father of modern Past-Life-Regression”. A Columbia and Yale trained M.D. Psychiatrist Dr. Weiss, proved reincarnation with his excellent research on past-life regressions. In the process of treating one of his patients named Catherine using conventional psychotherapy, Dr. Weiss rediscovered past-life-regression. Though he was initially skeptical, he continued to use past-life-regression in her treatment and the results were miraculous. During one of the sessions, his patient reached a between lives state and communicated with the departed souls of Weiss’s father and son and relayed secret information about Weiss’s family. As a result, his skepticism turned into solid belief.

He published his experiences in great detail in his first and epoch making book ‘Many Lives, Many Masters’. After the stupendous success of his first book, he wrote some more masterpieces like ‘Messages from Masters’, ‘Through Time into Healing’, ‘Only Love is Real’ and ‘Same Soul, Many Bodies’.

Dr. Brian Weiss expound on his research into reincarnation through hypnosis. Dr. Weiss is a Yale-trained psychotherapist, and Chairman Emeritus of Psychiatry at the Mount Sinai Medical Center in Miami. His research is published in peer - reviewed journals. One can reasonably disagree with his conclusions, but one cannot ignore his credentials or body of work.

Dr. Weiss has personally regressed over 4,000 patients including some very well-known persons such as famous scientists. He has also trained over 1,000 therapists to do this work. He did not start out with any interest or belief in reincarnation. Rather, he was using regressive hypnosis as a tool to help people deal with buried traumas in this life.

He was amazed when a patient spontaneously leapt to a “life experience” not of this life and pinpointed it as the source of her trauma. Not only did she experience a quick and spontaneous healing, she went on to tell him information about his own father that she could not possibly have known.

Intrigued, he began the research process into which he has now invested 26 years of his life. Dr. Weiss has documented numerous such cases of spontaneous healing associated with these seemingly recovered

memories. These include both psychological and physical conditions, even including cancers.

Further, he has many documented instances in which people regressed one or two generations to remember specific details about faraway places or deceased people, details which were later corroborated to the amazement of both the subject and the people whose lives were actually involved.

(10) Dr. Michael Newton:

Dr. Michael Newton: Dr. Michael Newton has done excellent work on the in-between-lives state. His books include 'Journey of Souls', 'Destiny of Souls' and 'Life Between Lives' & 'Hypnotherapy for Spiritual Regression'.

(11) Dr. Bruce Goldberg:

Dr. Bruce Goldberg: Another stalwart in the field of past-life regression, Dr. Goldberg's books include 'Past Lives – Future Lives' and 'Dream Your Problems Away'.

(12) Roger J. Woolger, PhD:

Roger J. Woolger, PhD: Roger Woolger, a psychoanalyst in the Jungian Tradition, has done a lot of research in past-life-regression and his works include 'Other Lives Other Selves' and 'Healing your Past Lives'.

(13) Morris Netherton, PhD:

Morris Netherton, PhD: One of the pioneers of past-life-regression, his book 'Past Lives Therapy' is one of the earliest books on the subject.

(14) Yuvraj Kapadia, PhD

Dr. Yuvraj Kapadia studied microbiology at the University of Mumbai, where he won a Gold Medal, which meant that he was the top student in microbiology at the university.

After attaining his degree, he worked for a period of time in the financial services industry before he turned to past life regression therapy and clinical hypnosis as his life's work. In addition, he also teaches mediation and yoga.

Dr. Kapadia founded the International Academy of Life and he and his wife, Neeta, operate the California Hypnosis Institute in Mumbai, India.

Dr. Kapadia has held the office of Vice President of the International Association of Clinical Hypnotherapists (IACH-Asian Division).

(15) Dr. C. Rama Swamy

I, Dr. C. Rama Swamy have undertaken this new field of research with the fond hope of helping those that require understanding rather than imposing my views on them for the sake of a fancy or a whimsicality,

Today man needs solace from different sources. Our life in the modern world has given us little sustenance. Perhaps all our tensions and worries are traceable to the conflicting situations that arise in our consciousness.

Human progress should be aimed at by all means. There are different spheres of investigation. On my part I have investigated an area of the human mind to find out why a few men and women behave abnormally. So far no satisfactory solution has been found as far as mental disorders are concerned.

Mental Diseases as I intuitively realise, arise out of the network of cause-effect relationship which could be dug into the past existence. This is an indigenous approach and I have attempted in unraveling many hidden truths. It is precisely these traits and tendencies of the previous existence that govern and dictate the present action and future destiny.

As such treatment of mental disorders at the Institutes of Mental Health, I understand, is found to be of little help, except drugging the patients heavily.

The purpose of this publication is not so much to impress upon people the theory of reincarnation - although there is enough proof to substantiate it - as to dispel the dogmas that fill the minds of psychologists and psychiatrists. And besides it has been my endeavor to show how seriously limited is our understanding of the human mind and its functions.

At the very outset I should say that whatever I have tried is, in some measure or part, autobiographical in character. It is likely that some people may say that my claims in the book sound incredible. There may be a few people who dismiss my work outright. I do not intend offering long explanations for either category of readers.

The contents presented here speak for themselves. All that I ask for is nothing but patient and careful reading, keeping an open mind. If that is accomplished; half the battle is won.

I have published a Kannada novel called “ SARTHAKATHE ” (Fulfillment) which embraces the mystery surrounding the cycle of life and death through extra-sensory perceptions of mental patients, besides narrating the story as expected of creative fiction. Yes, I have woven into the texture of my plot, the Principle of Reincarnation.

Many readers have written to me commending my work in glowing terms. In particular I take great pride in mentioning a few psychologists and psychiatrists who have the following remarks to make about my novel.

a) A healthy and plausible challenge to dogmatic assertions of scientific methodology;

b) An altogether ‘humane’ but all-inclusive vision to human predicament offering heart-warming solutions;

c) Perhaps the first of its kind in expounding a philosophy, through art, to build up the theory of Reincarnation;

d) A bold stand which can remain unshaken in the face of any reputation, if any;

I also started a Kannada monthly journal “SARTHAKATHE”, in May 1981. Greatly encouraged by the response of the readers, I thought it was quite appropriate and befitting to bring out Reincarnation Research Journal “PUNARJANMA” too in English with the sole aim of reconstructing the life-cycle based upon authentic records and thorough investigations.

Often I questioned the very foundations of psychology and psychiatry but alas never did I get any satisfying and convincing answers. In particular I raised the fundamental issue whether the mental hospitals are the curative centres or creative agencies of mental disorders. My chief objection has been whether the people admitted there as patients are insane after all?

Mental illness, during the 19th century might have been considered as a useful concept. But today we discover that it is not only scientifically worthless but socially injurious. It is universally believed that mental

illness is a type of disease and psychiatry a branch of medicine. But neither of them seems to be true. The reasons are not far to seek. Medical diagnoses are the names of genuine diseases, whereas psychiatric diseases are nothing better than stigmatised labels. It is my deep conviction that “mental illness is just a myth, and psychiatric interventions serve no other purpose than injecting dejection to despairing souls.” Or they may at best be directed to moral, and not medical problems. Psychiatric therapy now a days, in the guise of treatment, has only aggravated torture to the patients. This book deals with such a fallacious approach adopted by practitioners of psychology and psychiatry.

It is high time that we possessed courage of a new order to break away from the beaten track. That alone could open doors to vistas of progress and prosperity. At the moment mere scientific tools alone won't answer most of the problems that surround human existence. Then what is the question?

I have grown up with a religion not as a set of dogmas and a package of rituals but as a living force that concerns itself with the spiritual uplift and religious healing - of course, uncovering through doctrines, teachings and questions.

Before I close it is my bounden duty to make my stand perfectly clear. My first task here is to present an essentially ‘destructive’ analysis of the concept of mental illness, and expose the so-called the discipline of psychiatry as a pseudo - medical enterprise. Let it be borne in mind that unless demolition takes place there is no question of a new creation or construction. What I have tried here is the latter upon a strong foundation as the pages of the book that follow will bear out. Now please read further on....

(5) Past Life hypnotic Regression Cases Suggesting Reincarnation

(1) The True Story of a Detective's Search for His Past Life

Looking for Carroll Beckwith, after hypnotic regression by Robert L. Snow,

What do a nineteenth - century painter and a twentieth-century police commander have in common ? Perhaps their very souls.



Captain Robert L. Snow, commander of the homicide branch at the Indianapolis Police Department, is about to embark on a startling journey one that will take him far away from the orderly and controlled life he has known. Captain Snow is about to go back in time and meet who he was in a previous life.

In Looking for Carroll Beckwith, Robert Snow tells the true story of his search for his past, hints of which he discovers while under hypnosis. Haunted by the images he recounted, Robert L. Snow sets out to prove them wrong, using the rational, just the facts techniques of a veteran police investigator. Instead, in an enthralling and surprising journey, he proves not only to himself but also to the entire world the amazing truth: that almost every recollection he had while hypnotized actually happened nearly 100 years earlier !

Looking for Carroll Beckwith reads like the most intriguing of fiction, filled with the twists and turns and surprises of a classic detective yarn.

But every word is true. Read it, and you too will believe that Robert Snow was indeed Carroll Beckwith.

Robert Snow avoided using psychics in his police work. The idea was totally lame to him and after 35 years on the force he wouldn't even talk seriously to anyone about it. But a buddy "dared" him to go to a past life regression therapist and explore the "unknown." At first he agreed but then put it off for as long as he could. He was quite sure that his mind was too strong and would never allow him to be hypnotized. But he was wrong. Soon after sitting on the couch of Dr. Mariellen Griffith, a psychotherapist with 15 years of experience, Snow was experiencing visions of his former lives.

Yes, Snow had many lives, but one in particular impressed him so much that he couldn't stop thinking about it. It was so vivid - so real - that he began to doubt his sanity. Surely the images he saw were from a movie he'd seen, something he had read about or imagined... but even then, they were so strange. Where did they come from? He had to know. So he used his investigational skills to find the truth.

The strong vision that he had was of a 19th Century artist's studio.

" I have a small display case and a file cabinet ... I am so lonely ... I think I am an artist -- the whole place is filled with paintings ... I'm painting a portrait of someone. I don't like doing portraits ... I need the money." -- from tape recording of Snow's regression.



He would later describe that he was painting a portrait of a hunchbacked woman. His descriptions continued.

" I don't think Amanda could have children. I mean we don't have children ... I'm ordering a glass of wine now ... The doctor said the blood clot killed her."

Snow also remembered seeing a piano, and of having a walking stick or cane. But what stuck in his mind was the portrait he was painting of the hunchbacked woman. How odd!

Snow became obsessed with these memories. He decided the best way to investigate this phenomenon was to see if he could find the painting. He hoped that perhaps he

had seen it in a book or museum. That was something he could rationalize... anything but from a past life. He searched hundreds of books in libraries but had no luck.

After a year, and quite by accident, his wife convinced him to take a vacation in New Orleans. One afternoon he happened to walk into a gallery in the French Quarter where there was an exhibit of old paintings from a private collection. There, he viewed the portrait of the hunchbacked woman, which was identical to the one he vividly saw in his past life regression. "Whirling around, I stared open-mouthed at the portrait, reliving an experience I'd had once when I grabbed onto a live wire without knowing it, the current freezing me in my tracks as huge voltage surged up and down my arms and legs... For the next several minutes, I didn't move from the front of the portrait, but instead continued closing my eyes to see again and again the scene of me painting this very portrait in my studio, and then opening my eyes to see the actual finished portrait. The situation began to feel surreal, more like a very vivid dream that you wake up sweating from, a dream that you have to keep telling yourself over and over again was only a dream. It wasn't real.

Finally, even though I knew with absolute certainty that this was the same painting I had seen while under hypnosis, I convinced myself that stumbling onto it by accident like this was simply too bizarre to be true. I toyed with the idea for a few moments that perhaps I'd had some kind of stroke and just thought I stood in front of this portrait, when in actuality I was in a hospital bed somewhere or maybe even in a nursing home. After giving this possibility a few moment's consideration, I realized how very desperate I had become to find a rational answer for what was happening. But desperate or not, things like this just didn't happen in real life. What were the chances, after all the months of systematic searching, that I would just happen onto the painting like this? What were the chances that Melanie would just happen to want to go to New Orleans, and that we would just happen to visit this gallery, just when they happened to have this painting for sale?"

Captain Snow would later learn that the man who painted the portrait was Carroll Beckwith who walked with a cane and had a small studio. He pursued this lead and finally discovered that Beckwith had a personal, hand written diary which was kept by the National Academy of Design. Inside were details from the artist's life, from age 19 to the day before he died at 65 years old.

Everything was in the texts... how Beckwith [pictured above, left] loved wine, how his wife was unable to have children, his loneliness, how his mother had died from a blood clot, reference to his cane or walking stick, how he hated painting portraits, and the final note -- the day before he died -- about the

portrait he was painting of the hunchbacked woman. In fact 28 specific facts which were revealed in Snow's past life regression session were validated in the 17,000 pages of Beckwith's diary.

After the initial realization, Captain Snow had to adjust his entire way of looking at the world. It all had new meaning and purpose. While he tried to cope with this new knowledge he also had to hide his investigations of reincarnation because his position might be seriously jeopardized. He finally revealed everything when he retired and his case is one of the most thoroughly researched and convincing cases of reincarnation

Key Results

1. Robert Snow's memories of his most recent past life were entirely obtained from several regression sessions, without any spontaneous memory.

2. He was particularly obsessed with two paintings seen in his past life. By an amazing coincidence, he encountered one of them in a small art gallery while on vacation.

3. He identified some 28 separate facts relating to his past life visions which he attempted to verify. A very unusual data source turned out to be more than 15,000 pages in a daily diary kept by Mr. Beckwith during the last 46 years of his life. The only significant variance between the facts resulting from Snow's regression and the facts uncovered in the extensive investigation was a mistake in remembrance of his wife's name, about which he felt somewhat uncertain when he first related it.

(2) The Reincarnation of James, the Submarine Man,

by Rick Brown,

The Journal of Regression Therapy, Vol. V, Number 1, 1991.

Summary

This paper concerns an investigation of the life of a claimed past personality, James Johnston, who died early in World War II aboard a U.S. submarine. This past life was described in 1987 during hypnotic regression of a patient being treated for claustrophobia and fear of water. As James, the patient told the story of serving aboard the USS Shark (SS-174), stationed in Manila Bay at the outbreak of hostilities with Japan. He described his life before going into the Navy as well as pre-war operations of Shark. He identified other crew members, and the nature of at sea operations. On February 11, 1942 the Shark was sunk by an enemy depth charge. James

described the immediate sequence of activities and individuals perceived during a Japanese destroyer attack and the progressive flooding which took place during Shark's sinking. The detachment of the spirit from James body was reported. The patient was born in 1953.

Rick Brown, the hypnotherapist who conducted the therapy and subsequent investigation, obtained documents from the Civilian Conservation Corps and the U.S. Navy, as well as high school and birth records. Brown conducted research on the naval operations described by James at the U.S. Naval Historical Center and Operational Archives. He visited James hometown in Alabama and interviewed several friends and relatives. Most of the recollections of James obtained during hypnotic regression were able to be verified through these sources.

Primary Reason to Read This Work

This paper is strong evidence for reincarnation where the past life has been uncovered during hypnotic regression

(3) A Mother's Search for Her Past Life Children

Across Time and Death

by Jenny Cockell, Simon & Schuster, 1994.

Summary from book cover

For as long as she could remember, Jenny Cockell had known that she had lived before as Mary Sutton, a young Irish woman who had died over twenty years before Jenny was born. Her constant dream memory was of Mary dying, alone and desperately worried about what would happen to the eight young children she was leaving behind. When at last her own children were born, Jenny finally acknowledged that she needed to find out what had happened to her lost family.

Across Time and Death is the compelling story of a mother's love that reached from one life to another to reclaim her children. In a voice so honest, plain, and sincere that you know her story must be true, Jenny Cockell writes of the dreams that haunted her childhood, the painstaking search for facts and details that confirmed the existence of her past life, the discovery of the fate of her family, and their emotional reunion.

Key Results

1. Memories of a past life as Mary Sutton began early in childhood, both while awake and during dreams.
2. Maps and sketches of where Mary lived in Ireland were drawn very early, and later were found to be accurate.
3. Jenny demonstrated considerable psychic ability since childhood.
4. A series of hypnotic regression sessions resulted in much more detail becoming available concerning Jenny's past life, which was subsequently verified.
5. In these sessions, the period between lives was found to be blackness.
6. During Jenny's first meeting with Mary's oldest son, she was able to produce a wealth of detail about the earlier life, memories of their cottage, its surroundings, meeting her son at a jetty, a pet, and Mary's husband and parents. This information was corroborated by the son.
7. She was able to locate all of her eight children from a past life that were still living. Some of these became comfortable with the claimed reincarnation of their mother and participated in a video documentary with Jenny which showed them exploring the ruins of their old cottage and exchanging memories of their life there.
8. The narrative contained in the book gives the reader a sense of honesty about the recollections that are described.

Primary Reasons to Read this Work

To provide additional evidence of the reality of reincarnation and the nature of past life memories. To provide a demonstration that hypnotic regression can be used to bring forward accurate details about a past life.

(4) Under the Inquisition, An Experience Relived

by Linda Tarazi,

Hampton Roads Publishing Co., 1997.

Summary from book cover

Regression Therapy has uncovered numerous cases suggestive of reincarnation. In most, the details of the past life are either too vague and unverifiable or too widely known. In the mid-70's, therapist Linda Tarazi was introduced to L.D., who gave a detailed description of her life in Spain during the Inquisition. What impressed Tarazi was the vast amount of specific details in the woman's account. Tarazi spent three years researching L.D.'s case, including a year in Spain combing through archives of the day. She was able to verify with over 130 endnotes countless details of daily life and obscure references that in some cases corrected the official history of the period. Casting the account in narrative form, replete with details from over 1,000 taped transcriptions, Tarazi here presents the most convincing recreation of a past-life recall since the Search for Bridey Murphy.

Key results and summary of evidential findings

This summary is taken from a paper written by Wade Bettis: Researching Past Lives, Facts or Subjective Experience? in the December 1998 Journal of Regression Therapy, published by the Association for Past-Life Research and Therapies. "Tarazi, together with a Dutch therapist, carried out 36 formal regressions numbering over a thousand pages of taped transcripts with her client, L.D.

L.D. was an American woman who gave a detailed description of the life of "Antonia." Antonia was a woman who lived in Germany, England, Spain and Peru during the sixteenth century. This was during the reign of Queen Elizabeth I, the Spanish Inquisition, and the build-up of the Spanish Armada. Tarazi...considers her study an example of a rigorous quantitative in-depth case study using a single subject who is regressed to a previous life over a large number of sessions with follow-up research to check the accuracy of the information given...L.D. was a teacher, married and with two children, at the time Tarazi worked with her. She was troubled by headaches and felt she needed help in controlling her weight. She had no Spanish ancestry, did not speak Spanish, had no familiarity with the language, had never been to Spain, and was not knowledgeable about Dutch, English, or Spanish history. Yet some of the historical information L.D., as Antonia, gave was so accurate that upon closer inspection of official records and archives historians had to

correct their previous and erroneous historical concepts. Some of the information L.D. gave was verifiable only in antiquated Spanish books, and some of the facts were to be found only in the old Municipal records of the city of Cuenca, Spain, to which Antonia moved in 1584.

The first hypnotherapist to work with L.D. was from Holland. As he began to question her on the details of Dutch history in the 1580's she would respond with answers that most Americans would not be expected to know unless they were historians or had a love of 16th century Dutch history; these things were not true of L.D. L.D., as Antonia, would sometimes correct the hypnotherapist with what turned out to be accurate historical information but of which the hypnotherapist was unaware. For example, in one session Antonia reported that the Spanish Governor of Holland at the time she lived there was don Fernando de Toledo. The Dutch hypnotherapist attempted to correct her, saying that the Spanish Governor was the Duke of Alva. Antonia replied: "Of course. That is the title. I gave his name." She was right. The Duke's title is historically better known and is most often given when he is referenced in history books. But the name she gave for the Duke was accurate, known to Antonia and not L.D. (and not the Dutch hypnotherapist, either). This bit of information was relatively obscure but verifiable.

Antonia's information regarding her trip to and stay in Lima, Peru is important and is found in the Table Tarazi includes in her book. This information was finally verified only in a centuries old volume found at North-western University that had never been checked out of the library; it mainly quoted from sixteenth century sources and was difficult reading even for a Spanish teacher who acted as a translator. Tarazi notes that "most significantly, the pages had never been cut apart. They were still connected at their outer margins so that the book could never have been read." This volume also helped to confirm the information Antonia reported regarding the life and conflict that arose between Inquisitor Juan Ruiz de Prado and the Viceroy of Peru at the time Antonia travelled to Lima, Peru.

Antonia died by drowning in the Caribbean while attempting to escape from English pirates as she was returning from visiting her Inquisitor uncle, Juan Ruiz de Prado, who she had learned was her biological father, a man who had become an important Spanish official in Lima, Peru. "During these sessions Antonia revealed that a dispute had arisen between Inquisitor Ulla and Viceroy Villar; de Prado supported Ulloa. The name Villar was found with some difficulty in an English source, but Ulloa and de Prado were not found until many years later in a very obscure old Spanish book." Antonia gave the names of several friends in the late sixteenth century town of Cuenca. Because nobody believed the names could be verified, at first nobody attempted

to verify their existence. Tarazi, when she later visited Cuenca in an attempt to verify information, was able to find eight of the friends named by Antonia in the Inquisition records and/or in the Municipal and Diocesan Archives.

Two of the facts Antonia reported contradicted the present authorities in Spain. In both cases, further research proved Antonia to be correct and the authorities to be in error. One of these was the description of the building that had housed the Tribunal of the Inquisition. The Government Tourist Office in Cuenca reported it had been at 58 Calle de San Pedro. This building did not even slightly resemble the one Antonia had described. "Later, in an obscure Spanish book on Cuenca, I found that the Tribunal had been moved in December 1583 from the given address to an old castle overlooking the town, which fits Antonia's description perfectly." In 1989, more was found on this in the Episcopal Archives of Cuenca. Antonia claimed to have arrived in Cuenca in May 1584, five months after the move.

The other recondite fact was L.D.'s reference to a college being founded in Cuenca, Spain. Tarazi believed that this would be easy to check, but ran into immediate difficulties, as did some history professors whom she consulted to assist her in this search for information. Neither Tarazi nor the historians could find any reference to a college being founded in Cuenca in the mid-1500's. Even the archivist at the Municipal Archives in Cuenca had never heard of a college in that town. But Antonia had been firm in her declaration that a college had existed and that the students and faculty of this college had met regularly at Antonia's inn. Finally, Tarazi was directed to Loyola University to check an old seven-volume work in Spanish."

"I checked and found that Vol II mentioned the founding of a college in Cuenca in the mid-sixteenth century. Even a person who reads Spanish is not likely to wade through this tome unless involved in historical research." Another apparent contradiction from the regressions with L.D. was Antonia's insistence that there were only two Inquisitors at the time she was in Cuenca Spain, which was from 1584 to 1587.....The records revealed that "during the entire period that Antonia lived in Cuenca there were only the two Inquisitors whom she had named..." Another twenty-five to thirty facts reported by "Antonia" were located with a great deal of difficulty and verified as accurate. Even though some of the information was found in published English texts, even finding those required the searching of numerous libraries:

Examples of some of the information that was verified from these sources include: "The date of the first publication of the Edict of Faith on the Island of Hispaniola; Spanish laws governing shipping to the Indies; types of ships used in the Mediterranean and the Atlantic, and details about them; dates

and contents of the Spanish Indices of prohibited books and how they differed from the Roman Index; and names of priests executed in England in 1581 and 1582, and the method of execution. Over a dozen facts did not seem to be published in English at all, but only in Spanish. As noted, a few could be found only in the Municipal Archives or the Diocesan Archives in Cuenca, Spain.”

Importance of this Work: Nearly all of this book tells the story of the heroine, Antonia, and reads like a historical novel. The evidential basis for reincarnation contained in the book is summarized above and it is not recommended that the book be purchased unless (1) the novel-like aspects of the book are appealing or (2) the reader would like to examine in more depth the historical information presented. This work provides one of the most important examples of hypnotic regression used to uncover a mass of detail concerning a past life, nearly all of which was verified by exhaustive research.

(6) Importance of Past-Life-Regression Therapy:

(1) Past-life-regression-therapy

Past-life-regression-therapy is a holistic therapy because it works on the body, mind, emotions, and spirit. It transports one back to those times before one's birth and regresses one to previous lifetimes. This is done to sort out problems that a person may be experiencing in the present. The reason for undertaking past-life-therapy is to improve the spiritual quality of our life, right now. Its chief objective is to make our life easier, better and more fulfilling, in this present moment. Past-life-regression therapy is a root cause therapy as it enables extremely deep change to take place at the very source of the problem. It does not deal with external symptoms. It directly addresses the internal cause.

(2) Cause and Effect:

Past-life-regression-therapy is based on the principles of cause and effect (also known as law of karma). Something that has been set in motion at some time in the past results in a corresponding effect on a person's present physical, emotional, mental or spiritual wellbeing, at this moment. This cause may be a past desire, a past thought, past feeling, a past emotion, a past vow, a past promise, a past decision, a past evasion or a past traumatic experience.

(3) Benefits of Past-Life-Regression:

Past-Life-Regression helps to heal chronic diseases. This is done in the following manner: Past-Life-Regression helps individuals to understand the karmic patterns involved and the resultant energy blockages. It is these energy blockages that manifest as diseases, which are sometimes chronic. The understanding that flows clears the energy blockages and thereby the disease is healed. Take the example of a person who has had a past life wherein he/she was never allowed to express his/her views or who had to pay a heavy price for having expressed them. In this lifetime, such a person may have a disease of the throat, which constantly hinders the person's ability to talk normally. After reliving the past life and emerging with an understanding of the root cause, the energy blockages get cleared and the person gets healed of his/her throat disease.

(4) Past-Life-Regression helps overcome Fears and Phobias:

Past-Life-Regression releases individuals from all kinds of fears and phobias by bringing about an understanding of the specific causes of these fears and phobias. The causes are mostly present in the previous lives. They could also be present in the earlier part of the current life. For example a person who had this fear of closed spaces (claustrophobia) had experienced a past life where he was buried alive in an earthquake. Once he relived this trauma, he was able to overcome his claustrophobia immediately.

(5) Past-Life-Regression improves one's inter-personal relationships:

Past-Life-Regression improves one's interpersonal relationships by causing the person to understand the past life relationships with those individuals. Till this is understood, clashes and friction with one's present lifetime's relations is inevitable. Once the understanding flows, the person is able to see the larger perspective and therefore the relationships are improved or 'healed'.

Past-Life-Regression frees us from the fear of death once and for all: The fear of death is the biggest of all fears plaguing mankind. Past-Life-Regression helps us to explore our past lives and through this exploration we realize that we are eternal beings. We understand that death is a mere transition from one state to another and that the essence of our being continues into eternity as we have lived before and are going to live again after 'death'. Moreover, once an individual has relived his/her past lives, he/she validates this understanding in the light of the personal experiences had. This removes the fear of death once and for all.

(6) Addendum

Scientific data collected as of date seems to suggest that reincarnation is a fact of life. Here are some supporting pieces of evidence:

1) Scientific research has discovered many cases of prior life memory recollections among young children. These recalls were studied, categorized and confirmed through rigorous research.

2) Details that subjects recalled about their prior lives correspond to historical records. Furthermore, there was great consistency among prior life recollections of the same time periods and geographical areas.

3) Subjects recalled ancient languages and words that they did not learn during this lifetime. Furthermore, after the hypnotic state ended they no longer could speak or understand those languages.

4) Some subjects among relatives, friends, or even strangers, recalled the same people, events and details independently.

5) Recalling past lives agonies and events were instrumental in addressing and often alleviating today's ills and problems, such as terror and long-time pain. It is very difficult to explain these phenomena as illusions. But they may not be readily accepted by modern science as evidence for the concept of reincarnation.

CHAPTER XIV :

**These are the different Varieties of evidences available
on reincarnation to
Establish World Peace and Resuscitate Humanity.**

- (1) Change of Religion from One Life time to Another.
 - (2) Change of Nationality from One Life time to Another.
 - (3) Change of Language from One Life time to Another.
 - (4) Change of Gender or Sex from One Life time to Another.
 - (5) Physical Resemblance from One Life time to Another..
 - (6) Birthmarks and Birth Defects Corresponding to Wounds on Deceased Persons in their past lives
 - (7) Rebirth according to desires of previous births
 - (8) Renewal of relationships through Reincarnation
 - (9) Timing of Rebirth
 - (10) Rebirth according to merits of previous births
-

(1) Change of Religion from One Life time to Another.

**These cases demonstrates that a person can change Religion
from one incarnation to another.**

Cross-Religious Behaviour of the Subjects.

By Dr. Antonia Mills

In the majority of half-Moslem cases the child exhibited traits characteristic of the religious group of the previous personality. Moslem children said to recall a Hindu life refused foods eaten by Moslems; Hindu children said to recall a Moslem life frequently requested Moslem dishes and performed Moslem rites.

Among the Hindu to Moslem cases, four out of seven children refused to conform to the diet of the parents. Umar Khan refused to eat meat, saying he was Hindu.

Mohammed Hanif Khan initially refused to eat fish (the previous personality did not eat fish).

Noor Bano refused to eat meat; in fact, Noor's mother indulged her in her vegetarian desires, although her father had been unaware that his wife cooked food for her separately.

Nasruddin Shah refused to eat beef or fish, although he would eat mutton.

Conversely, in four cases in which a Hindu subject apparently recalled a previous life as a Moslem, the child asked his vegetarian parents to serve him meat.

Giriraj Soni asked for mutton and eggs although his parents were vegetarian.

Naresh Kumar asked for semia (a noodle dish favored by Moslems in northern India), eggs, and tea; his family drank tea, but did not eat eggs or serve semia.

Subhash Singhal asked for Moslem food on a Moslem holiday.

Kailash Narain Mishra wanted meat and special dishes for Moslem festivals, about which he used to talk.

Moslem habits of religious practice were noted among the Moslem to Hindu subjects more often than Hindu worship among the Hindu-to-Moslem subjects.

In 2 of 7 (29%) Hindu-to-Moslem cases, the child resisted Moslem religion, or desired Hindu ceremonies.

Nasruddin Shah resisted the Moslem religion and would not say Moslem prayers or go to the mosque.

Mohammed Hanif Khan wanted a Rakhi thread tied on him when he observed the practice of this Hindu ceremony which celebrates the brother-sister bond.

However, in 8 out of 11 (73%) Moslem to Hindu cases the child exhibited Moslem traits, such as practicing namaz (the Moslem form of prayer said facing towards Mecca, in which one kneels and bows the head to the ground repeatedly, while reciting Arabic prayers).

For example, Mukul Bhauser was observed bowing to perform namaz even before he could speak.

Kailash Narain Mishra also performed namaz. Archana Shastri when two and a half years old was observed to say namaz for her father's health when he was ill. Thereafter, and for some time, she practiced namaz at 5:00 a.m. and 9:00 p.m.

Hirdesh K. Saxena said namaz until he was five years old, and he wanted to go to Moslem services.

Giriraj Soni began to practice namaz before his parents suspected he might be having memories of a previous life. He was continuing to do so up to

the age of seven and a half (his age when I last met him); he was also attending the services at the local mosque each Friday.

Naresh Kumar quietly practiced namaz from an early age, even before he first visited the previous personality's home. After going there, he insisted on wearing the Moslem cap which had belonged to the previous personality, despite considerable teasing from his Hindu playmates.

Subhash Singhal practiced namaz when about three years old, and felt very attracted to ladies wearing the black outer covering worn by Moslem women in public in India.

When we last interviewed this subject, he was thirty-five years old. He was continuing to go to a Moslem shrine to pray whenever he was troubled or wanted special divine assistance. He had introduced his wife to this shrine, but had never mentioned to his father that he was following this non-Hindu custom, suspecting parental disapproval.

Manoj Nigam did not perform namaz but recalled that when falling to his (the previous personality's) death he had called "Allah."

In most of these cases in which the subject performed namaz, the parents noted the characteristic genuflection and that the child was quietly making a vocal prayer. Since the prayer was usually not audible, however, this makes it difficult to assess whether the child was repeating a prayer in Arabic, thus perhaps showing evidence of xenoglossy, or paranormal knowledge of a language not acquired since birth (cf. Stevenson, 1984).

Attitudes of the Adults Concerned in the Cases Resistance to the Investigation and Solving of Cases.

In four cases the Moslem relatives showed considerable hostility to the investigation of the case because reincarnation is against their doctrine.

In three of these cases the child came from a Moslem family and recalled a life as a Hindu.

In one Hindu to Moslem case studied by Stevenson, the Moslem community expressed opposition to the inquiries: the investigation took place under the protection of and in the quarters of the local Hindu patron of the area.

In yet another case, the great-uncle of the subject belligerently said that reincarnation was not part of Moslem belief and therefore investigators had no business investigating it.

Investigators were able to pursue questioning only because his view was not shared by his nephew or his nephew's wife and sons.

Opposition from the Moslems involved blocked further investigation in only two of the twenty-six cases in this study.

In one Hindu to Moslem case which Stevenson hoped to study, he was told by a Moslem man that he should not look for such information about reincarnation among the Moslem community but only among the Hindus. This

was despite the fact that this man's own sister had suggested Stevenson contact this man's wife, who had told her about the case.

In one Moslem to Hindu case (in which the boy recalled throwing himself in the well) studied by myself and previously by Pasricha, the Moslem relatives of the previous personality refused to have anything further to do with an investigation and told us with considerable hostility that they knew nothing about the case, even though several people had witnessed their initial meeting with the child and acceptance of him as their family member returned.

Hindus in the area explained the reversal of the attitude of the previous personality's relatives as the result of the recent pronouncement of the Moslem leader that the Moslem parties concerned should have nothing to do with such an issue because it was contrary to Moslem doctrine. However, Moslems do not resist acknowledging cases in all instances.

K.K.N.Sahay persuaded the Moslem relatives of the subject and previous personality in a Moslem to Moslem case to sign or affix their mark to an affidavit endorsing the case (Sahay, 1927).

In three other instances the case was accepted by the Moslem relatives as a valid instance of reincarnation.

In one of these the Moslem daughter of the previous personality would come to visit the Hindu subject whenever the child became ill.

However, acceptance of a case does not necessarily imply a change in Moslem reincarnation in India: religious conviction.

In one unsolved case, the Moslem mother of the subject suspected that her son's birthmark related to a past life, but when asked if she believed in reincarnation, said, "No."

The father of another Moslem subject said, "The teachings of our Koran say that we should not believe in it."

His brother said, "According to my religious conviction, no. But it may be possible."

Although only one of the Hindus, whether related to the child or the previous personality in half-Moslem cases, were reluctant to give information,

Dr. Antonia Mills found that Hindus were apprehensive about and even feared Moslem opposition to the topic of reincarnation while they were trying to solve two (unsolved) Moslem to Hindu cases.

One Hindu we questioned showed great reluctance to become involved in giving information about a Moslem reputed to have lived in his neighborhood who was said to have been reborn as a Hindu.

A sense of uneasiness between the two religious communities seemed to result in more resistance and reluctance to solve the case than when the cases were within the same religious community.

Thus one Hindu boy, Manoj Nigam, who recalled a life as a Moslem mason, was not allowed to go to the previous personality's house, even though it was in the same town and the child and parents passed by it. The child was

observed greeting a woman as his wife, but his family had not even sought to learn the name of this woman.

Another Hindu boy, Mukul Bhauser, whose congenital circumcision was mentioned above, was merely ignored when he spoke of a previous life, but when he and his parents happened to pass through a town which he identified as the site of his (the previous personality's) death by drowning, his parents hid his face as they passed through the town. They had made no effort to trace the existence of the person their son claimed to have been, although they did not doubt the veracity of what he said, and they provided us with information about another half-Moslem case.

In another case, when the Hindu father of a boy asked in the Moslem community if anyone corresponding to his son's statements had existed, he was told that someone did, but he did not seek out the previous personality's relatives in which the Moslem parents of a child had made no effort to solve the case.

Suppression of the Child's Speech and Behavior.

Information about suppression is absent for many of the Moslem and half-Moslem cases.

Of the 15 cases for which we have the relevant information, some form of suppression was practiced on all the cases in which children claimed to remember a previous life in the other religious community, and in three out of four of the Moslem-to-Moslem cases.

The measures used to suppress the child were no more severe for the Hindu to Moslem cases for which we have the relevant information than among the Moslem-to-Hindu cases, in which the cases posed no threat to religious doctrine.

One Moslem family tried a combination of rotating the child counterclockwise on a millstone (to "undo" his past-life memories), tapping him on the head, and beating him.

In the only other Hindu-to-Moslem case for which we have any information about suppression, the parents deny the allegation made by a fellow Moslem that they beat their daughter for remembering a past life as a Hindu, but they said they forbade her to speak about her previous life and feared that she was possessed by a demon. However, the mother went so far as to cook vegetarian food for her daughter because she refused to eat meat, saying she was a member of a Hindu vegetarian caste. Hindu parents of a child who claimed to be a Moslem generally tried to take measures which they hoped would erase the child's previous-life memories.

The techniques used included simply ignoring the child's claims, teasing, piercing the child's ear, turning the child on a potter's wheel, and taking the child to an exorcist out of fear that the child would go mad. The fear that their child's attachment to a previous life would cause him or her to run away to the

family of the previous life occurred in both some Moslem and some Hindu cases.

The grandfather of one Moslem girl (who apparently recalled a previous life as a Moslem) recited a prayer or spell to make her forget, lest she run away to the previous personality's relatives.

One Hindu girl who recalled a past life as a Moslem indeed tried to run away to her Moslem family, and a Moslem child was suppressed because the parents feared the child might run away to the village of the Hindu previous personality.

Summary and Discussion

Although small, the proportion of Moslem and half-Moslem cases in the collection of the University of Virginia is approximately equal to the proportion of Moslems in the general population in contemporary India.

In most respects the 26 Moslem and half-Moslem cases are very similar to the more prevalent Hindu-to-Hindu cases. However, the cases differ in several regards. First, the cases include numerous instances of a young child showing behavior appropriate for a religious community other than that of the parents.

Secondly, the incidence of a violent mode of death was higher in the solved Moslem and half-Moslem sample than in the Hindu cases from India. The similarity of the Moslem and half-Moslem cases to Hindu cases is unlikely to be the result of Moslem familiarity with specific Hindu cases.

In only two cases did Moslem parents say that they had heard of a case of the reincarnation type among the Hindu population before the case developed in their family. In all but one instance, the Moslem relatives had not believed that reincarnation took place before they were presented with a specific case.

When confronted with the evidence of a case, even if the Moslem relatives had privately acknowledged a case, in some instances they publicly disavowed the case or any knowledge of it, because it was contrary to their religious doctrine.

Hindu parents who thought their child was remembering a life as a Moslem showed almost as much opposition to the development of the case as did Moslem relatives, even though the Hindu parents found no threat to their religion.

In either situation the families of the child who claimed to remember a past life in the other religious community were displeased sufficiently often so that they cannot be universally credited with fostering the child's identification with someone of a different religious persuasion.

Dr. Antonia Mills found no indication that the subject perceived the other religious community as dominant and, therefore, more desirable than the natal religion. The status-envy hypothesis would predict that more Moslem children would adopt Hindu behavior than vice versa, since Hindus greatly outnumber Moslems in India.

However, more Hindu children adopted Moslem religious behavior than vice versa. In short, the status-envy hypothesis, which suggests that a child adopts an admired identity, does not seem to be applicable to these cases. In the cases Dr. Antonia Mills have studied she found no evidence that the subjects were treated as scapegoats by the parents, or abused in any way that might cause the child to adopt an alternate identity as appears to happen in some cases of multiple personality disorder (Bliss, 1986; Coons, Bowman, & Milstein, 1988).

In the solved cases the statements and recognitions were accurate, on the whole, and the child's behavior appeared to be appropriate for the previous personality even when that person was a member of another religious community.

End notes

Children in cases of the reincarnation type often adopt behavior appropriate to the previous personality, which may contrast strikingly with the behavior of the child's family. The half-Moslem cases differ in that the behavior is appropriate to a different religious group with which the parents do not identify. The eight cases not included in the analysis were reported in the Indian press. Three of these are reprinted by Sant Ram (1974), and one by Dkianne (1924).

All but 4 of the 26 cases included in the analysis were investigated by Stevenson, Pasricha, McClean-Rice, or Dr. Antonia Mills. Of the other four, one was investigated by K. K. N. Sahay, one by K. S. Rawat, one by L. P. Mehrotra with the assistance of M. Khare, whereas one rests on the description given to Stevenson by Swami Krishnanand and a letter from the boy's father.

Dr. Antonia Mills has included these four cases not investigated by Stevenson or his principal associates for the following reasons. K. K. N. Sahay was a lawyer of Bareilly, U.P., who during the 1920s investigated and published (Sahay, 1927) seven cases, including that of his own son.

Pasricha and Stevenson (Pasricha, 1990; Stevenson, 1987) followed up most of these cases and judged them to be authentic. K. S. Rawat worked with Stevenson on field trips in India, as did L.P. Mehrotra. Manjula Khare was at one time Stevenson's research assistant. Swami Krishnanand has also assisted Stevenson, who judged the report and letter from the subject's father acceptable for inclusion in an analysis.

Independently Derived Cases with Change in Religion

Turkish Reincarnation Cases with Anne Frank | Barbro Karlen: Anne Frank was born in Germany, where she was persecuted as a Jew during the Holocaust. Barbro was born into a Christian family in Sweden.

Paul Gauguin | Peter Teekamp: A Catholic Painter is Reborn to a Jewish Mother

Margaret Kempthorne | Gladys Deacon: A Roman Catholic Converts to Reincarnation

Sharada | Uttara Huddar: A Bengali Reincarnates in India Among Marathi Looters

Karakas | Kemal Atosoy: A Muslim Boy Remembers a Christian Incarnation

European Reincarnation Cases with Change in Religion

Peter Avery Experiences a Flood of Emotions in **Isfahan**, Iran from an Islamic Past Lifetime. From Past Life Experiences in Iran and Pakistan to a Lifetime in England

Teuvo Koivisto: A **Jewish** Concentration Camp Victim Reincarnates to **Christian** Parents

David Llewelyn: A **Jewish Boy** Who Died in the Holocaust Reincarnates into a **Christian** Family in England. It demonstrates a change in religion, as well as prominent nightmares, involves David Llewelyn.

Jenson Jacoby | TE: A Swedish Man **Christian** Man Reincarnates as a **Jewish** Woman in Philadelphia

Gretchen Gottlieb | Dolores Jay: A **German** Girl Reincarnates in Ohio A **Catholic** Becomes a Methodist

Irma Lopes, a Devout Roman Catholic, Accepts the Reincarnation of her Daughter

Laure Raynaud Finds her Past Life Tomb in a Christian Church but Converts to Reincarnation

The Carl Edon Reincarnation Case: A **Nazi** Bomber Pilot Reincarnates as a **British Boy**

Rosario Weiz Cares for Goya in **France**, then Reincarnates in **Holland**

A German Woman with Bad Karma Speaks French

(2) Change of Nationality from One Life time to Another.

If the German people during World War II knew that one could be born Jewish in one lifetime and Christian in another, the Holocaust could never have happened.

Similarly, when Muslim Palestinians realize that they can be reborn as Israeli Jews, when Sunni's know they can reincarnate as Shiites, Christians understand they can be reborn into an Islamic culture and vice versa, then conflict based on these cultural differences will be mitigated.

Barbro Karlen's case dramatically demonstrates how reincarnation research and evidence of reincarnation can transform the world in a positive way.

This case, as well as other reincarnation cases, demonstrates that one can change nationality, ethnic affiliation, as well as religion, from one lifetime to another.

This observation illustrates how in the end, war is senseless and self-defeating from a karmic point of view.

As a small boy, James Leininger remembered a past lifetime as an American fighter pilot who died in combat in World War II.

This case has similarities to the case of Robert, a German Bomber Pilot | Carl Edon, as in the Edon reincarnation case, a small boy in England remembered being a German bomber pilot who died on a bombing run in Britain.

In both cases, small children had innate knowledge of World War II aircraft and it was their Christian, sceptical fathers who served as the primary researchers.

The Robert-Nazi Pilot | Carl Edon reincarnation case is instructive in that it shows that a soul can change nationality and ethnic affiliation from one incarnation to another. Robert, a German air force pilot who died in England, reincarnated as a British citizen.

Anne Frank | Barbro Karlen: Anne Frank was born in Germany, where she was persecuted as a Jew during the Holocaust in the Nazi Bergen Belson Concentration Camp. Barbro was born into a Christian family in Sweden.

John B. Gordon | Jeff Keene: A Civil War Confederate Reincarnates as a Yankee

Francesco Foscari: An Italian Doge Reincarnates in Wisconsin

Claude Ledoux: A French Architect and Painter Reincarnates to Create a Palace in Las Vegas

Paul Gauguin: From St. Cloud, France to St. Cloud, Minnesota

John Elliotson: A British Physician Reincarnates in Missouri to Make a House Call

Peter Avery appears to have had a past lifetime as a **Muslim** in Iran. In contemporary times, he was born in England and was presumably a **Christian**.

A stir began in 1956, when, The Search for Bridey Murphy, was published. The book, written by Dr. Morey Bernstein, is an account of past life memories under hypnosis, of his patient, Virginia, who claimed that she was an Irish woman named Bridget Murphy, who went by the nickname of Bridey.

3. Change of Language from One Life time to Another.

Speaking Unlearned Languages

Xenoglossy is the phenomenon in which a person is able to speak a language he or she has never learned. For example, a fluent German speaker who has had no contact with the German language either at home or has never been to Germany displays xenoglossy. Although quite rare, this has been scientifically observed and is another possible piece of evidence supporting reincarnation.

Sceptics claim that young children, whose brains are sponges for information, can learn words and phrases of foreign languages through exposure from sources outside the home environment.

However, a child's intonation, the characteristic pitch and tone associated with a language or dialect, when speaking the language, is more difficult to explain.

Unlearned Language: New Studies in Xenoglossy is a book entirely dedicated to the scientific study of xenoglossy.

1. Nawal Daw an Arabic, Muslim Girl Speaks an Indian Language

Nawal Daw was born in Lebanon on April 25, 1960 to an Arabic, Muslim family. As a child, she would speak in a language unknown to her parents and she refused to learn Arabic until the age of five. As a child, she showed a preference for Indian food, music and dress.

When still a young girl, her parents took Nawal to a tourist spot in Lebanon. There, she saw people in Indian dress and she ran to them in an excited state. Nawal started to speak to them in their language and they responded to her in their language.

A person that Nawal spoke to was wearing a turban and beard that was rolled up, consistent with the Sikh culture. As such, the language was likely the Hindi or Punjabi.

In this case, Nawal as a child spoke a language that she never learned by normal means. Her Arabic family couldn't understand what language she was speaking, but Indian tourists in Lebanon could understand her and they responded to her in their language, which was most probably the Indian languages of Hindi or Punjabi. As Nawal was able to converse with the Indian tourists, this represents a case of responsive xenoglossy.

Nawal not only could speak an Indian language, she had a preference for Indian food, music and dress. As such, it is likely that Nawal had a past lifetime in India. Nawal was born into a Muslim family, but in her apparent Indian past lifetime, she would have likely been Hindu or Sikh. As such, nationality, ethnic affiliation and religion have changed from one lifetime to another.

2. Swarnlatta Mishra

Swarnlatta Mishra - A girl in India who lived entirely among Hindi speaking people but was able to sing songs in Bengali, as identified by Professor P. Pal of Itachuna College in West Bengal, who studied the case after Professor Stevenson and transcribed some of the songs.

3. SharadaUttara Huddar

SharadaUttara Huddar was a woman in India who normally spoke Marathi. While in the hospital undergoing psychiatric treatment, she began manifesting a personality called Sharada, who spoke in Bengali. Stevenson had recordings analysed by Bengali speakers.

4. Jensen an American woman who presented the character of a Swedish farmer

American woman Jensen who presented the character of a Swedish farmer while under hypnosis conducted by her physician husband.

Stevenson reported that the subject was able to converse in Swedish, albeit not fluently. However Thomason's reanalysis concluded that Jensen could not convincingly be claimed to speak Swedish; in the interview Stevenson studied in depth, though Jensen had a total vocabulary of about 100 words, only about 60 were used before interlocutors used them, and, as one of Stevenson's consultants pointed out, this reduced to 31 after eliminating cognates. Jensen also gave no complex sentences, mostly gave one or two word answers, and - as acknowledged by Stevenson - the subject's poor pronunciation was covered by correct spelling in the transcripts. Thomason mentions, however, that two of Stevenson's consultants praised Jensen's Swedish accent, and one claimed

that only a native speaker could pronounce the word 'seven' correctly as Jensen does. Furthermore, she says that Stevenson's efforts to rule out fraud are convincing.

5. Rosemary case in 1931

Rosemary case in 1931 a young girl from Black pool, England began to speak in an ancient Egyptian dialect.

She claimed to be under the influence of the personality of Babylonian princess and Pharaoh Amenhotep III's wife Telika-Ventiu, who supposedly lived about 3300 years ago.

Rosemary stated that she "hears" the Egyptian words clairaudiently and repeated them aloud. During more than a thousand language tests, the girl had spoken some 5000 phrases and short sentences in the old Egyptian language.

They were recorded phonetically and the first 800 of them were later identified and translated by an Egyptologist Mr. Hulme. He claimed that Rosemary's speech substantially and consistently conformed to what Egyptologists know today of the ancient Egyptian tongue.

Three books on the Rosemary case have been published and two gramophone discs of xenoglossy have been recorded.

6. A Poor German Woman Speaks French

This case dates back to 1862, when a hypnotist in Hamburg, Germany, named Ricne Galitian, hypnotized a poverty stricken German woman who began speaking French.

The German woman didn't know French, yet she described events of a previous life in very good, conversational French. In her usual state of consciousness, she could only speak German.

In a French Past Lifetime, the Woman Pushed her Husband off a Cliff. The woman described the events of a previous lifetime in which she got rid of her husband by pushing him over a cliff. She attributed her poverty as karma related to this act.

Though this German woman's past life memories could not be verified, the report of her xenoglossy is notable, as it is one of the earliest accounts of this phenomenon.

Xenoglossy - Unlearned Language:

Researched by Ian Stevenson and other researchers

Xenoglossy is a Greek term that means “foreign tongue” or “foreign language.” In reincarnation research, xenoglossy refers to the ability of a person to speak a language that hasn’t been learned by normal means. The ability to Speak a Language from a Past Lifetime & Retention of Personalities within the Soul

Xenoglossy is thought to provide evidence of reincarnation, as a language must be learned at some point in time. If an individual did not learn the foreign language in a contemporary incarnation, then that language must have been learned in a past lifetime.

Ian Stevenson, MD, a pioneer reincarnation researcher, described two categories of xenoglossy:

Recitative Xenoglossy - In this condition, an individual can speak a language that hasn’t been learned, but the individual cannot respond, or converse, in that language.

Responsive Xenoglossy - In this situation, an individual can also speak in a foreign language that hasn’t been learned. In addition, this individual can understand other people speaking the language and can respond, can participate in conversation, in that language.

Ian Stevenson makes the assertion that in responsive xenoglossy, the individual must have learned and practiced the language at some point in time. Stevenson points out that to converse in a language, practice is required.

If this practice was not done in the contemporary incarnation, then the language must have been learned and practiced in a past incarnation.

Key Points and Principles of Reincarnation

This Xenoglossy case, if accepted, it demonstrates the following principles.

Responsive Xenoglossy : Dolores Jay under hypnosis could speak and respond in German, a language she did not understand in her waking consciousness. The German woman in this case, who was poor and uneducated, could speak French when she was hypnotized, but in her waking consciousness, she would only speak German. Dolores Jay can speak only German and also wrote 40 words in German during a manifestation as Gretchen during past life regression.

Retention of the Personality with the Soul: When Gretchen emerged, she acted like a well-behaved young girl. Indeed, like in the Sharada Uttara Huddar case, at times Gretchen did not seem to realize that she was dead. In some sessions, Gretchen thought that she was speaking to interviewers on the street near her home.

Change of Nationality and Religion: Gretchen was German, while Dolores was a citizen of the United States. Religious affiliation has also changed, as Gretchen was very much aligned with the Catholic Church and against the Protestant Reformation. In contrast, the Jays were Methodist, which grew out of the reformation movement in England.

Carroll Jay was a Methodist Christian minister who started to practice hypnosis to help people to get relief from chronic pain. Dolores, his wife, was having back pain and on May 10, 1970, Carroll conducted a hypnosis session with the aim of relieving his wife's pain. When, in hypnosis, Carroll asked Dolores, "Does your back hurt?" she replied in German, "Nein," which means "No." On May 13, 1970, in another hypnosis session, Dolores said in German, "Ich Bin Gretchen," which means "I am Gretchen."

In hypnosis sessions conducted over the next few months, Gretchen appeared repeatedly and spoke only German. After 10 such sessions, a native German speaker was invited to participate in a session, who had a conversation with Gretchen in German.

On April 23, 1971, Dolores wrote 40 words in German during a manifestation of Gretchen. Of interest, the handwriting of Gretchen was different than the handwriting of Dolores Jay.

This infers that handwriting does not necessarily stay the same from one incarnation to another.

Dolores had never learned German and she could not understand or speak German in her normal state of consciousness. As such, this represents a case of xenoglossy, where a person can speak a language that was not learned through normal means.

As discussed below, xenoglossy is considered to be strong evidence of reincarnation.

When Ian Stevenson, heard about this xenoglossy case, he travelled to Mt. Orab, Ohio, where the Jays lived, to research the case. On September 2, 1971, Stevenson, who knew German, participated in a session and had a conversation with Dolores in German. Stevenson enlisted several other

German speaking individuals to participate in the hypnosis sessions where Gretchen emerged and they also had conversations with her in German. On March 25, 1974, Dolores came to Ian Stevenson's laboratory at the University of Virginia.

Dr. Stevenson and a colleague, Ms. Elisabeth Day, had conversations with Gretchen in German. Ian Stevenson and Ms. Day transcribed conversations they had with Gretchen spanning 19 sessions. Stevenson found that Gretchen spoke 237 different German words in these transcripts. She used 120 specific words before anyone else had said them, which indicates that she was not just mimicking conversation.

In one session that was taped, Gretchen introduced 96 German words that were not previously spoken by interviewers, 21 of which neither Gretchen, nor interviewers, had ever spoken before. Stevenson had three different German speakers sign statements that Gretchen was truly speaking German. Ian Stevenson went to great lengths to rule out that Dolores may have learned German by normal means.

Stevenson even had Dolores undergo a polygraph, or lie detector test, on February 5, 1974. She passed the lie detector test, vouching that she had not learned or known German prior to Gretchen emerging. Stevenson also interviewed Dolores's parents, Boyd and Laura Skidmore, as well as her sister, Mary. All three signed statements that no one they knew spoke German and that there were no German speaking individuals in the area where they lived.

Further, Gretchen could converse in German in an interactive way; she could both understand and respond in German. Ian Stevenson terms this form of xenoglossy as "responsive xenoglossy," which indicates a firm comprehension of the language. In conversations, Gretchen could understand German and English, but she only would speak in German.

Who was Gretchen ?

In sessions, Gretchen rarely spoke spontaneously, rather, she replied politely to questions, like a well-behaved girl. She said her name was Gretchen Gottlieb and that she lived with her father, whose name was Herman. She described him as old, with white hair. Gretchen would chuckle when describing her father riding a horse.

She said her mother, Erika, had died when Gretchen was 8 years old. She had no brothers or sisters. Gretchen said her father was the Mayor of Eberswalde, Germany, where they lived. She said that they resided on a street called Birkenstrasse. Gretchen described Eberwalde as a small town with a

bakery, butcher shop, church and a college. There was a forest and river outside the town.

Gretchen related that a housekeeper named Frau Schilder would come to their home to cook and clean. Gretchen stated that Frau Schilder would bring her own four children to the Gottlieb's home and that she, Gretchen, would play with the children.

In fact, she said she spent most of her time in their kitchen, caring for the children. She gave names for the four of them and stated the youngest was three years old. Gretchen said that she never went to school, which was normal for girls at that time, and that she could not read or write.

Gretchen was Roman Catholic and she knew that the Pope was the head of the church. She was opposed to the Protestant Reformation and she referred to Martin Luther several times as a troublemaker. She repeated the phrase, "Martin Luther, betrayer of the people," several times.

Gretchen repeatedly showed fear and even paranoia when she talked about the Bundesrat. Ian Stevenson noted that the Bundesrat was a cabinet in Germany that was active from 1875-1900, which was powerful in that it had to approve all bills before they became law. Due to her statement regarding the Bundesrat, Stevenson assumed that Gretchen lived in the late nineteenth century in Germany, when the Bundesrat was in existence.

Gretchen said that she was dead by the age of 16. She said she had a serious illness with the primary symptom of headache. She would put her hand to her head and made a facial expression which conveyed suffering.

Like in the Sharada | Uttara Huddar case, at times Gretchen did not seem to realize that she was dead. In some sessions, Gretchen thought that she was speaking to interviewers on the street near her home.

She would plead to the interviewers, such as Stevenson, that she had to go home, as her father would be upset if he found she was talking to strangers. As such, this represents another case in which it appears that a soul has retained a past life personality intact.

Ian Stevenson tried to confirm Gretchen's statements.

As noted, she did discuss the Bundesrat, which was indeed a cabinet in Germany that was active from 1875-1900. The town of Eberswalde did exist, but there was no mayor by the name of Gottlieb on record.

Stevenson reasoned that her father may have been a lesser official or that Gretchen may have been an illegitimate daughter of a Mayor of Eberswalde, who was given the name Gottlieb after her birth. It is also possible that Gretchen was speaking of a different town called Eberswald, which eventually was incorporated into a larger city.

Reincarnation versus Possession

Ian Stevenson raised the issue that the Gretchen Gottlieb | Dolores Jay case may represent a case of possession, where Gretchen was a discarnate spirit who temporarily took over the body of Dolores Jay. Two incidents support reincarnation as the explanation for the xenoglossy of Dolores Jay.

First, in 1968, Dolores had a dream which occurred a year before Gretchen emerged. In this dream, Dolores saw a young girl sitting in a saddle on a horse, with an older man on foot. A crowd had gathered consisting of angry people with sticks and stones. A man burst through the crowd and grabbed the bridle of her horse. At that point, Dolores awoke.

This dream is reminiscent of scenes Gretchen later described regarding her life. Gretchen described her father as an elderly man with white hair and she chuckled when she described him riding a horse. She also called Martin Luther a trouble maker and a “betrayers of the people.” The crowd’s anger in the dream could reflect conflict related to the Protestant Reformation in Germany, which Martin Luther led. An image of Martin Luther is provided to the right.

Memories of past lives often occur in the dream state and as such, this dream would support reincarnation as the explanation for the nonglossy that Dolores later would demonstrate.

Secondly, during a hypnosis session, Carroll Jay instructed Gretchen to have a vision that Dolores could describe in English. Dolores then said, in English, that she saw herself being taken away to a city far away. There, she saw a man speaking at a church. Mounted policemen then dispersed the crowd. A young girl and an older man, presumably Gretchen and her father, became frightened and ran away. When her husband asked Dolores who the young girl in the vision was, Dolores said, “It was me.”

Conclusion

Having worked with Carroll and Dolores Jay for several years on this nonglossy case, Ian Stevenson was able to get to know them very well and he became convinced that they were being honest and forthright in their statements. He noted that for Dolores, as a Christian, reincarnation conflicted

with her belief system. Her husband, Carroll, observed that Dolores was “bewildered and a little scared,” by her ability to speak German.

Carroll Jay also struggled with his wife’s nonglossy, as it make life difficult for him as a Methodist Christian minister. On January 20, 1975, the Washington Post published a newspaper article on the nonglossy demonstrated by Dolores. When their community members read the article, some of them accused the Jays with dealing with the devil. Overall, Ian Stevenson, saw no reason for the Jays or their family to make false statements and he believed this to be a legitimate nonglossy case.

If reincarnation is indeed accepted as the explanation, we see how talents, including the ability to speak a language, can be conveyed from one incarnation to another.

Further, as Gretchen emerged with her personality intact, along with the observation that at times she didn’t realize that she was dead, this case demonstrates how the soul can retain its personalities. This phenomenon was also observed in the Shared | Uttar Chuddar.

**4. Change of Gender or Sex
from One Life time to Another.**

- 1. Louise Vanderbilt Reincarnates as a Man, Wayne Peterson**
- 2. Charles Pankhurst Reincarnates as a Woman, Penney Peirce**
- 3. Jake Vuorenlehto Reincarnates as his Wife's Daughter, Taru Jarvi**
- 4. Lionel Reincarnates as His Sister's Daughter and Still Makes the Tortoise Face**
- 5. Jenson Jacoby | TE: A Swedish Man Reincarnates as an American Woman**
- 6. Poldi Holzmuller Says She Will Reincarnate as a Boy and Does**
- 7. Angelina Lopes Says She Would Rather be a Boy and Reincarnates as One**
- 8. An African Tribesman Reincarnates as an Author's Son in Hungary**

5. Physical Resemblance from One Life time to Another

Perhaps the greatest circumstantial evidence supporting the reality of reincarnation without using hypnotic regression, is the account of Jeffrey Keene, an Assistant Fire Chief in Westport, Connecticut. After a series of synchronistic events and subsequent research, Keene discovered many uncanny parallels between his life and the life of a Civil War general named John B. Gordon. The photos below shows a comparison between the facial appearance of Jeffrey Keene and General John Gordon. The similarities between the two go far beyond mere coincidence.

What makes Keene's story unique from most accounts of reincarnation is that Keene's story contains evidence that did not involve hypnotic regression. Instead, Keene's evidence of a past-life came from his own life experience involving a series of unusual synchronistic events. The account of Jeffrey Keene is documented in his book, *Someone Else's Yesterday*. This book details Keene's amazing journey of accepting the fact that he was being guided to discover his past life as General Gordon.



Long before Keene became convinced of his past life, unusual events kept reinforcing its reality. Through subsequent years of research and travel, Keene has amassed compelling evidence of his former life. Keene and his pastlife evidence were profiled in the A&E documentary entitled, *Beyond Death*. An independent film documentary entitled, *In Another Life*, also profiles Keene's story.

His story and photos can also be found on Keene's website and the website of Dr. Walter Semkiw. Dr. Semkiw is the author of the book, *Return of the Revolutionaries* which contains observations of Keene's case. Keene had

never given reincarnation much thought until the extraordinary became ordinary and strange occurrences throughout his life started to make sense. Read an interesting interview of Jeffrey Keene on the Spirit Keep website.

Keene's story began on May, 1991, while on vacation with his wife looking for antiques. They stopped in Sharpsburg, Maryland, where the Civil War battle of Antietam was fought. Though Keene had never read a book on the Civil War before or had any affinity for that era, he felt compelled to visit the battlefield. While walking through a field called "Sunken Road," Keene had the following strange reaction:

A wave of grief, sadness and anger washed over me. Without warning, I was suddenly being consumed by sensations. Burning tears ran down my cheeks. It became difficult to breathe. I gasped for air, as I stood transfixed in the old roadbed. To this day I could not tell you how much time transpired, but as these feelings, this emotional overload passed, I found myself exhausted as if I had run a marathon. Crawling up the steep embankment to get out of the road, I turned and looked back. I was a bit shaken to say the least and wondered at what had just taken place. It was difficult getting back to the car because I felt so weak. I did not have any answers, just questions. I would one day receive my answers, but not until more than a year later and then from a most unusual source...."

Before leaving Sharpsburg, Keene and his wife visited a gift shop where a Civil War magazine on the Battle of Antietam caught his eye and which he purchased. When they returned home, Keene filed the magazine away and did not look at it until a year and a half later. At that time, when he finally decided to look at the magazine, he once again experienced a strong wave of emotions. When he turned to a page that featured a picture of General John Gordon, Keene was shocked to see himself in General Gordon's visage. Keene learned that General Gordon nearly died after incurring multiple gunshot wounds at Sunken Road during the battle of Antietam. Keene recalled that it was at Sunken Road that he had the profound experience of grief, anger and sadness a year before.

After his Sunken Road experience, Keene had no idea of the series of events that was about to be put into motion. In a few short steps on an old Civil War road, the line between past and present began to become blurred. As information on General Gordon's life was uncovered, Keene discovered many parallels to himself and General Gordon. Besides the past life memories, Keene and General Gordon shared a similar physical appearance (looks, height, eye color, birthmarks, and more), personality traits, common lifetime events,

Establish World Peace and Resuscitate Humanity

writing styles, habits and traits. Both men preferred to stand with their arms crossed. Both had similar tastes in clothing.

Fifteen years before Keene became aware of his connection with General Gordon, an interesting event happened. Keene began having a severe pain in his jaw which grew steadily worse; so much so that he had to be driven to the emergency room where they ran some tests but could not find a cause. Eventually, the pain slowly subsided and then vanished altogether. This painful event occurred on September 9, 1977, his 30th birthday. Fifteen years later, Keene discovered that General Gordon was wounded in the face at the Sunken Road on September 17, 1862 during the Battle of Antietam. General Gordon was 30 years old at the time.

Keene has three markings on his face in the same locations where General Gordon was wounded: under the left eye, on the forehead, and across the right cheek.

Jeffrey Keene's "star" birthmark



General Gordon's "star" wound



As you can see in the photos above, both men also have a star-shaped mark on their foreheads above the left eye. This can be borne out by photographs in the collections of the United States Library of Congress and the National Archives.

Keene was not only receiving confirmation of a past life; he was being beaten over the head with it. Keene's facial birthmarks support Dr. Ian Stevenson's research on the apparent correspondence between birth marks and past-life physical traumas.

Another synchronistic event involves a written order by General Robert E. Lee on September 9, 1862, which led to the Battle of Antietam where General Gordon was severely wounded. This event occurred on the same day as Jeff Keene's birthday, September 9, 1947. Such synchronistic events have been reported in other cases of reincarnation where a major event in a person's life corresponds to a major event in a past-life.

There also exist similarities between Keene's writing style and General Gordon's. In his later years, General Gordon wrote a book entitled

Reminiscences of the Civil War which provided material for such analysis. Comparing a passage of Keene's writing with a passage from Gordon's book reveals very similar linguistic styles. For example, Keene once wrote a letter to the Fire Chief regarding his fire department's response to an emergency incident:

“With my radio restored, man power and apparatus were brought in and put under the guidance of Acting Lieutenant Christopher Ackley. While setting up a plan of action, Lieutenant Ackley displayed good common sense, knowledge, training and a deep concern for the safety of firefighters under his command. A large amount of gas entered the structure by way of an open window. Though we tried to remove all possible sources of ignition, we were able to remove all but two. The owner informed us that the house contained an oil-fired furnace and a hot water heater. There was no way to shut them off from the inside or outside. Using metering devices, a positive pressure fan and opening and closing windows, the hazard was removed.”

In General Gordon's book, he describes the efforts of his men to put out a fire in Wrightsville, Pennsylvania :

“With great energy my men labored to save the bridge. I called on the citizens of Wrightsville for buckets and pails, but none were to be found. There was no lack of buckets and pails a little while later, when the town was on fire...My men labored as earnestly and bravely to save the town as they did to save the bridge. In the absence of fire-engines or other appliances, the only chance to arrest the progress of the flames was to form my men around the burning district, with the flank resting on the river's edge, and pass rapidly from hand to hand the pails of water. Thus, and thus only, was the advancing, raging fire met, and at a late hour of the night checked and conquered.”

The comparison between Keene's and Gordon's writing style suggests they come from the same “voice”. Keene has demonstrated spontaneous awareness of details of General Gordon's life without having learned them. As an example, Keene toured a visitor center where artifacts of a Confederate surrender ceremony were housed which General Gordon had participated in. A print in the visitor center depicted the event complete with the flag used to surrender. Keene knew innately that this was not the flag actually used. He recognized the correct flag from an assortment displayed at the visitor's center. Upon questioning the center staff, it was verified that the flag in the print was indeed from a later era and that Keene had identified the authentic flag used in the ceremony.

Group cases have emerged that demonstrates a common pattern in how reincarnation occurs. These cases show that facial architecture, personality

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traits, aptitudes, interests and writing style, stay consistent from lifetime to lifetime. Synchronistic events related to past-lives have been observed. Reincarnation research suggests that people reincarnate in groups based on shared karma, emotional attachments and joint missions. Keene's case is one which demonstrates all of these principles of reincarnation.

Though Keene has not found pictures of General Gordon's troops, one can only imagine that the same men who served under Gordon as troops now serve under Keene as firefighters. These firefighters have confirmed that Keene certainly displays the personality of a general.

Besides being an Assistant Fire Chief, Jeffrey Keene is now an accomplished Civil War researcher and speaker (having visited most of the major battle sites in the North and South). He is also now a lecturer on Civil War topics.

Daniel's Phobia of Fast Cars: Daniel has a phobia of racing cars, which apparently reflects the psychological trauma incurred by Rashid in the crash at Military Beach.



In the image provided, Daniel Jurdi is holding a photograph of his own past life person, of Rashid Khaddege. Like in the case of Suzanne Ghanem, which was also researched by Ian Stevenson, MD, a strong physical resemblance is evident. These Stevenson cases support the premise that facial features remain consistent from one incarnation to another.

The Swedish Poet Who Claims to be the Reincarnation of Anne Frank

From a very early age, Swedish poet and author Barbro Karlen had recurring nightmares with Holocaust themes. Many years passed until she became convinced that she was the reincarnation of Anne Frank, so she publicly announced it during a television interview that was broadcast from Amsterdam in 1995. This startling news, coming out of the very city where the Franks had

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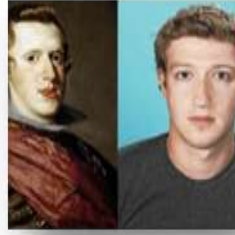
once lived, left Dutch viewers both amazed and shocked. She later published a book, *And the Wolves Howled*, which caused angry protests, as well as attempts to stop its publication, from a small section of the Jewish population



Anne Frank Barbro Karlen

Ian Stevenson, MD Cases with Physical Resemblance Courtesy from IISIS Reincarnation Research International Board





Philip IV of Austria and Mark Zuckerberg



Vincent Van Gogh and Chuck Norris



Oscar Wilde and Hugh Grant



Louis Maurice Boutet de Monvel and Keanu Reeves



Che Guevara and George Clooney
Arth

6. Birthmarks and Birth Defects

Corresponding to Wounds of person's past lives

Birth Marks and Birth Defects

Almost nothing is known about why pigmented birthmarks (moles or nevi) occur in particular locations of the skin. The causes of most birth defects are also unknown.

About 35% of children who claim to remember previous lives have birthmarks and/or birth defects that they (or adult informants) attribute to wounds on a person whose life the child remembers.

The cases of 210 such children have been investigated. The birthmarks were usually areas of hairless, puckered skin; some were areas of little or no pigmentation (hypopigmented macules); others were areas of increased pigmentation (hyperpigmented nevi).

The birth defects were nearly always of rare types. In cases in which a deceased person was identified the details of whose life unmistakably matched the child's statements, a close correspondence was nearly always found between the birthmarks and/or birth defects on the child and the wounds on the deceased person.

In 43 of 49 cases in which a medical document (usually a postmortem report) was obtained, it confirmed the correspondence between wounds and birthmarks (or birth defects).

There is little evidence that parents and other informants imposed a false identity on the child in order to explain the child's birthmark or birth defect. Some paranormal process seems required to account for at least some of the details of these cases, including the birthmarks and birth defects.

In his recent publication, Dr. Stevenson has opened his bulky file of cases where reincarnated persons have birth marks and birth defects corresponding to the wounds of the deceased person.⁹ About 35% of children who claim to remember previous lives have birth-marks and birth defects that they attribute to wounds on a person whose life the child remembers.

Dr. Stevenson's research team has investigated the cases of 210 such children. Photographs of birthmarks and illustrations of the weapons form part of the evidence in this explorative research.

The birth marks were usually areas of hairless, puckered skin, some were areas of increased pigmentation and some were areas of little or no pigmentation. The birth defects were nearly always of rare types.

In cases in which a deceased person was identified, the details of whose life unmistakably matched the child's statements, a close correspondence was nearly always found between the birthmarks and birth defects on the child and wounds on the deceased person.

In 43 of 49 cases in which a medical document was obtained, it confirmed the correspondence between wounds and birthmarks or birth defects. Dr. Stevenson argues in favor of a paranormal origin for these birth manifestations, excluding reasons for maternal impressions as causative factors. Currently, the objective evidence in favor of the hypothesis of reincarnation is the presence of birthmarks and birth defects corresponding to the wounds of the deceased persons.

Pasricha in her report of ten such cases, after discussing the alternative explanations of chance, maternal impressions, super-psi and possession, proposes that the hypothesis of reincarnation may best explain these cases.

The simplest normal explanation for this phenomenon might appear to be chance. But the multiplicity of the birthmarks corresponding to the wounds of the deceased person whose life the subject remembers, and the unusual nature of the birthmarks cannot be explained away as a mere coincidence.

The skin of a normal sized adult would comprise 160 squares each ten centimeters sq. Locating the skin marks within such a grid, the odds against chance of a single birthmark corresponding in location with a single wound is 1/160. But the chance explanation becomes much weaker in which more than one wound and birthmark correspond.

For example Stevenson has eighteen cases in which a child claims to remember being shot by a bullet, and has two birth marks which are found to correspond to bullet wounds of entry (small) and exit wound (larger). Here again a pattern of birthmarks matches the pattern of wounding of the deceased.

These cases constitute the strongest evidence. When two birthmarks thus correspond with two wounds, the odds against chance increase to 1/60 into 1/160 or 1/25000.

An extreme case is Necip of Turkey who had seven birth Marks, six of which correspond to wounds described in a medical document.⁸ In this case the odds against chance coincidence are truly astronomical.

Matching Scars and Birthmarks

One of the most astounding pieces of physical evidence for reincarnation lies in scars and birthmarks on children that correspond to wounds on a deceased person's body. They are oftentimes in the same shape as the wound occurring in a child's past life memory of an injury. The wounds are also verified by medical records, such as photographs and documents created for autopsy reports.

According to Dr. Ian Stevenson, the leading authority on reincarnation research at the University of Virginia School of Medicine, some of the children have scar tissue too abnormally shaped and closely matching to be labelled purely coincidental. Examples of such marks include:

1. scattered markings on a child's chest that match with a shotgun blast to the victim's chest
2. scars on the exact area on the back of the head where the victim was knifed
3. a boy born almost absent of fingers on one hand matching the described person's amputated fingers

More examples of these findings along with photographs can be found in Dr. Stevenson's book "Where Reincarnation and Biology Intersect"



Figure 1. Hypo pigmented macule on chest of an Indian youth who, as a child, said he remembered the life of a man, Maha Ram, who was killed with a shotgun fired at close range.

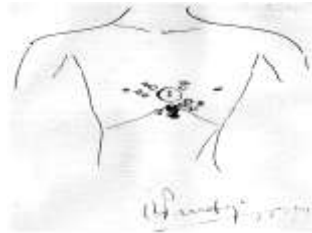


Figure 2. The circles show the principal shotgun wounds on Maha Ram, for comparison with Figure 1. [This drawing is from the autopsy report of the deceased.]



Figure 3. Large verrucous epidermal nevus on head of a Thai man who as a child said he remembered the life of his paternal uncle, who was killed with a blow on the head from a heavy knife.



Figure 4. Congenital malformation of nail on right great toe of the Thai subject shown in Figure 3. This malformation corresponded to a chronic ulcer of the right great toe from which the subject's uncle had suffered.



Figure 5. Small, round puckered birthmark on a Thai boy that corresponded to the bullet wound of entry in a man whose life he said he remembered and who had been shot with a rifle from behind.



Figure 6. shows a larger, irregularly shaped birthmark at the front of his head. The boy said that he remembered the life of a man who was shot in the head from behind.

Mills reported another case having the feature of a small round birthmark (corresponding to the wound of entry) and a larger birthmark corresponding to the wound of exit (both verified by a post-mortem report) (Mills, 1989).



Figure 7. below, shows the right side of the head of a Turkish boy with a diminished and malformed ear (unilateral microtia). He also had underdevelopment of the right side of his face (hemi facial microsomia). He said that he remembered the life of a man who had been shot (with a shotgun) at point-blank range. The wounded man was taken to a hospital where he died 6 days later -- of injuries to the brain caused by shot that had penetrated the right side of the skull. (Ian obtained a copy of the hospital record.)



Figure 8 . shows fingers almost absent congenitally on one hand (unilateral brachydactylic) in a child of India who said he remembered the life of another child who had put his right hand into the blades of a fodder-chopping machine and lost his fingers. Most cases of brachydactylic involve only a shortening of the middle phalanges. In the present case there were no phalangeal bones, and the fingers were represented by mere stubs. Unilateral brachydactylic is exceedingly rare, and I have not found a published report of a case, although a

colleague (plastic surgeon) has shown me a photograph of one case that came under his care.



Figure 9. shows congenital absence of the lower right leg (unilateral hemimelia) in a Burmese girl. She said that she remembered the life of a girl who was run over by a train. Eyewitnesses said that the train severed the girl's right leg first, before running over the trunk. Lower hemimelia is an extremely rare condition, and found it in only 12 (4.0%) of 300 cases of all congenital skeletal deficiencies that they examined.



Figure 10. A woman of Burma was born with two perfectly round birthmarks in her left chest; they slightly overlapped, and one was about half the size of the other. As a child she said she remembered the life of a woman who was accidentally shot and killed with a shotgun. A responsible informant said the shotgun cartridge had contained shot of two different sizes.

**Ian Stevenson, MD Cases with Birthmarks and Birth Defects
corresponding to Wounds on Deceased Persons in their past lives**

(Courtesy from IISIS Reincarnation Research International Board)

Examples of Other Correspondences between Wounds and Birthmarks

Stevenson found that in cases of violent death the child may show a birthmark where he was knifed, shot or whatever caused his death.

1. An example of one of Dr Stevenson's birthmark cases is that of Ravi Shankar. He recalled being horrifically decapitated as a child by a relative who was hoping that he would inherit the child's father's wealth. The reborn child was found to have a birthmark encircling his neck. When his claim was

investigated it was found that the person he claimed to have been, did in fact die by decapitation.

2. A second case involves a child in Turkey who recalled being a robber who was about to be captured by the police had committed suicide, shooting himself with a rifle by placing the muzzle against his right underside of the chin. The child who claimed to remember his life was born with a very distinct mark under his chin. On further investigation, he was found to have another birthmark on top of his head exactly where the bullet would have exited. When Dr Stevenson was investigating this particular case in Turkey, an old man informed Stevenson that he remembered the incident and testified as to the condition of the shot body.

3. A Thai woman had three separate linear hypo pigmented scar like birthmarks near the midline of her back; as a child she had remembered the life of a woman who was killed when struck three times in the back with an axe. (Informants verified this mode of death, but no medical record was obtainable.)

4. A woman of Burma was born with two perfectly round birthmarks in her left chest; they slightly overlapped, and one was about half the size of the other. As a child she said she remembered the life of a woman who was accidentally shot and killed with a shotgun. A responsible informant said the shotgun cartridge had contained shot of two different sizes.

5. Another Burmese child said that she remembered the life of her deceased aunt, who had died during surgery for congenital heart disease. This child had a long, vertical linear hypo pigmented birthmark close to the midline of her lower chest and upper abdomen; this birthmark corresponded to the surgical incision for the repair of the aunt's heart.

6. In contrast, a child of Turkey had a horizontal linear birthmark across the right upper quadrant of his abdomen. It resembled the scar of a surgeon's transverse abdominal incision. The child said that he remembered the life of his paternal grandfather, who had become jaundiced and was operated on before he died.

7. Two Burmese subjects remembered as children the lives of persons who had died after being bitten by venomous snakes, and the birthmarks of each corresponded to therapeutic incisions made at the sites of the snakebites on the persons whose lives they remembered.

8. Another Burmese subject also said as a child that she remembered the life of a child who had been bitten on the foot by a snake and died. In this case, however, the child's uncle had applied a burning cheroot to the site of the bite - a folk remedy for snakebite in parts of Burma; and the subject's birthmark was round and located at the site on the foot where the bitten child's uncle had applied the cheroot.

Among 895 cases of children who claimed to remember a previous life (or were thought by adults to have had a previous life), birthmarks and/or birth defects attributed to the previous life were reported in 309 (35%) of the subjects.

The birthmark or birth defect of the child was said to correspond to a wound (usually fatal) or other mark on the deceased person whose life the child said it remembered.

Why Reincarnation and Biology Intersect

This is dramatic evidence of how past life traumas become so embedded in an individual's cellular memory that they are carried from one life to the next. In 43 of 49 cases in which a medical document (usually a post-mortem report) was obtained, it confirmed the correspondence between wounds: and birthmarks or birth defects.

The work suggests surprising answers to such questions as the following :

Writing as a scientist and a Western medical professional, Stevenson realizes that the idea that wounds on a deceased person can influence the embryo of a later-born baby is subversive to many assumptions of modern biology.

Photographs of birthmarks and illustrations of weapons form part of the evidence in this daring and explorative research. This work will be of particular interest to physicians, psychiatrists, biologists, and anthropologists

In addition, those concerned with paranormal phenomena and the mind-brain problem will find this work challenging. Ian Stevenson examined reports of people in different parts of the world who claimed to remember past lives, mostly young children.

Why does someone born with a birth defect have the one he or she has, instead of another one ?

Why do some children show phobias in early infancy when they have had no traumatic experiences and no model for the phobia in their family ?

Why are some monozygotic (one-egg) twins markedly different from each other ?

Why do many boys who later become homosexual show effeminate behavior in infancy before their parents can have influenced them to do so ?

He explored the idea that “ birthmarks and other skin lesions and abnormalities may provide evidence of cutaneous injuries sustained in a previous life, thus supporting the notion of reincarnation ”.

7. Rebirth according to desires of previous births

Planning Future Lifetimes and Announcing Dreams Independently Researched Reincarnation Cases

Reincarnation cases reveal that individuals can plan their future incarnations from the spirit realm. To reunite with lost loved ones, souls can plan to incarnate within, or near, a family that they belonged to in a past lifetime. All same family, proximity & destiny reincarnation cases involve planning by the soul. Children can have memories of choosing their parents before they are born.

Future parents can also learn of a soul that will become their child through dreams, in which the incarnating soul communicates with the future parents.

Ian Stevenson, called these types of dreams “Future parents can also Announcing Dreams.” become aware of the soul that will become their child through extra - sensory means, such as through the use of a medium, who can channel messages from the spirit world to human beings.

Cases that feature souls specifically planning incarnations are compiled in this section. Insights, such as when a spirit becomes attached to foetus, can be gained from such cases.

In particular, in the Felix Frensel | Christophe Albret reincarnation case, information is provided that suggests that the soul becomes deeply attached to the foetus at about 3 months of pregnancy.

**Must Read:
Twin Study Supports that Souls can Plan Lifetimes
Ian Stevenson, MD**

Announcing Dreams-See Spirit Being Involvement in Reincarnation Cases

James Huston | James Leininger Chooses his Future Parents at the Royal Hawaiian

Karen Pigott tells her Mother She Picked her Parents

Felix Fresnel Plans his Next Lifetime, Including Date & Place of Birth, in France

As She is Dying from TB, Poldi Holzmuller Plans to Reincarnate Nearby & Ride in Marie Neurath's Carriage

Jaako Plans his Next Incarnation, Including Date of Birth, as his Wife's Daughter

Margaret Kempthorne | Gladys Deacon: Both Born on January 25

After Dying following Heart Surgery, Hanan Monsour Announces her Reincarnation in a Dream

Jaako Vuorenlehto Correctly Telepathically Predicts the Date of his Reincarnation

Ibleto di Challant | Giuseppie Costa: A Spirit Lover's Clue Leads to a Past Lifetime

Alessandrina Samona Correctly Predicts her Reincarnation with a Twin
Gladys Deacon is Led to her Past Life Portrait by a Flat Tire

Sharada Announces her Reincarnation with a Cobra Bite Dream
Blanche Bautista Appears in a Vision and Predicts her Reincarnation

Turkish Reincarnation Cases Researched by Ian Stevenson, MD

After Dying in a Turkish Plane Crash, Ahmet Delibalta Observes the Recovery of his Body from the Spirit World

Abdulkerim Hadduroglu Dies in a Car Crash in Turkey and from the Spirit World Watches his Wife Deliver a Healthy Child

After Dying from Tetanus in Turkey, Nasir Alev Announces his Reincarnation in a Dream

After Being Murdered, Turkish Farmer Abit Suzulmus Announces his Reincarnation in a Dream

Sehide Suzulmus Observes What Happened after her Death and her Reincarnation is Announced in a Dream

Same Family Reincarnation Cases Researched by Ian Stevenson.

From the Spirit World, Pertti Haikio Prevents an Abortion so He Can Reincarnate as His Sister's Son, Samuel Helander

Alessandrina Samona 1 and 2: When Spirit Descends into a Foetus Bessie Gordon Choses Her Favourite Granddaughter as her Future Mother

After a Motorcycle Crash, Lionel Ennuyer Reincarnates as His Sister's Daughter Angelina Lopes Reincarnates as her Brother, Alfonso

Eeva-Maija Kaartinen Reincarnates in Finland as her Sister, Maria-Lisa

Jaako Vuorenlehto Reincarnates as his Wife's Daughter, Taru Jarvi

After Being Murdered, Kalevi Paasio Reincarnates to Protect his Battered Mother

8. Timing of Rebirth

Ian Stevenson Turkish Reincarnation Cases and European Reincarnation Cases with Split Incarnation

Nasir Alev Dies from Tetanus and Reincarnates on the Same Morning as his Death

Ahmet Delibalta Reincarnates Within a Week after Dying in a Turkish Plane Crash,

Mehmet Cosmen: A Muslim Farmer Drowns and Reincarnates within a Few Days

Abdulkerim Hadduroglu Dies in a Minibus Crash and Reincarnates a Month Later

Poldi Hotzmuller Plans Her Incarnation As Wolfgang's Fetes is Already in the Womb

Eeva-Maija Kaartinen Reincarnates as Her Sister, Maria-Liisa, Who is Already in the Womb.

Ruprecht Schultz is Born Just Before Helmut Kohler's Suicide

9. Renewal of relationships through Reincarnation

Same Family, Proximity & Destiny Reincarnation Cases

Ian Stevenson & Ryerson-Semkiw Reincarnation Cases Demonstrate Renewal of Relationships

In this section, cases are featured in which individuals are reunited through reincarnation. In some cases, this is accomplished by souls reincarnating within the same family, which will be called “ Same Family ” reincarnation cases.

Souls may also reincarnate geographically close to their past life family, which allows a reunion to take place. We will call these “Proximity” reincarnation cases.

In other cases, individuals reincarnate separately, but are eventually brought together by destiny, which we will call “ Destiny ” cases. Please note that all these types of reincarnation cases involve planning of a future lifetime by the soul.

Sisters Reunited through Reincarnation: Alice & Phoebe Cary and
Penney & Paula Peirce

Belle Starr reunites with her children and lost love through reincarnation

Proximity Reincarnation Cases Researched by Ian Stevenson

Hanan Monsour Reincarnates and lovingly sits on her past life husband’s
lap

Daniel Jurdi’s past life family keeps a cot for him

Helmut Kohler reincarnates after committing suicide, and is reunited with his
surviving son, Ludwig

Ahmet Delibalta reincarnates after dying in a Turkish plane crash, and finds
his past life wife

Nasir Alev after dying from tetanus, reincarnates in Turkey 300 Meters from his past life home

Abdulkerim Hadduroglu after a minibus crash following Ramadan, reincarnates and is reunited with his past life family

Abit Suzulmus after being murdered, reincarnates and finds his past life wife

Cevriye Baryi remembers being murdered and is reunited with her past life husband

Felix Fresnel plans his return from the spirit world

Poldi Holzmuller says she will reincarnate as a boy nearby.

A Boy with Sudden Past Life Recall Finds his Wife from a Prior Lifetime

Same Family Reincarnation Cases Researched by Ian Stevenson

Pertti Haikio from the spirit world, prevents an abortion so he can reincarnate as his sister's son, Samuel Helander

Alessandrina Samona 1 and 2: when spirit descends into a Foetus

Bessie Gordon choses her favourite granddaughter as her future mother

Lionel Ennuyer after a motorcycle crash, reincarnates as his sister's daughter

Angelina Lopes reincarnates as her brother, Alfonso

Eeva-Maija Kaartinen reincarnates in Finland as her sister, Maria-Lisa

Jaako Vuorenlehto reincarnates as his wife's daughter, Taru Jarvi

Kalevi Paasio after being murdered, reincarnates to protect his battered mother

10. Rebirth according to merits of previous births

The law of karma says that every time an individual acts, whether his action is on the physical, mental, or psychic level, he creates an effect that will be returned to him either in his current lifetime or in a future lifetime.

Once he has absorbed the effect of his previous action, he is freed from that action; he does not have to experience the results of his good or bad actions indefinitely.

The law further states that every, person, object, and nonphysical form is bound by karma until it achieves liberation from karma.

Until someone is liberated from his past, present and future karma, he must continue to be reborn on earth.

The karma a person amasses in each of his lifetimes determines the circumstances under which he will be born, the major incidents and occurrences that will happen during his lifetime, and the opportunities and obstacles that will help or hinder him as he walks down the pathway of life.

There is an overall karma that binds all things, but when an individual soul enters its first human incarnation, a direct karma begins to be amassed. In an individual's first human incarnation he will perform both good and bad actions.

The law of karma states that for every positive action he performs, a positive action will be returned to him; and for every negative action he performs, a negative action will be returned to him.

But the results of these actions will not necessarily return to an individual in one lifetime. The karmic results of both good and bad actions are usually received over a number of lifetimes.

It will be easier to understand how the law of karma works if we can imagine that when an individual enters his first human incarnation he is given two karmic "bank accounts."

Establish World Peace and Resuscitate Humanity

All of his positive action from that lifetime are recorded in one account and all of his negative ones are recorded in the other.

Each time he performs an action, he receives a deposit in one of his accounts depending on the nature of his action. These karmic “deposits” will be returned to him in the forms of opportunities or obstacles that he will encounter in his present and future lifetimes.

Each human being on earth is constantly creating new karma, and unless he is in his first human incarnation, he is also experiencing the results of his actions from his previous lives.

Freedom from activity is never achieved by abstaining from action. Nobody can become perfect by merely ceasing to act. In fact, nobody can ever rest from his activity even for a second. All are mercilessly forced to act.
- Bhagavad Gita

The law of karma explains that many of the so called injustices of our world are not really unjust but only appear to be so because we do not see that karmic justice is at work.

If, for example, we observe a person who is always harming others and doing wrong things and who seems to be succeeding in spite of his wrong actions, it would indicate that in a previous lifetime he performed good actions and is now reaping the reward for those good actions. But in the future, in this lifetime or in a distant lifetime, he must pay the penalty for the bad karma he is now creating.

If, on the other hand, we see a person who performs only good actions, who is always giving of himself and seeking no reward for his actions, but who constantly experiences problems and difficulties in his life in spite of the fact that he is being good, we must understand that although this person is being good in this lifetime, he has committed some wrong actions in a past lifetime and is now paying the penalty.

Once he has worked through his bad karma and learns not to make the same mistakes again, he will not have to experience his bad karma. If from that point onwards he will create only good karma, in the future he will experience only the positive results of his actions.

According to the law of karma, karma is not only created by a person’s physical actions but also by his mental and psychic activities.

Establish World Peace and Resuscitate Humanity

If someone is constantly projecting negative or harmful thoughts, others will project negative thoughts toward him. This is the karmic result of his thoughts.

If a person hates, he will in turn be hated. But if he has positive thoughts and emotions, positive thoughts and emotions will be returned to him.

If he loves, love will be returned to him. The karma that an individual reaps on the mental plane need not be returned to him in his present lifetime.

Although he may sincerely love others in this life, he may be greeted with hate. But in a future lifetime the love that has been given to other people will be returned to him.

Mental karma does not have to be returned by another individual. It can also be directly returned to the person who created it in his own mental and emotional state of mind.

If an individual projects hates, doubts, and jealousies, his mental karma can return to him in the forms of frustration, despair and depression. But if someone projects love, peace, and joy then his mental karma can be returned to him in the forms of happiness, inspiration and clarity of mind.

Neither the Hindus nor the Buddhists believe in the conception of sin. Instead they believe that God exists in all things, both the good and the bad.

From the Christian point of view, sin is a result of evil. Christians believe that evil is an absolute force that will always remain such.

In the Judeo-Christian tradition, when a person commits a sin he is punished. If his sin remains unabsolved by God, he will be punished eternally.

But the Hindus and Buddhists believe that there is no such thing as evil; there is only Light and less Light. Since God exists in all things, they reason that all things must therefore be good.

According to this view, God exists in different degrees in all things. He exists in both the light of wisdom and the darkness of ignorance.

The purpose of karma is to teach a person to prefer the light of wisdom to the darkness of ignorance, to lead him to perfection by showing him where he has left the path that leads to truth and to encourage him to return to that path.

Another way of looking at the contrasting Eastern and Western points of view is to imagine that there are two different schools in the same town. In one school, children are encouraged to be good. If they are good they are given a reward. But if they fail to be good, they are severely punished or thrown out of school.

In the other school they also encourage the children to be good. But when the children fail to be good, they don't punish them; instead they give them special lessons that will teach them to do the right thing. When they do something positive they are encouraged; they are given a kind of reward.

If they give someone a present, they will get a present in return. When they hurt someone, they get hurt in return.

The hurt that is inflicted on them is not a punishment; it is a means of showing them what the hurt feels like.

Knowing this, they will not hurt anyone again. In this school the children are never thrown out; they keep coming to classes until they become perfect.

Karmic Remembrances

A large percentage of the people who have had remembrances expressed the idea that their actions in past lives affected their succeeding lives. They observed that when they did positive things in a past lifetime, they later reaped the reward for these actions; and when they performed harmful actions, they later had to pay the penalty.

One of the questions people frequently ask regarding the law of karma is: What determines which actions are considered to be good karma, and what actions are bad karma? As we know, in one culture certain activities are accepted as natural, whereas in another they would be viewed as abnormal.

For example, in one country it may be considered immoral to work on a Sunday, but in another country Sunday is treated like any other working day. Therefore, would it be bad or good karma to work on a Sunday?

According to the Buddhist view, it is not the culture that determines what is good or bad karma; it is the nature of the action and the intent of the person who performs that action.

Any action that harms another individual becomes bad karma. But just as our own legal system recognizes the importance of a person's intentions when committing a crime, so too the law of karma appears to make similar allowances.

If a person commits a premeditated murder, his punishment in our legal system is much more severe than if he killed someone in a quarrel or in self-defense. Even though in all three cases one person has killed another, a judge would render three different verdicts and prescribe three different sentences. In the same way the law of karma takes into consideration not only the person's intentions, but also his stage of development. If a child commits a crime we do not punish him so severely as we do an adult who more fully understands the consequences of his action.

In the same sense, the law of karma will not apply the same justice to each individual who commits a particular offense. The more aware a person is of wrong doing, the greater the karmic penalty will be. The chain of actions and reactions that extends from lifetime to lifetime applies not only to actions that help or hurt others but also to actions that a person performs that help or hurt himself.

According to Far Eastern doctrines, although the law of karma is binding for all people, it is possible, through the grace of God, for a person to skip over much of his bad karma. If God observes that an individual is truly sorry he has done wrong and will not repeat his mistake, He can nullify that person's bad karma. Since the purpose of karmic retribution is not to make the individual suffer but to teach him, if he has already learned his lesson it would be pointless for him to be subjected to the same experience again. His situation in this instance is analogous to that of an individual who has committed a crime, has been caught and sent to jail, but is released early because he mended his ways and will no longer commit wrong actions.

Within the past few years the word karma has become a part of our own language. Often in a conversation we hear someone refer to something bad that happened to him as his "karma." When he refers to karma in this way, he is in effect saying that what occurred to him (his karma) was fated and that there was no possible way of avoiding it. But this attitude is not a clear representation of the Far Eastern theory of karma.

According to the Hindu and Buddhist texts, one should never linger over or worry about one's past karma. This only binds him more firmly to his karma. The Hindus feel that even the worst karma can be negated when a person

sincerely tries to lead a higher and better life. All karma can be nullified when an individual sincerely aspires only to Higher Truth.

Edgar Cayce was one of the best-known psychics of the twentieth century. He was one of the first to explore other dimensions of reality of karma. He would go into a hypnotic trance state and describe the past lives of individuals.

The essence of this understanding gained by him can be found in his work entitled 'Scars of the Soul'. In 'Born Again and Again' Cayce deals with topics such as deep-seated fears, physical ailments, mental blocks, vocational talents, innate urges and abilities, marriage difficulties, child training, etc. These were examined in the light of what Cayce called the "karmic patterns" resulting from previous incarnations that an individual has had on the earth plane.

Edgar Cayce brought about an increased awareness of past lives by channeling the past life information of people. Closely akin to the theory of karma, Edgar Cayce's research work discovers this fact in the light of karma and reincarnation, offering compelling but convincing proof that every soul has been ordained not to live once but many times. He has given a large number of the so-called life reading of people (about 2500) as manifested during their previous existence.

Now follow, for purposes of illustration, a few examples that Edgar Cayce narrated by way of past lives :

1. Here is a typical case of a Bank Manager. By temperament and training he was a great lover of sports. During the present life he played basketball regularly. Even on Sundays he never found himself in a mood to go to Church. Well, this was considered a heresy. Hence he was socially ostracised by the traditionalists. It was in this context that the Bank Manager approached Edgar Cayce for consultation. Now came up all facts related to his previous lives: This Bank Manager, in his first birth, was a great philanthropist. During his second birth, he grew himself famous as an excellent sports-man in Rome. In his third life he lived prosperously as a merchant in Persia. Coming to his fourth existence, he happened to be the treacherer in Egypt. Now was his fifth birth as an extraordinary player of basketball. The accumulated trends and tendencies anti-traits of all the five lives had combined so well, and as a natural corollary he would rather forgo church prayer than a game of basket ball. Besides this, because of earlier virtues, he loved people, helped the poor and granted loans to the needy ones as Bank Manager.

2. Quite an interesting case of a boy of 11 years of age who was given to urinate in the bed while asleep! All treatment proved in vain. As a last resort the boy's parents approached Edgar Cayce for consultation. In his trance he could see that this boy had been born a Puritan in his previous life. And besides, he was a Minister to the King of France. Nothing was so dear to him as torture inflicted on criminals, and he also loved the sight of drowning those criminals alive. The greater their suffering, the merrier he ever turned. It was because of this wicked act and evil thought that he was urinating in the bed while asleep. Then he suggested to the parents a suitable remedy by way of psychological suggestion. He told them to whisper in the boy's ears, while in bed, that he was a refined being, very human in his love of fellow people. And further that he was extremely sorry for his past cruelty to people, and so on by way of repentance. Needless to say that the parents paid heed to his advice and in just a few days the boy got himself completely relieved of his agony.

3. Another beautiful lady ! But hopelessly fat ! She could not even move about comfortably. Often she thought to herself that her size was quite repugnant not only in the eyes of other people but in her esteem also. This brought her great misery. Now she approached Edgar Cayce for consultation. In his vision Cayce could see how this lady, in the earlier two births was an ace athlete, ever joyous of her getting laurels. Whenever others lagged behind she made fun of them ; and in particular she was highly sarcastic of those who were fat. There was no end to her jollity whenever such people were in sight ; and she always looked down upon them. Edgar Cayce pointed out how during the present life this lady had to suffer all that agony of ridicule, others suffered, being a fat lady herself now. He told her that she was paying the penalty very dearly during the present life.

'Past life' can be used as an excuse for many other things. For example, one can always justify the caste system under the excuse that the 'lower' castes are born so as to atone for the sins of their previous births. Those who enjoy all the best things of life at the cost of others can always have the excuse that this is due to the good deeds performed in their past life. It could also keep the exploited from protesting, under the reassurance that their exploiters will be punished in their next life for what they are doing now! Though it is difficult for us to understand why we should be punished or rewarded for having done something in a past existence that we are not even aware of, one could explain that that awareness could be brought by the right combinations of suggestions. And where do these come from? Naturally from the past life regression therapist or from some holy scripture which is unquestionable! So, here we have the

judge, jury and the prosecutor all rolled into one and whatever they say will be irrefutable.

I am well aware of how scientific theories come and go and how these theories are accepted by many members of the general public as fact - mostly because that is how educational systems and the media tends to portray them. Science actually knows very little about the nature of the Universe; there is much to learn - a lot is Unknown.

There are so-called 'skeptics' who pretend to be scientific in their dismissal of PLR as bogus. Their idea of the scientific method is to decide what they want the Universe to be like and then decree that anything that contradicts their belief is un-scientific and therefore bogus. Rather like the people who condemned Galileo for saying that, with his telescope, he could see moons orbiting Jupiter, when it was known that the Earth was the centre of the Universe. Or those people that maintained that the world was flat and you would sail over the edge if you went too far from land. Closing one's mind to evidence that contradicts a belief system is not being scientific, it is just being ignorant.

In any case, science is not restricted to proven facts. It is mostly based on theories, which hold until someone manages to disprove them. For example: The Theory of Evolution by Natural Selection, The Theory of Relativity, The Big Bang Theory. The general public may regard the above as fact but they are only theory.

Scientists have not proved Darwin's theories. They have not proved relativity or the Big Bang. They have not proved that reincarnation does not happen. Scientists like to guess about things that cannot be proven one way or the other. It's either that or throw up their hands and say they don't have a clue, and people would turn to religion...

Science actually knows very little about the nature of the Universe and our place in it.

That's fair enough, it's a big Universe. But, we don't have to wait for a guy in a white lab coat to rubber stamp reincarnation before we can consider that it may be valid. In order to scientifically prove that some people had immortal souls I daresay scientists would have to dissect a soul and preserve it in a glass jar. I'd sooner scientists steered well clear of this subject. Science and morality don't sit well together.

So, I think we can keep an open mind on the possibility of reincarnation, and not worry about whether it's scientifically possible. In any case, science is often proven wrong when it decrees what is possible eg. bees can't fly, bacterium can't survive at extreme temperatures, life cannot exist deep in the ocean.

These episodes of rebirth, along with the hoopla surrounding them, and the claims of the whole thing being 'scientific', require that discussion be had on many specific issues are connected to them, both ethical and scientific. If we take up the biological questions what passes from one to another during reincarnation pops up. One has to query as to whether it is a molecule, an atom or a cell that travels from one to the other during this process. Or is it something sub atomic, like rays or particles? How is it that only some people reincarnate and not all? If reincarnation is only for humans then what can explain the huge population growth? If it is claimed that the reincarnation is across species then at what stage does the capacity to be so arise? Do bacteria and viruses also reincarnate?

CHAPTER XV :

Existence of Soul and Survival of Soul

(1) Introduction

The idea of life after death has captivated human beings from the beginning of their history when the most primitive forms of spirituality came into existence. Questions of the soul, heaven, a light at the end of the tunnel, God, and our purpose on earth have never lessened in abundance. Tens of major and minor religions have attempted to answer these questions to provide for an explanation for the world's mechanics and a meaning of humanity's placement in the world.

Each has produced its own interpretation as to what will occur when our eyes close for the final time. And while none of these beliefs have been universally proven or shared, each has managed to acquire its own followers of believers. Today, after the Scientific Revolution and the rationality to which it has given birth, many are uncertain as to which "Universal Truth" holds the true set of rules governing the workings of the universe.

Several religions have been denounced, especially the major ones (Christianity, Islam, etc.), for being monopolies on people's minds and guiding them down a narrow tunnel-vision path. Therefore, with the great variety of voices and the presence of doubt linked to anything spiritual, it is difficult to form any assumption about what lies beyond the borders of life.

An Answer After All ?

There are a series of fascinating occurrences which may finally provide an explanation to the most popular question in human history. This phenomenon revolves around the idea that human beings will live or have lived other lives after dying. Reincarnation or being incarnated into another body, is central to the religions of Hinduism and Buddhism, but is a part of a number of other belief systems as well. Some think that there are references to reincarnation

in Christianity, although the majority of Christians do not agree. But the evidence does not come from religious sources; ordinary people and events serve as possible examples.

Persons gifted with psychic ability are given to visions as well as auditions. While these go into trance experiences, reports are made available as to the dead speaking through the lips of the ones in a trance, claiming to have lived previously in the midst of the loved ones. Of late, there has been increased interest in the theory of reincarnation; and research too has gone far deeper to establish enough evidence in favor of life after death. Amongst scientific circles, to mention in particular, mind-to-mind communication has not only gained the status of a scientific possibility but common occurrence.

Those who have left this world leave behind a big lot of their desires and longings. In order to gratify those long-cherished things, they return to this world life after life - and this assumption is not a whim or a fantasy but a certainty since soul is imperishable, otherwise the law of creation remains forever a riddle beyond the reach of mankind.

In sum, this approach to the survival of the soul also presumes that those who “die” retain not only their affection, consanguinity as well as their interests in the loved ones and friends still on earth.

(2) A Variety of Evidence in favor of Survival of Soul

Of late, a wide variety of data has been available in favor of survival of human personality. The ‘prima facie’ evidences of survival which psychical research has delved deep are no doubt startling but sound true enough on verification. These occurrences usually take the form of the following.

1. Haunting situations and apparitions of the dead
2. Information emanating directly or indirectly from some person whose physical existence came to an end long ago but the mind or personality still roaming about
3. out-of-body experience
4. Communications as received through mediums and sensitives
5. Electronic Communication through the dead.

Let us consider each one of these aspects for a detailed study, and exploration of the possibilities of survival as follows :

1. Haunting situations and apparitions of the dead

There are certain time-honored beliefs. The spirit of the dead survives after the death of physical existence is one such. People believe in that kind of thing and it has been prevalent through the ages and in all the countries. How it exists, and in what manner it makes itself known to others can be as varied as movement of articles, such as things fallen off tables, light bulbs drops from their fixtures, stones fly through window and taps are left running, production of strange noises and unusual sounds at odd times, like meaningless knocking at door at night and so on. Such a thing goes by the name 'poltergeist'.

There are hundreds and thousands of such stories currently everywhere. As if these are not orally enough, some writers take to the delineation of these characters in the form of devils and uncanny spirits. Perhaps there is some belief that such things exist. People die variously and in divergent circumstances. Some die natural deaths and some die prematurely young or because of the conspiracy of circumstances which sound unexpected and untimely, or unnatural and unbelievable. When persons die on account of extreme agony or because of torture or violence, it is believed that the spirit of the dead will wreak vengeance upon the evil doer or mischief monger. Here are a few examples to highlight the above statements:

(A) A case of haunting

Once an English army officer happened to fall in love with a Canadian young lady. But he was not serious about any matrimony. The natural thing took place. This gullible but highly devoted woman was enticed as well as seduced. After sometime she was abandoned. This cut her soul to bits. All expectations of marriage were shattered and the young army officer quietly disappeared from the scene. Unfortunately the young lady took the matter so seriously that she died ultimately in despair. But her spirit would not leave the army officer in peace. It haunted him wherever he went. Especially, the spirit would constantly knock on the door or on the windows where he slept. The lights he put on during the nights were soon to be extinguished; once or twice he kept birds in a cage - and to his utter dismay they were discovered to be dead there. All this made his life a real hell on earth. A dog reared at the room was sure to leave the place sooner or later. It would never return to the room. The spirit of the dead woman haunted him so much that he was finally haunted down by it; and later chose to leave the army once for all.

(Reference : Footfalls on the boundary of another world)

(B) A case of apparition of the dead

Spirits of the dead appear as weird creatures or as phantoms of a supernatural world. Arthur Hill furnishes an account offered by Driessen. After putting out the candle, he heard the footsteps in the next room. This caused him bewilderment. To make sure he struck a match and much to his consternation saw his father-in-law, who had died about, nine days ago, in the form of a phantom. Evidently both the father-in-law and the son-in-law were not on good terms for long and that was how the spirit had paid a visit to ask for excuse from his son-in-law. However, the son-in-law mustered enough courage to utter these words: "Who do you want here?" To which the phantom promptly replied, "I have acted wrongly against you. Forgive me. I do not feel at ease without your forgiveness." Saying these words the spirit pointed towards the ceiling with his left hand. Then Driessen answered calm of mind and slowly, "God is my witness that I have never had anything against you." Then the figure of phantom bowed and vanished!

(Reference: Accounts from Physical Research)

(C) Raps and Displacement of objects

The Society for Psychical Research records several instances of the spirits. Barret declares that he has seen how the table lifted itself off the ground repeatedly. Sir W. Crookes describes in his book "Spiritualism" how he witnessed on five different occasions that a dining table rose above the ground about a foot and a half where trickery was well-nigh impossible.

It is said that some mediums are capable of producing sounds (raps) at their will and pleasure. A good deal of psychical research has testified to this possibility. A report says that a boy of 15 was sent to Durville for examination when violent knockings suggested clearly a code language - one rap for 'yes' two for 'no'.

Note: Interested readers will find many cases of apparition and spirit communication in the following works, namely:

- 1) Human personality and its survival of bodily death by F.W.H. Myers,
- 2) The personality of Man by G.N.M. Tyrrell.
- 3) Science and future life by James H. Hyslop
- 4) Life-beyond, monthly journal published by H.L. Hingorani Pune, India

2. Information emanating directly or indirectly from some person whose physical existence came to an end long ago but the mind or personality still roaming about

Let us here pay attention to True Ghost Stories as found in Cheiro:

It is about the Gem in the Crown of Prussia. This gem had reached there after a French soldier had stolen it from the golden statue of Buddha in a monastery in Ceylon. An aged priest who had been the custodian of this gem for several years cursed the one who stole it. Suddenly he was killed by the soldier. However, the spell of the curse worked for centuries. Wherever the gem went, it brought about nothing but destruction. During the course of time, this Gem reached Dennur, the Sultan of Turkey. But tragically enough, his wife killed him for it; and then the Gem went to the next Caliph. And when this Caliph was defeated in a battle, it traversed across the continent, reached Tibet, created all pandemonium there and came down to India causing havoc, besides multiplying many blood feuds. Later on, it happened to reach Amsterdam where it was sold to a Jew. When this came to the knowledge of Fredrick the Great, he hanged the Jew; but the possession of the Gem meant only doom to Fredrick.

There is yet another equally ominous incident of a Mummy of Egypt, which carried with it an ignominable curse, the occurrence of which runs as follows: Once Douglas Murray happened to visit Egypt. There he was fascinated by the Mummy. He could not resist the temptation of taking it with him in spite of the vehement warnings by his dear friends. But soon after this episode, the possessor was met with an accident when he lost his right hand - actually it was an explosion of a gun. Further as he was travelling back home, he lost two trunks which contained many invaluable things. Now in turn a woman of some known literary standing was rather curious to possess the Mummy. As she did so, and returned home she found to her great horror that her mother had fallen off the staircase and died on the spot. Further she was gifted by her lover, which act of betrayal cut her to the quick. Then her dear pet dog turned mad. As if to heighten the calamity, she lay in bed seriously ill. Now she was very much terrorized by the omen as to what the Mummy contained in the chain of events, and therefore hastened to return the Mummy to the person from whom she had received. Of course, the previous owner carefully transferred the Mummy to the British Museum in London. At the Museum, an artist attracted by

the beauty of the Mummy, attempted to draw the sketches four times. Every time, it may sound mysterious, he was met with an accident. This was too much even for the authorities; and that was how this Mummy was put in the cellar, ever permanently shelved there.

Some of these incidents may appear to be weird and incredible. But in the face of facts, they cannot be dismissed as false. All this has happened because of the mysterious invisible forces, generated from human beings, which would work for a long time.

3. Out-of-body experiences- (OBEs)

Are out-of-body experiences true or are they simply a trick of the mind? Throughout all cultures individuals have experienced the strangeness of the OBE. These are so widespread, science has taken an interest in the topic and has done some studies on it. Is there any proof the out-of-body experience is an objective reality? That consciousness can actually exist outside the physical body? The many out-of-body stories contain powerful evidence, except these stories are not subject to the scientific method and thus can't be replicated through experimentation

Out-of-body experiences project themselves in vivid forms to those involved in religious and spiritual way of living, as also those given to deep meditation, induced, or at-will OBEs.

Actually it is a case of detachment of the mind from the body and the person undergoes undreamt of things, as though standing and witnessing the whole phenomenon as a spectator at a distance. The person no doubt notices that he still has a body but one made of a different mould from the physical body he has left behind. However, these out-of-the-body experiences vary considerably in quality and dimension depending upon the nature of the religious and spiritual development.

An example of such a story told by his son

An example of such a story was my father's own out-of-body experience he had as a child. In 1943 my father was 12 years old. His family was living in Europe during World War II. During these difficult times my grandfather's family, as war refugees, ended up moving to a small village. Soon after they moved to this village my father got ill with the mumps and came down with a

high fever. During his high fever he lost consciousness for hours. Worried about their son, my grandparents called a doctor from another village for help.

During his unconsciousness, my young father had an out-of-body experience. He recalls hovering over his body. He saw his parents and a doctor he never saw before. They were putting wet towels on him trying to lower his fever. He said he watched from overhead without any real thought to what was happening; he was just an observer.

Next, his awareness rose much higher. Suddenly he was high above the village. He was looking down as if he had an aerial view of the town. He saw the entire village, all the streets and houses in detail. What was odd was this happened at night, and the village did not have streetlights. I asked dad how did he see anything if it was dark. Dad said that was very peculiar. He saw everything even in the dark.

This is an interesting detail. What does that say about the OBE? The participant does not view with world with the physical senses. The disembodied consciousness can seemingly see in the dark, so perhaps it is viewing events with some “astral sight”. It does not need light striking the optic nerves.

How long did this OBE last? Dad said he did not know. He recalls awakening and was back in his body, but barely able to think straight. He drifted in and out of consciousness, but by the morning his fever broke. Later the child began to recall the experience, and wondered about it. As a child my dad liked to draw pictures. The child decided to draw a map of the town from what he remembered of his aerial view.

My young father never saw a map of this small village, and no maps seemed to have existed. These old villages did not have straight, logical streets but curving streets and confusing ways. Being curious about his experience, my young father decided to follow his hand drawn map and see if it was accurate or not. To his amazement, he discovered his map was! He found places on his map that he was did not know about but saw from “above”. What he was able to recall from his overhead view of the village was real. He really wondered about this, but World War II was going on and soon they were on the move again.

A child had the curiosity to document what he saw during an out-of-body experience, and discovered it was accurate. This suggests that the out-of-body experience is literally true. Thousands of such out-of-body experiences are reported throughout the world.

Perhaps science will one day be able to recreate the actual event and study it for real. If one day we have evidence of the reality of the OBE, it will change what we understand about the universe and its laws of nature.

4. Communications as received through mediums and sensitives

Modern spiritualism seems to be an interesting branch of investigation, which in turn has opened up quite a few possibilities for those who are inspired, earnest and methodical wherein they could communicate with departed friends and relatives. Even sceptics and agnostics are now seriously rethinking about this phenomenon and have greatly wondered how there seems to be some truth in all this types of discovery, especially the truth about after life through the genuine communications of the disembodied spirits. Now the matter has been begun to be understood rather differently in that they have learnt that the death of the body is not the end. On the contrary, it is the threshold of that wonderland where the spirits of dead continue to exist and enjoy new experiences.

Spiritualists vouch for the fact that modern spiritualism provides the window to the world of the dead friends and relatives who are ever anxious to communicate with the living that they are comfortable after death and are ready to help the living ones on the right path as also protect them from perils and dangers, mishaps and misfortunes. What the spiritualists try to say is that the communication is possible with the dead by the process of developing mediumistic conditions.

Impressions from the supra - mundane world are passed on partially to the living ones, is one notable belief of the spiritualists, or it could be messages too in a strange fashion lying outside the realm of normal understanding. Perhaps it is during this conscious impressionable mediumship that one could speak or write about things which seem to be extraordinary. Persons who come under this category are called inspirational speakers and writers. Sometimes there are some persons who establish mediumship without being at any time ever conscious of it. There is still another category wherein the spiritualists become partially unconscious of their

existence and surroundings at the time of their speech or writing. Partial control of the muscles and the nerve center's lead to a variety of medium ship: They are,

1. planchette writing 2. ouija Board 3. clairvoyance 4. Clairaudience 5. automatic writing - typical examples of some of the different phenomena of muscular and neurotic medium ship.

Persons possessing 'Medium' powers employ a type of experiment, touching with their fingers a small cup put on a wooden board; and the board is designed so as to cover the letters of the English Alphabet from A to Z. The cup moves supplying answers to many of the questions asked. Anyone touching the cup will be bewildered about the nature of the movement of the cup. All replies depend largely on 'experiences'.

For example, a dead child speaks as if it were a dead child. Or when a dead person speaks he could be one's great grandfather, the voice stems as though coming out of a deep cavern, steady and slow, ripe and remote. In this method - a question is asked to a dead relatives or a dead friend. Before calling the name of that person along with other details about place, must also be furnished If the spirit is around there communication is established.

For instance, spirits have prayer time, moments of rest and relaxation and so on. At such intervals they desire not to be disturbed. That is why the cup stops suddenly and could not get the signal clearly. When summoned they could communicate with the living ones. It is the spirit that controls the muscles of the arms. The optic nerves and the retina are controlled so that the images as presented by the spirits reach the consciousness. So is the case of audition when auditory nerves are controlled by the spirit. Then mediums can hear all such sounds. that their 'controlers' desire them to hear. Similarly, partial control can be made over the sensory organs. Strangely. while some are conscious, others take place quite unconsciously.

(Reference : "Life beyond Death" by Swami Abhedananda, Ramakrishna Vedanta Math Calcutta 1971)

Swami Abhedananda cites a number of instances to substantiate this point of view. Of all of them Edgar Cayce has been considered to be one of best sensitive. Here is a case of communication received through dreams and a medium by Alexandrina Samona.

Alexandrine Samona, a five-year old daughter of Dr. and Mrs. Carmelo Samona of Palermo Sicily died of meningitis on March 15, 1960. This

caused great grief to the parents. Just after three days, Mrs. Samona had a dream wherein the dead child appeared assuring her with a gesture that she would be reborn again in the family: “Mother, do not cry any more. I have not left you for good. I shall come again.” The same dream recurred after three days in séances through a medium to the communicators. They announced the forthcoming birth of twins. Strangely though, in about a year she gave birth to twin-girls and one of the babies bore an extraordinary resemblance to Alexandrina, the dead child. There was such a striking resemblance, likes and dislikes, as the child started growing up. They named her Alexandrine II. Some of the features or virtues common to both of them both, physical and functional could be listed here.

- (a) Similarities of physical appearance and size
- (b) left- handedness
- (c) Slight facial asymmetry
- (d) Hyperemia of the left eye
- (e) Slight seborrhea of the right ear
- (f) Indifference to toys and dolls
- (g) Meticulous tidiness of hands and legs
- (h) Resentment to cheese and not touching soup if it has the least taste of cheese
- (i) Pulling out the stockings from the drawers in the bed room and to play, and so on

There was such perfect identification between the dead Alexandrine I and the new-born Alexandrine II. All this was not a chance coincidence! Every bit of it tallied so perfectly well that it was impossible to discredit any aspect. It was not a question of verification of certain details but the striking parallel that went along with them for such an identification.

There are certain other points of reference that deserve to be highlighted. For example both Alexandrines shared a few characteristic traits of behavior, as could be listed here:

- (a) Both of them enjoyed altering people’s names for sheer playfulness and fun
- (b) When Alexandrine II was eight, her parents asked her to go with them to Monreale. On seeing this she declared that she had seen it earlier. (In fact, that was the first visit that the parents had planned after her birth.) She declared with such confidence that she had already seen that place. Vividly she recalled a great Church with a huge statue of a man whose arms were thrown open. Above all she remembered how there was a lady

who had horns, besides some priests being present there, wearing blue robes, with red ornamentation. The episode had taken place long ago when Alexandrine I was alive. At that time they were accompanied by a lady suffering from disfiguring excrescences (a lady with horns) and they had come across the priests with the said ornamentation.

(Reference: G. Delanne, Documents pour Servir a l'Etude de la Reincarnation Editions de la B.P.S. paris 1924)

Psychophysiological Studies of Altered States of Consciousness and Psi

The term "psi" as used here denotes various kinds of anomalous interactions, not presently explainable in conventional scientific terms, between human individuals and their environments. Our ongoing research in this area emphasizes the intensive study of individuals who have been carefully selected for possession of various extra-ordinary psychological skills, including in particular advanced meditators, those who can voluntarily control their Out-of-Body experiences, trance mediums, and gifted psi subjects who demonstrate such phenomena as accurate remote viewing and the ability to voluntarily effect observable changes in the physical environment via mental processes.

Under the direction of Dr. Edward Kelly (psychologist & neuroscientist) and Dr. Ross Dunseath (electrical engineer), DOPS has established a state-of-the-art EEG research facility. This facility, known as **The Ray Westphal Neuroimaging Laboratory**, includes an electromagnetically and acoustically shielded chamber, a high-quality commercial EEG data-acquisition system, and extensive software resources for analysis and modeling of multichannel physiological data. These new resources available to DOPS will enable us to resume, at higher intensity, a multifaceted program of research on ASCs and psi that was originally conceived and partially implemented through the Department of Electrical Engineering at Duke University in North Carolina.

5. Electronic communication through the dead

What follows here may sound not only fantastic but weird, incredibly hard to give any credence to it. But it will be unwise to dismiss a possibility in the face of factual situations. Naturally those Who are acquainted with things of this frequency just say, "why don't you see and hear?" These are not concocted reports but faithfully recorded cassettes to put facts on a sound footing so that the sceptical ones might as well examine whether such a phenomenon could exist. Then what is this all about ?

Mr. George W. Meek, President and Director of Research, Meta science Foundation Inc. Franklin, USA has conducted a few experiments to carry out this idea into action. He has shown how communication with the dead is possible by employing certain electronic devices. An equipment has been developed to achieve this by “Electro-magnetic-etheric system approach to communicate with other levels of human consciousness”.

A highly sophisticated gadget of high frequency was used for the purpose through which Mr. William O’ Neill was able to carry on conversation on quite a few occasions with Dr. G. J. Mueller, an eminent physicist of Cornell University. Although this physicist had been dead 15 years ago, this instrument could record his instructions to the fellow scientists as he might offer them as on that day. What is remarkable is the suggestion made about the mechanism of perfecting the gadget ! Mr. George W. Meek has preserved all this material recorded conducted under controlled laboratory conditions.

(Reference: Mr. George. W Meek, “After we die, what then?” Met science Foundation Inc, U.S.A.)

CHAPTER XVI:

Near Death Experiences

**Consistent Near-Death Experiences would also be
The greatest scientific discovery of all time.**

(1) Near - death experiences

Near-death experiences are experiences that occur during surgery or serious ill person who ultimately recovers.

Near-death experiences offer compelling evidence of soul, life after physical body death. Patients in operating rooms, who are temporarily “brain dead”, provide accurate information, about operation procedures and conversation in the operating room during the operation.

(2) Deathbed Visions

Deathbed visions are those visions or other experiences that a dying person may have in the minutes, hours, or days before his or her death.

Family members or hospital personnel may report that a dying person, previously weak or even comatose, suddenly revived, sat up, stared at a corner of the room and called out the name of a deceased loved one.

In other instances dying persons have described seeing or hearing other persons not physically present (and usually deceased), or other beings, at their bedside. In rare cases, a bystander has had such a vision, either alone or simultaneously with the dying person.

There has been very little systematic research on this phenomenon, but conversations with hospital nurses and other persons suggest to us that such deathbed visions may be more common than we now recognize.

Furthermore, the little research that has been done suggests that such visions may not be related to the hallucinations due to drugs, fever, and certain illnesses can produce.

(3) To Hell and Back

(1) Kenchamma

Kenchamma, 28, was quite happy when four female agents of the dead who were carrying her off to another world were stopped by an unknown man, who advised them to take her back because she was the mother of young children.

“ Why are you carrying her? ” he apparently demanded of the women who had picked her up after she bled profusely for four hours following a spontaneous abortion. The man then touched her on the knee with a hot rod and pushed her back to earth.

(2) Chhajju Bania

“ Don’t send me back, just give me some work to do right here,” cried Chhajju Bania, 34, crouching before Yamaraj, the god of death who sported a flowing white beard and sat on a high chair.

He looked around and saw a little old lady, apparently a clerk, wielding a pen; several clerks leafed through books.

“ You have brought the wrong Chhajju,” said a clerk. “ Push him back and bring the right one.” So a reluctant Chhajju Bania was returned to his delighted family in Uttar Pradesh.

(3) Muttakka

Muttakka of Karnataka, for example, cannot recollect exactly how she came back from the other world, but knows she was sent back by a 'fat man' who looked at her 'papers,' and said, "Why have you brought her? She has not yet completed her time (on earth!)."

(4) Gowramma

"I was taken by messengers in a jeep to Yamapatna," says Gowramma, who fell unconscious for no particular reason when she was about 22. "Yamaraj looked into his list of names in a book and said: "Send her back. She has still not completed her time."

Gowramma reports that she saw her own body lying motionless. People sometimes report having seen their own lifeless bodies from outside. This is known as an out of body experience.

(5) Mangal Singh

Mangal Singh even developed a boil on his left arm, which he claimed happened when a man from another realm touched him.

"I was lying down on a cot when two people came, lifted me up and took me along," he told Pasricha. "We came to a gate, beyond which there was grass and the ground seemed to be sloping. A man there reprimanded the men who had brought me: "Why have you brought the wrong person?" He picked up a lathi with which he intended to beat the two men, who promptly ran away.

Then the senior man said, 'You go back.'

"Suddenly I saw two big pots of boiling water, although there was no fire, no firewood, and no fireplace. Then, the man pushed me with his hand and said, "You'd better hurry up and go back." When he touched me, I suddenly became aware of how hot his hand was. Then I realised why the pots were boiling. The heat was coming from his hands! When I regained consciousness, I had a severe burning sensation in my left arm." Mangal still had a mark on his left arm that he claims was a result of the burning.

These are some of the near-death experiences studied by Dr. Satwant Pasricha, additional professor of clinical psychology at the National Institute of Mental Health and Neurosciences in Bangalore. Dr. Pasricha hopes to chart this twilight zone dividing the living from the dead. And she gets material from those who walked the line and came back.

Many of those who almost died of cardiac arrest, shock, coma, surgery or accidents have reported strange other-world experiences that were fleeting but clear. Dr. Pasricha, the first and only Indian researcher to have been studying this phenomenon, recorded these cases in the course of her investigation of reincarnation, an area of research that she is now famous.

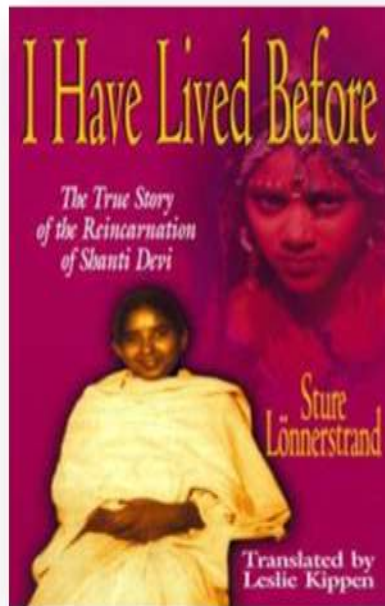
Almost every person she interviewed here said she had met either Yamaraj or his emissaries. And those who had such experiences usually show a marked reduction in their fear of death and gained belief in life after death. But are NDEs fact or figments of the imagination? Dr. Pasricha draws no hard conclusions.

Although many reports of such cases have been published, she says these are derived mainly from hospital attendants, self-selected volunteers and other

non-random samples. Little is known of the actual prevalence of such experiences in the general population.

I Have Lived Before Shanthi Devi

Dr. K.S. Rawat has in a more general context given me permission to quote from an unpublished manuscript of his about similarities between Pre-Birth Memories and Near Death Experiences.



K.S. Rawat writes about this case: “Shanti Devi was born in a middle class family of Delhi on 11th December 1926. She was just like any other ordinary girl, except that till the age of four she did not speak much. But, since four, when she started speaking, she ceased to be an ordinary girl. She changed and changed forever. She started talking about her ‘husband’ and ‘children’. She would repeatedly describe her home and her husband’s shop at Mathura. She said was a Chouban of Mathura and her name was Lugdi Devi. She would talk of the food and dress in the former life.

For five years her parents tried to distract her mind but they could not. At last a sympathetic grand uncle came to her aid. He asked her to give him the name and address of her husband at Mathura.”

Thus it was possible to verify most of her statements.

The case is among the strongest evidence for reincarnation. It was studied by many scholars and skeptics, most of which seem convinced that there is no normal explanation of her memories.

Apart from her vivid memories of her previous lives, Shanti also possessed some prebirth memories. These are the main details.

“Mr. Nahata interrogated Shanti Devi on 22nd February 1936. The relevant portions (translated from Hindi) are as follows:

Q. Tell us, what did you experience at the time of death?

A. Smoke. Three men wearing yellow clothes. I went with them till the third plane. To the fourth plane, I went alone.

Q. What did you see there?

A. There were saints at all three places.

Q. What did you see at the fourth place?

A. Krishnaji was sitting on a throne.

Q. What else was there?

A. In front, there was a saint.

Q. Did he have any beard or long plaits of hair?

A. He had a white beard. There were many saints.

Q. What else was there?

A. Krisnaji had a paper in his hand and was reading from it.

Q. What was he reading?

A. I don't know about other things, but I know he read out House number 565. (The number of the house which Shanti Devi is residing these days is 565)

Q. What happened then?

A. I returned to a black cell.

Q. Were those three persons with you while returning?

A. No.

Q. What was there on your way?

A. Staircases of gold and silver.

Q. Did you remain hungry in the dark cell?

A. No, I didn't feel hunger or thirst.”

There was a hypnotic test, conducted on April 13th 1936 by Mr. Jagadish Mitra which confirmed some of the items maintained above.

“Mr. Sushil Bose interrogated Shanti Devi on 25th and 26th July 1936. His monograph, entitled “A case of reincarnation”, was published in 1952 in English. Mr. Sushil Bose does not mention the language in which the interview was originally taken”

“The relevant portions from his monograph are as follows:

Q. Do you remember how you felt at the time of death?

A. Yes, just before death I felt a profound darkness and after death I saw a dazzling light. Then and there I knew I had come out of my body in a vaporous form and that I was moving upwards....

I saw that four men in saffron robes had come to me... all the four seemed to be in their teens and their appearance and dress were very bright. They put me in a cup and carried me... It was about nine or ten inches broad and rectangular in shape.

Q. What did you see as they carried you up?

A. After going up for sometime I saw a very beautiful garden, the like of which I have never seen in this world. It is beyond description. And I saw a river also.

Q. Did you not ask them anything about the river?

A. When asked they said that those who aspired for higher life sincerely, but who had committed fleshly wrong in this life, were dipped in the river before moving any higher... Arriving on the fourth plane I saw that there are still more saints, brighter in appearance than those on the third plane. And in the midst of them, seated on a huge dazzling throne was Lord Krishna. He was showing each person a record of his activities on earth, good or bad, and accordingly what would be his condition in the future.

Q. What happened then?

A. Then those persons who carried me, took me to a place like a staircase where it was very bright. I was seated there.

Q. Is there anything like darkness or light there?

A. No, nothing like light or darkness. It was all full of light. It was very soothing. Something like the light of a full moon. It was all day and night; very mild, and soothing and enlivening light.

Q. Did you have a sense of time? Can you say how long you stayed there?

A. No, I can't say how long I remained there. I had no feeling of time.

Q. Did you feel there was a higher plane above the one where you were?

A. Yes, I observed and felt that there was a higher plane but I can't say anything about it...

On the fourth plane, near the throne of Krishna, I saw someone with a long beard.

Q. What happened finally?

A. After remaining on the staircase for a long time, I was taken to dark room, from all sides of which a very bad smell was coming out. I was made to lie down in a clean place there.

Q. Did you feel any pain at the time of death?

A. I did not feel any pain, I simply passed into a state of unconsciousness, and at that very moment I saw a very brilliant light.”

Dr. K.S. Rawat, along with Dr. Ian Stevenson and Dr. Satwant Pasricha, interrogated Shanti Devi at her residence in Delhi on 3rd February, 1986. The interview was in English. The relevant portions are as follows:

“ Shanti Devi: Before my death, I saw a dazzling light... very dazzling. Four persons, very handsome boys, with large yellow garments. They came with a square shaped vessel and a sort of roomal (handkerchief) or whatever you call it. All of a sudden light came out from the body that I was. Then they put this light into the vessel and took me up, up, and up... I saw a very extraordinary and very good light, dazzling. First plane, second plane and third plane. I saw Lord Krishna sitting on a golden seat -Singhasan. At his feet people (were) calling names. Then he called my name also and told me, “This is your last Birth”.... Then again these four persons came and put me in the vessel. Then they descended me a very bright staircase and then I came in a cell, a dark cell.”

Later, on 30th October, 1987, when Dr. Rawat again interviewed Shanti Devi (this time, alone), she mentioned something about a river and the appearances of the souls present on the fourth plane, in addition to the various details she had given previously. This interview was recorded on video cassette:

“Shanti Devi. They took me up. There was a river. It was quite clean and pure like milk.

(About the appearance of the soul she said:)

“They were like flames in lamps”.”

This is a case studied by Dr. K.S. Rawat (ksrawat@vsnl.com)

(4) International Association for Near-Death Studies

Dr. Raymond Moody, a psychiatrist and founding member of the International Association for Near-Death Studies, recorded and compared the experiences of 150 persons who died, or almost dead, and then recovered. He outlined nine elements, that generally occur, during near death experiences:

(1) Hearing a strange sound: A buzzing, or ringing noise.

(2) Peace and painlessness: As soon as they leave the body the pain vanishes and they experience peace.

(3) Out-of-body experience: The sensation of rising up and floating above their own body while it [the body] is surrounded by a medical team, and watching it down below, while feeling comfortable. They experience the feeling of being in a spiritual body that appears to be a sort of living energy field.

(4) The tunnel experience: The next experience is that of being drawn into darkness through a tunnel, at an extremely high speed, until reaching a realm of radiant golden-white light.

(5) Rising rapidly into the heavens: Instead of a tunnel, some people report rising suddenly into the heavens and seeing the earth and the celestial sphere as they would be seen by astronauts in space.

(6) People of light: Once on the other side of the tunnel, or after they have risen into the heavens, the dying meet people who glow with an inner light. Often they find that friends and relatives who have already died are there to greet them.

(7) The Being of Light: After meeting the people of light, the dying often meet a powerful spiritual being whom some have identified as God, Jesus, or some religious figure.

(8) The life review: The Being of Light presents the dying with a panoramic review of everything they have ever done. That is, they relive every act they have ever done to other people and come away feeling that love is the most important thing in life.

(9) Reluctance to return: The Being of Light sometimes tells the dying that they must return to life. Other times, they are given a choice of staying or returning. In either case, they are reluctant to return. The people who choose to return do so only because of loved ones they do not wish to leave behind.

Scientific Evidence for Survival of Consciousness after Death



Dr. Ken Ring published a paper in the Journal of Near-Death Studies (1993) concerning near-death experiencers (NDErs) who, while out of their bodies, observe detailed events occurring far away from their dead body - sometimes hundreds of miles away.

But the most profound aspect of such near-death experiencers is how many of these distant out-of-body observations are later verified by third-parties to have actually occurred - a phenomenon called "veridical perception."

Near-death Experiencers have also been able to hear and recall detailed conversations between people while out of their bodies from great distances away which are later proven by third-parties to be true. An even more profound aspect of this phenomenon occurs when the experiencer actually appears in spirit to someone, usually a loved one, while out of their body and is later verified by that loved one. However, if near-death experiencers veridical perception could someday be duplicated, studied and verified under strict scientific controls, it would provide absolute scientific proof that consciousness can exist outside the body after death.

It would also be the greatest scientific discovery of all time.

As a matter of fact, a scientific study such as this is currently underway (the AWARE Study) to determine if near-death experiencers veridical perception is a scientific reality. Many near-death experiencers experts believe it

is only a matter of time – may be soon - for this phenomenon to be proven a scientific fact.

However, such evidence is by no means the only possible evidence supporting life after death. On this Article you will discover even more evidence supporting the Afterlife Hypothesis.

Evidence for Survival After Death

(1) Near-death experiencers occur while patients are brain dead.



Cardiologist Michael Sabom described a near-death experience that occurred while its experiencer - a woman who was having an unusual surgical procedure for the safe excision and repair of a large basilar artery aneurysm - met all of the accepted criteria for brain death. The unusual medical procedure involved the induction of hypothermic cardiac arrest, in order to insure that the aneurysm at the base of the brain would not rupture during the operation. The patient's body temperature was lowered to 60 degrees Fahrenheit, her heartbeat and breathing ceased, her brain waves flattened, and the blood was completely drained from her head. Her electroencephalogram was totally flat.

(2) Out-of-body perception during near-death experiencers have been verified.



Dr. Bruce Greyson documented perhaps one of the most compelling examples of a person who had a near-death experiencers and observed events while outside of his body which were later verified by others. The only way that these events could have been observed by the experiencer was if in fact he was outside of his body. Al Sullivan was a 55 year old truck driver who was

undergoing triple by-pass surgery when he had a powerful near-death experiencers that included an encounter with his deceased mother and brother-in-law, who told Al to go back to his to tell one of his neighbors that their son with lymphoma will be OK. Furthermore, during the near-death experiencers, Al accurately noticed that the surgeon operating on him was flapping his arms in an unusual fashion, with his hands in his armpits. When he came back to his body after the surgery was over, the surgeon was startled that Al could describe his own arm flapping, which was his idiosyncratic method of keeping his hands sterile.

(3) People born blind can see during a near-death experience.



Dr. Kenneth Ring and Sharon Cooper completed a two-year study into the near-death experiencers of the blind. They published their findings in a book entitled "Mindsight" in which they documented the solid evidence of 31 cases in which blind people report visually accurate information obtained during a near-death experience. Perhaps the best example in his study is that of a forty-five year old blind woman by the name of Vicki Umipeg. Vicki was born blind, her optic nerve having been completely destroyed at birth because of an excess of oxygen she received in the incubator. Yet, she appears to have been able to see during her near-death experience. Her story is a particularly clear instance of how near-death experiencers of the congenitally blind can unfold in precisely the same way as do those of sighted persons

(4) Near-death experiencers demonstrate the return of consciousness from death.



An anecdotal example of evidence that a person's consciousness leaves and returns to their body during a near-death experience comes from the research of Dr. Melvin Morse. Olga Gearhardt was a 63 year old woman who underwent a heart transplant because of a severe virus that attacked her heart tissue. Her entire family awaited at the hospital during the surgery, except for her son-in-law, who stayed home. The transplant was a success, but at exactly 2:15 am, her new heart stopped beating. It took the frantic transplant team three more hours to revive her. Her family was only told in the morning that her operation was a success, without other details. When they called her son-in-law with the good news, he had his own news to tell. He had already learned about the successful surgery. At exactly 2:15 am, while he was sleeping, he awoke to see his Olga, his mother-in-law, at the foot of his bed. She told him not to worry, that she was going to be alright. She asked him to tell her daughter (his wife). He wrote down the message, and the time of day and then fell asleep. Later on at the hospital, Olga regained consciousness. Her first words were "did you get the message?" She was able to confirm that she left her body during her near-death experience and was able to travel to her son-in-law to communicate to him the message. This anecdotal evidence demonstrates that the near-death experience is a return to consciousness at the point of death, when the brain is dying. Dr. Melvin Morse thoroughly researched Olga's testimony and every detail had objective verification including the scribbled note by the son-in-law.

(5) The Near-death experience study by Raymond Moody has been replicated.



In 1975, Dr. Raymond Moody published a book entitled "Life After Life" which described his findings from his study on near-death experiences. Moody's book became a bestseller and focused public attention on the near-death experience like never before. Moody recorded and compared the experiences of 150 persons who died, or almost died, and then recovered. Moody outlined nine elements that generally occur during near-death experiences : **(1)** hearing strange sounds, **(2)** feelings of peace, **(3)** feelings of painlessness, **(4)** out-of-body experiences, **(5)** experiencing a tunnel, **(6)** rising

rapidly into the heavens, (7) seeing beings of light, (8) experiencing a life review, (9) a reluctance to return to the body

Dr. Ken Ring's replicated this near-death experience study by Dr. Raymond Moody. Ring's research conclusions include:

1. Dr. Moody's research findings are confirmed.
2. Near-death experiences happen to people of all races, genders, ages, education, marital status, and social class.
3. Religious orientation is not a factor.
4. People are convinced of the reality of their near-death experiences experience.
5. Drugs do not appear to be a factor.
6. Near-death experiences are not hallucinations.
7. near-death experiences often involve unparalleled feelings.
8. People lose their fear of death and appreciate life more after having an near-death experience
9. People's lives are transformed after having an near-death experience.

(6) Experimental evidence suggests that near-death experiences are real.



Science demands verifiable evidence which can be reproduced again and again under experimental situations. Dr. Jim Whinnery, of the National Warfare Institute, thought he was simply studying the effects of G forces on fighter pilots. He had no idea he would revolutionize the field of consciousness studies by providing experimental proof that near-death experiencers are real. The pilots were placed in huge centrifuges and spun at tremendous speeds. After they lost consciousness, after they went into seizures, after they lost all muscle tone, when the blood stopped flowing in their brains, only then would they suddenly have a return to conscious awareness. They had "dreamlets" as Dr. Whinnery calls them. These dreamlets are similar to near-death experiences and they often involved a sense of separation from the physical body. A typical dreamlet involved a pilot leaving his physical body and traveling to a sandy

beach, where he looked directly up at the sun. The pilots would remark that death is very pleasant.

(7) Near-death experiencers can be considered to be an objective experience.



Carl Becker, Ph.D. received his Ph.D. from the University of Hawaii in 1981. He has researched NDEs in Japanese hospitals and literature for 30 years. Dr. Becker has published numerous books on bioethics, death and dying, and NDEs in both Japan and the United States. Currently, Dr. Becker is a Professor of Bioethics and Comparative Religion at Kyoto University, Kyoto, Japan. Carl Becker examined four ways in which NDEs may be considered objective:

1. Paranormal knowledge that is later verified
2. The similarity of deathbed events in different cultures
3. Differences between religious expectations and visionary experiences
4. Third-party observations of visionary figures, indicating that they were not merely subjective hallucinations (Becker, 1984).

(8) Near-death experiencers have been validated in scientific studies.



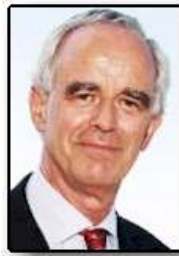
On Oct. 23, 2000, The BBC reported: "Evidence of Life After Death" about a study in the UK conducted by Dr. Sam Parnia and others at the University of Southampton which provided scientific evidence suggesting the survival of consciousness after clinical and brain death. Then on June 29, 2001, ABC News reported: "Study Suggests Life After Death: Brains of Dead Heart Attack Patients Still Function" concerning the same study. These findings support other NDE evidence suggestive of life after death.

(9) Out-of-body experiences have been validated in scientific studies.



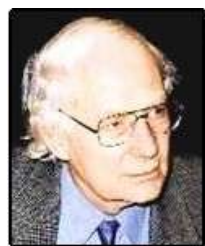
In 1968, a paper by Dr. Charles Tart was published entitled "Psychophysiological Study of Out of the Body Experiences in a Selected Subject" concerning a woman who successfully read a 5-digit number while having had an out-of-body experience. This is verifiable evidence of out-of-body perception and supports veridical perception in near-death experiencers.

(10) Autoscopy during Near-death experiencers have been validated in scientific studies.



Pim van Lommel led a study concerning the near-death experiencers of research subjects who had cardiac arrest. The findings of the study suggests that research subjects can experience consciousness, with self-identity, cognitive function and memories, including the possibility of perception outside their body (autoscopy), during a flat EEG. Those research subjects who had near-death experiencers report that their near-death experience was a bonafide preview of the afterlife.

(11) A transcendental "sixth sense" of the human mind has been found.



On September 11, 2003, new research by the Institute of Psychiatry caused British scientists to announce that there is convincing evidence that people are capable of paranormal feats, such as premonitions, telepathy, and out-of-body experiences. The British Association for the Advancement of Science was told an increasing number of experiments support the theory of a human "sixth sense" - an ability which may have its roots in our past, when the ability to sense the presence of a predator was a matter of life or death. The view that people are capable of paranormal feats, such as premonitions, telepathy, and out-of-body experiences, is supported by new research by the Institute of Psychiatry, which suggests the human mind may exist outside the body like an invisible magnetic field. The research is being led by Dr. Peter Fenwick, a neuro-psychiatrist at London University, who has just completed a survey of heart patients claiming to have had "near-death experiences" after their hearts had stopped beating.

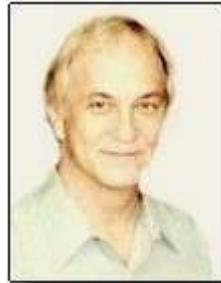
(12) Near-death experiencers support the "holonomic" theory of consciousness.



One particular theory of consciousness which is supported by NDE research involves the concept of consciousness expansion after death. Stanislov Grof, a leading consciousness researcher, explained this theory in the documentary entitled "Life After Death" by Tom Harpur: "My first idea was that it [consciousness] has to be hard-wired in the brain. I spent quite a bit of time trying to figure out how something like that is possible. Today, I came to the conclusion that it is not coming from the brain. In that sense, it supports what Aldous Huxley believed after he had some powerful psychedelic experiences and was trying to link them to the brain. He came to the conclusion that maybe the brain acts as a kind of reducing valve that actually protects us from too much cosmic input ... I don't think you can locate the source of consciousness. I am quite sure it is not in the brain – not inside of the skull ... It actually, according to my experience, would lie beyond time and space, so it is not localizable. You actually come to the source of consciousness when you

dissolve any categories that imply separation, individuality, time, space and so on. You just experience it as a presence."

(13) The expansion of consciousness reported in Near-death experiencers supports consciousness theories.



The following near-death experience descriptions of consciousness expansion supports the theory of consciousness described above by Stanislav Grof. It theorizes that the brain acts as a reducing valve of cosmic input to produce consciousness. At death, this reducing-valve function ceases and consciousness is then free to expand.

The following near-death experiencers support this:

1. "I realized that, as the stream was expanding, my own consciousness was also expanding to take in everything in the Universe!" (Mellen-Thomas Benedict)
2. "My mind felt like a sponge, growing and expanding in size with each addition ... I could feel my mind expanding and absorbing and each new piece of information somehow seemed to belong." (Virginia Rivers)
3. "In your life review you'll be the universe." (Thomas Sawyer)
4. "This white light began to infiltrate my consciousness. It came into me..It seemed I went out into it. I expanded into it as it came into my field off consciousness." (Jayne Smith)
5. "My presence fills the room. And now I feel my presence in every room in the hospital. Even the tiniest space in the hospital is filled with this presence that is me. I sense myself beyond the hospital, above the city, even encompassing Earth. I am melting into the universe. I am everywhere at once." (Josiane Antonette)
6. "I felt myself expanding and expanding until I thought, "I'm going to burst! "The moment I thought, "I'm going to burst!", I suddenly found

myself alone, back where this being had met me, and he had gone."
(Margaret Tweddell)

7. Susan had an out-of-body experience where she left her body and grew very big, as big as a planet at first, and then she filled the solar system and finally she became as large as the universe. (Susan Blackmore)

(14) The brain's connection to a greater power has been validated by indisputable scientific facts.



Dr. Melvin Morse was an Associate Professor of Pediatrics at the University of Washington. He has studied near-death experiences in children for over 15 years and is the author of several outstanding books on the subject.

1. Memories can exist outside of the brain (Holonomic Brain Theory).
2. Scientific evidence exists supporting reincarnation (Dr. Ian Stevenson's research).
3. Anecdotal evidence supports the theory that people exist after death in some form of energy (near-death experience of Pam Reynolds).
4. People can exhibit supernatural powers (Joseph McMonagle and Remote Viewing).
5. Right temporal lobe activity verifies the reality of the brain's connection to a higher power (Melvin Morse)
6. The mind/brain can be induced to have paranormal experiences (Trigger of Brain Stimulation).
7. Consciousness research is able to support the reality of an unseen power (Dr. Gary Schwartz HBO Study and Dr. Dean Radin and the Global Consciousness Project).

(15) The replication of Near-death experiencers using hallucinogenic drugs satisfies the scientific method.



Dr. Karl Jansen is a Member of the Royal College of Psychiatrists and is the world's leading expert on ketamine. He has studied ketamine at every level. While earning his doctorate in clinical pharmacology at the University of Oxford, he photographed the receptors to which ketamine binds in the human brain. He has published papers on his discovery of the similarities between ketamine's psychoactive effects and the near-death experience during his study of medicine in New Zealand. Because there exists a biological basis for NDEs and a method to replicate near-death experiencers, this satisfies the scientific criteria for being a real, scientific phenomenon.

Dr. Karl Jansen's ketamine research findings include:

1. near-death experiencers and ketamine produce identical visions. - www.maps.org/kdreams/
2. near-death experiencers and ketamine both induce real visions of a real god.--www.lycaem.org
3. Ketamine affects the right temporal lobe, the hippocampus and associated structures in the brain (the "God" spot).

(16) Near-death experiencers are different from hallucinations.



Near-death experiencers are not a denial of reality, as is often seen in drug or oxygen deprivation induced hallucinations. There are not the distortions of time, place, body image and disorientations seen in drug induced experiences. They instead typically involve the perception of another reality superimposed over this one. For example, one young boy told Dr. Melvin Morse that the "god took me in his hands and kept me safe" while medicos were frantically trying to revive his body after a near drowning. He said and understood everything that happened to him, but simply perceived something we usually don't perceive at other times in our lives. German psychiatrist Michael Schroeter-Kunhardt in his extensive review of all published near death research states there is no reason to believe that NDEs are the result of psychiatric pathology or brain dysfunction.

(17) The replication of Near-death experiencers using a variety of triggers satisfies the scientific method.



In 2002, Neurologist Professor Olaf Blanke and colleagues at Geneva University Hospital in Switzerland were using electrodes to stimulate the brain of a female patient suffering from Temporal Lobe Epilepsy. They found that stimulating one spot - the "God spot" - the angular gyrus in the right cortex - repeatedly caused out-of-body experiences. The doctors did not set out to achieve this out-of-body effect - they were simply treating the women for epilepsy. Apparently the increased electrical activity in the brain resulting from seizure activity (abnormal electrical activity in the brain), makes sufferers more susceptible to having near-death experiences. The doctors believe the angular gyrus plays an important role in matching up visual information and the brain's touch and balance representation of the body. When the two become dissociated, an out-body-experience may result. Writing in the journal *Nature*, the Swiss team said out-of-body experiences tended to be short-lived, and to disappear when a person attempts to inspect parts of their body (autoscopy). Professor Blanke told BBC News Online that "OBEs have been reported in neurological patients with epilepsy, migraine and after cerebral strokes, but they also appear in healthy subjects. Awareness of a biological basis of OBEs might allow some patients who suffer frequently from OBEs to talk about them more openly. In addition, physicians might take the phenomenon more seriously and carry out necessary investigations such as an EEG, MRI, and neurological examinations."

(18) Apparitions of the deceased have been induced under scientific controls.



Dr. Raymond Moody, who became famous for his pioneering studies of near-death experiencers, has been working on ways of inducing facilitated apparitions in a controlled setting. He took as his model classic works from ancient Greece which suggested that when people wished to contact a deceased loved one they consulted with an 'oracle' at a psychomanteum. A psychomanteum is a specially built laboratory using mirrors to help facilitate the psychic process. Part of the actual psychic process includes the sending of telepathic messages, sending vibrations - to the selected recipient in the afterlife. Moody has reconstructed the process with astonishing results — 85% of his clients who go through a full day of preparation do make contact with a deceased loved one — but not necessarily the one that they are seeking to meet. In most cases this occurs in his specially build psychomanteum but in 25% of cases it happens later in their own homes — the client wakes up and sees the apparition at the foot of the bed (Moody 1993:97). According to Dianne Arcangel, an associate of Dr. Moody, in some cases when contact is made with intelligences from the afterlife information is transmitted to reveal something that the person seeking contact does not know (1997). Moody gives full instructions on how to create your own psychomanteum in his book *Reunions: Visionary Encounters with Departed Loved Ones* and on his Psychomanteum page.

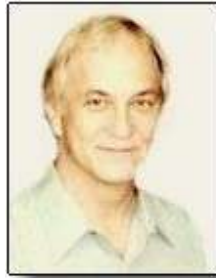
(19) People having Near-death experiencers have brought back scientific discoveries.



One example of this phenomenon is documented in Tom Harpur's documentary, *Life After Death*. Harpur interviews a doctor whose name is Dr. Yvonne Kason who was almost killed in a plane crash into a lake which resulted in a NDE. After she recovered, she began to have strange visions in her mind that she couldn't explain. One of these visions concerned a friend of hers. When Dr. Kason thought of her friend, she would see a vision in her mind of a "brain covered with pus." Dr. Kason knew that this was an excellent symbolic vision referring to the deadly disease meningitis. The problem was that her friend was perfectly healthy at the time, exhibited absolutely no signs of meningitis, and there was no reason to suspect she had it. Dr. Kason begged her friend to get tested for meningitis anyway. After an amount of reluctance, her friend got tested. Surprisingly, the test was positive for meningitis. As a result of Dr. Kason's NDE, her friend was able to get treated for meningitis at its early stage

before it had time to become deadly. Dr. Kason continues to have such visions. She now realizes that, as a result of her near-death experience, that is now psychic. Her story affirms that useful things are indeed brought back from near-death experiencers. There are many other examples of the near-death experience providing scientific discoveries.

(20) Near-death experiencers have advanced the field of medical science.



One of the best examples of bringing back scientific discoveries resulting from an near-death experience is a wonderful man by the name of Mellen-Thomas Benedict. After his near-death experience, Mellen-Thomas Benedict brought back a great deal of scientific information concerning biophotonics, cellular communication, quantum biology, and DNA research. Mellen-Thomas Benedict currently holds eight U.S. patents and is always working on more. In an interview with Guy Spiro of www.lightworks.com, Mellen-Thomas discusses this phenomenon:

"One of the things I did that got me a lot of attention was working with the University of Texas. I was brought in with Dr. Ken Ring and not told what it was going to be or any details whatsoever and I didn't know anything until we entered the room. By the way, this was videotaped and recorded. At that time, I could do almost a self hypnosis and get to the light.

"So, the University of Texas sat me down and they said, 'Today, we are going to be working on something call CNT.' That was all the information that they gave me, that it was a medical problem, and then I did my technique. In those days, the only tools that I brought with me were a big pad of paper and large Crayola crayons. I could sit there, go to the light and still speak to you and draw pictures while seeing.

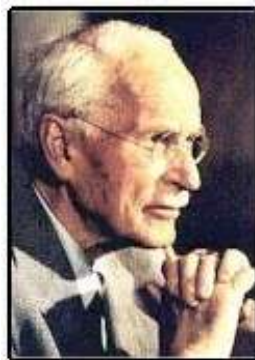
"With this experiment, I went to the light and asked 'What information can we bring back?' I almost immediately started drawing and I drew something that to me looked like two horse shoes. A big horse shoe facing down on the bottom and a smaller horse shoe facing up on top. I said, 'The answer is in this

upper horse shoe and it's these three segments.' I numbered them exactly and I said, 'That's where the problem is and the real problem is in this third piecing which is this thing.' I was pointing out a gene, but I didn't know any of that. And then I drew picture and I said, 'There are two heads on it and one head is normal and the one that isn't right is overriding the head that is. If we can figure out a way to cleave that head off, I think we can cure this.'

"It turns out that I was exactly right. I helped decode a genetic disease and the information was very accurate. Everybody thanked me and I went away. Then about three months later, I started getting letters and calls saying, 'My God, you hit it right on the head! This is astounding.

There is no way you could have had this information in advance.' I did a fair number of projects like that and a fair number of think tanks, all of which you have to sign nondisclosures and promise to never talk about. I worked in a lot of think tanks with some very impressive world class scientists over the next ten years until I retired from all that in 1995."

(21) Near-death experiencers have advanced the field of psychology.



In a hospital in Switzerland in 1944, the world-renowned psychiatrist Carl G. Jung, had a heart attack and then a near-death experience. His vivid encounter with the light, plus the intensely meaningful insights led Jung to conclude that his experience came from something real and eternal. Jung's experience is unique in that he saw the Earth from a vantage point of about a thousand miles above it. His incredibly accurate view of the Earth from outer space was described about two decades before astronauts in space first described it. Subsequently, as he reflected on life after death, Jung recalled the meditating Hindu from his near-death experience and read it as a parable of the archetypal Higher Self, the God-image within. Carl Jung, who founded analytical psychology, centered on the archetypes of the collective unconscious.

(22) Near-death experiencers correspond to the "quirky" principles found in quantum physics.



Principles of quantum physics supports NDE concepts include:

- (a) the properties of light,
- (b) a multi-dimensional reality,
- (c) zero point field,
- (d) quantum interconnectivity,
- (e) quantum consciousness,
- (f) quantum synchronicity,
- (g) space and time interconnectivity,
- (h) time travel,
- (i) teleportation,
- (j) non-locality,
- (k) singularities and
the concept of (l) subjectivity

(23) The transcendental nature of human consciousness during near-death experiencers corresponds to principles found in quantum physics.



New developments in quantum physics shows that we cannot know phenomena apart from the observer. Arlice Davenport challenges the hallucination theory of near-death experiencers as outmoded because the field theories of physics now suggest new paradigm options available to explain near-death experiencers. Mark Woodhouse argues that the traditional materialism / dualism battle over near-death experiencers may be solved by Einstein. Since matter is now seen as a form of energy, an energy body alternative to the material body could explain the near-death experience. This is supported by Melvin Morse who describes how near-death experiencers are able to realign the charges in the electromagnetic field of the human body

so that somehow the brain's wiring is renewed. He reports on patients who have near-death experiencers and who recover from such diseases as pneumonia, cardiac arrest, and cancer (1992, 153-54). Perhaps the brain is like a kind of receiver (such as a television, radio, or cell phone). What is received (i.e., signals, music, voice) is not produced by the receiver, but exists separately as electromagnetic waves that are processed by the receiver to make them visible or audible to the senses.

(24) Near-death experiencers have advanced the fields of philosophy and religion.



The famed Greek philosopher, Plato, described in his legendary work entitled Republic, the NDE account of a soldier named Er. Plato integrated at least three elements of this NDE into his philosophy: **(a)** The departure of the soul from the cave of shadows to see the light of truth, **(b)** The flight of the soul to a vision of pure celestial being, **(c)** Its subsequent recollection of the vision of light, which is the very purpose of philosophy.

The man responsible for making Christianity a world religion, the Apostle Paul, described his own NDE as follows: "I know a person in Christ who fourteen years ago was caught up the third heaven. Whether it was in the body or out of the body I do not know - God knows. And I know that this person - whether in the body or apart from the body I do not know, but God knows - was caught up to paradise. He heard inexpressible things, things that people are not permitted to tell. (2 Corinthians 12:2-4). In this letter, Paul based his authority as an Apostle on this near-death experience. Some or all of his revelations of Jesus certainly came from this near-death experience. The inspiration of much of the New Testament can be attributed in some way to Paul's near-death experience.

The Tibetan Book of the Dead, whose actual title is "The Great Liberation upon Hearing in the Intermediate State" or "Bardo Thodol", has striking parallels with the near-death experiencers of people who have died, experienced themselves floating out of their bodies, having what appears to be real afterlife events, and then being revived. It is traditionally believed to be the work of the legendary Padma Sambhava in the 8th century A.D. The book acts as a guide for the dead during the state that intervenes death and the next

rebirth. He is considered to be one of the first persons to bring Buddhism to Tibet. The Bardo Thodol is a guide that is read aloud to the dead while they are in the state between death and reincarnation in order for them to recognize the nature of their mind and attain liberation from the cycle of rebirth. The Bardo Thodol teaches that once awareness is freed from the body, it creates its own reality as one would experience in a dream. This dream occurs in various phases (bardos) in ways both wonderful and terrifying. Overwhelming peaceful and wrathful visions and deities appear. Since the deceased's awareness is in confusion of no longer being connected to a physical body, it needs help and guidance in order that enlightenment and liberation occurs. The Bardo Thodol teaches how we can attain Nirvana by recognizing the heavenly realms instead of entering into the lower realms where the cycle of birth and rebirth continue.

(25) Near-death experiencers have the nature of an archetypal initiatory journey.



Dr. Ken Ring believes near-death experiencers can be viewed psychologically as archetypal initiatory journeys involving a death of one's old ego and a rebirth of a new self. An adequate interpretation must incorporate the spiritual realm of kundalini experiences, the imaginable realm, and the mind at large. As Ring envisions in an essay in this book, this paradigm can deconstruct our traditional Western worldview. It may lead to a dramatic next step in the evolution of a more ecological and more compassionate consciousness.

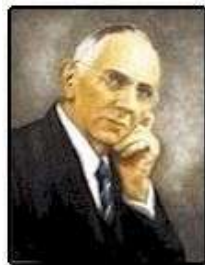
(26) People have been clinically dead for several days and report the most profound near-death experiencers.



Rev. George Rodonaia underwent one of the most extended cases of a near-death experience ever recorded. Pronounced dead immediately after he was hit by a car in 1976, he was left for three days in the morgue. He did not "return to life" until a doctor began to make an incision in his abdomen as part of an autopsy procedure. Prior to his NDE he worked as a neuropathologist. He was also an avowed atheist. Yet after the experience, he devoted himself exclusively to the study of spirituality, taking a second doctorate in the psychology of religion. He then became an ordained priest in the Eastern Orthodox Church. He served as a pastor at St. Paul United Methodist Church in Baytown, Texas. Rodonaia held an M.D. and a Ph.D. in neuropathology, and a Ph.D. in the psychology of religion. He delivered a keynote address to the United Nations on the "Emerging Global Spirituality." Before emigrating to the United States from the Soviet Union in 1989, he worked as a research psychiatrist at the University of Moscow.

In June 2005, scientists at the University of Pittsburgh announced that they succeeded in reviving dogs after three hours of clinical death. The procedure involved draining all the blood from the dogs' bodies and filled them with an ice-cold salt solution. These dogs were scientifically dead, as their breathing and heartbeat were stopped and they registered no brain activity. But three hours later, their blood was replaced and they were brought back to life with an electric shock with no brain damage. A spokesman said the technique could be tried on humans within a year.

(27) Near-death experiencers have produced visions of the future which later prove to be true.



Many people were given visions of the future during their near-death experience. Generally, these visions foretell a future of catastrophic natural disasters and social upheaval followed by a new era of peace and have actually already come to pass. Some of them did not happen as foretold. Many of these apocalyptic visions are to happen within the next few decades. Examples of events which have been foretold by the near-death experience visions of the future by Edgar Cayce include World War I & II, the 1929 Stock Market Crash, the fall of the Soviet Union and communism, the discovery of the Dead Sea Scrolls, the Desert Storm war against Iraq in 1990, and the 9/11 terrorist attack.

(28) Groups of dying people can share the same Near-death experience



A rare type of near-death experiencer called the "group near-death experience" is a phenomenon where a whole group of people have a near-death experience at the same time and location. They see each other outside of their bodies and have a shared or similar experience. In 1996, near-death experience researcher Arvin Gibson interviewed a fire-fighter named Jake who had a most unusual near-death experience while working with other fire-fighters in a forest. What makes it unique is that it happened at the same time as several co-workers were also having a near-death experience. During their near-death experiences, they actually met each other and saw each other above their lifeless bodies. All survived and they verified with each other afterwards that the experience actually happened. Jake's near-death experience was so interesting that Gibson's local chapter of IANDS invited him to tell his story at one of their meetings. Another example of a group NDE is described in the IANDS publication *Vital Signs* (Volume XIX, No. 3, 2000) and is described in a greater way in Dr. Stephen Hoyer and May Eulitt's book entitled "Fireweaver: The Story of a Life, a Near-Death, and Beyond."

(29) Experiencers are convinced the Near-death experience is an afterlife experience.



In 1977, Dr. Kenneth Ring was a brilliant young professor of psychology at the University of Connecticut who read Dr. Raymond Moody's book, *Life After Life*, and was inspired by it. However, he felt that a more scientifically structured study would strengthen Moody's findings. He sought out 102 near-death survivors for his research. He concluded: "Regardless of their prior attitudes - whether skeptical or deeply religious - and regardless of

the many variations in religious beliefs and degrees of skepticism from tolerant disbelief to outspoken atheism - most of these people were convinced that they had been in the presence of some supreme and loving power and had a glimpse of a life yet to come." (Dr. Kenneth Ring)

For the multitude of near-death experiencers who know they have left their bodies and received a glimpse of life after death, there is no amount of clinical explanation that will ever convince them otherwise.

(30) The near-death experiencers of children are remarkably similar to adult near-death experiencers.



The near-death experience researcher P.M.H. Atwater has pointed out the fascinating anomaly that an amazing number of people important to the evolution of humankind may well have had such an episode during their childhood. She discusses this at length in both of her books, *Future Memory* and *Children of the New Millennium*. Some of the notable child near-death experiencers she came across were Abraham Lincoln, Mozart, Albert Einstein, Queen Elizabeth I, Edward de Vere/the 17th Earl of Oxford (who most likely is the real Shakespeare), Winston Churchill, Black Elk, Walter Russell, plus several others.

(31) Experiencers of Near-death experiencers are profoundly changed in ways that cannot occur from hallucinations and dreams.



No matter what the nature of the near-death experience, it alters lives. Alcoholics find themselves unable to imbibe. Hardened criminals opt for a life of helping others. Atheists embrace the existence of a deity, while dogmatic

members of a particular religion report "feeling welcome in any church or temple or mosque."

Nancy Evans Bush, president emeritus of the International Association for Near-Death Studies, says the experience is revelatory. "Most near-death survivors say they don't think there is a God," she says. "They know." In 1975, when Raymond Moody published *Life After Life*, a book that coined the term "near-death experience" (near-death experience) to describe this hard-to-define phenomenon. Moody interviewed 150 near-death patients who reported vivid experiences (flashing back to childhood, coming face to face with Christ). He found that those who had undergone near-death experiences became more altruistic, less materialistic, and more loving.

Bruce Greyson and Ian Stevenson have been instrumental in gathering evidence indicating that religious backgrounds do not affect who is most likely to have a near-death experience. They have mapped out the conversion-like effects of near-death experiencers that can sometimes lead to hardship. "They can see the good in all people," Greyson says of people who have experienced the phenomenon. "They act fairly naive, and they often allow themselves to be opened up to con men who abuse their trust." They have gathered reports of high divorce rates and problems in the workplace following near-death experiencers. "The values you get from a near-death experience are not the ones you need to function in everyday life," says Greyson. Having stared eternity in the face, he observes, those who return often lose their taste for ego-boosting achievement. Not even the diehard skeptics doubt the powerful personal effects of near-death experiencers. "This is a profound emotional experience," explains Nuland. "People are convinced that they've seen heaven."

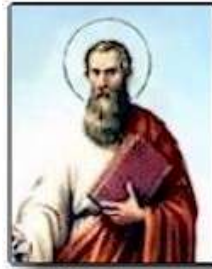
(32) Near-death experiencers cannot be explained merely by brain chemistry alone.



If near-death experiencers are merely hallucinations, why do the vast majority of experiencers report being told an identical and unusual message? near-death experiencers often include a phenomenon of the experiencer being told by a supernatural entity that, "Your mission on Earth is not finished. You must go back" or some slight variation of this. Assuming that near-death

experiencers are merely hallucinations, it is odd that people are having mass hallucinations of receiving similar unusual messages.

(33) Near-death experiencers have been reported by people since the dawn of recorded history.



Reports of near-death experiences are not a new phenomenon. A great number of them have been recorded over a period of thousands of years. The ancient religious texts such as The Tibetan Book of the Dead, the Christian Bible, and the Koran describe experiences of life after death which remarkably resembles modern near-death experiencers. The oldest surviving explicit report of a near-death experiencers in Western literature comes from the famed Greek philosopher, Plato, who describes an event in his tenth book of his legendary book entitled Republic. Plato discusses the story of Er, a soldier who awoke on his funeral pyre and described his journey into the afterlife. But this story is not just a random anecdote for Plato. He integrated at least three elements of the near-death experience into his philosophy: the departure of the soul from the cave of shadows to see the light of truth, the flight of the soul to a vision of pure celestial being and its subsequent recollection of the vision of light, which is the very purpose of philosophy.

(34) The skeptical "dying brain" theory of Near-death experiencers has serious flaws.



Two competing hypotheses are advanced in a book by skeptic Susan Blackmore entitled Dying to Live and they are (1) The Afterlife Hypothesis and (2) Susan Blackmore's The Dying Brain Hypothesis. The Afterlife Hypothesis states spirit survives body death. The near-death experience is the result of spirit

separating from the body. The Dying Brain Hypothesis states the near-death experience is an artifact of brain chemistry. According to the dying brain hypothesis, there is no spirit which survives body death. Skeptics who claim the author of *Dying to Live* is non biased are proven wrong; skeptics who claim she provides scientific proof are shown, by her own words, to be in error.

Because NDEs have many common core elements, this suggests that they are spiritual voyages outside of the body. Also, if the dying brain creates NDE illusions, what is the purpose for doing it? If our brains are only a high-tech computer-like lump of tissue which produces our mind and personality, why does it bother to create illusions at the time of death? If everything, including the mind and personality, are about to disintegrate, why would the brain produce a last wonderful Grand Finale vision? Even if near-death experience elements can be reduced to only a series of brain reactions, this does not negate the idea that near-death experiencers are more than a brain thing.

(35) Skeptical arguments against the Near-death experience "survival theory" are not valid.



Sociologist Dr. Allan Kellehear states that some scientific theories are often presented as the most logical, factual, objective, credible, and progressive possibilities, as opposed to the allegedly subjective, superstitious, abnormal, or dysfunctional views of mystics. The rhetorical opinions of some near-death experience theories are presented as if they were scientific (Kellehear, 1996, 120). Many skeptical arguments against the survival theory are actually arguments from pseudo-skeptics who often think they have no burden of proof. Such arguments often based on scientism with assumptions that survival is impossible even though survival has not been ruled out. Faulty conclusions are often made such as, "Because near-death experiencers have a brain chemical connection then survival is impossible." Pseudo-skeptical arguments are sometimes made that do not consider the entire body of circumstantial evidence supporting the possibility of survival or do not consider the possibility of new paradigms. Such pseudo-skeptical claims are often made without any scientific evidence.

(36) The burden of proof has shifted to the skeptics of the survival theory.



All neurological theories concluding near-death experiencers to be only a brain anomaly, must show how the core elements of the near-death experience occur subjectively because of specific neurological events triggered by the approach of death. These core elements include: the out-of-body state, paranormal knowledge, the tunnel, the golden light, the voice or presence, the appearance of deceased relatives, and beautiful vistas. Perhaps the final word should go to Nancy Evans Bush, a near-death experiencer with the International Association for Near-Death Studies, who said:

"There is no human experience of any description that can't simply be reduced to a biological process, but that in no way offsets the meaning those experiences have for us - whether it's falling in love, or grieving, or having a baby."

(37) Other anomalous phenomena supports the survival theory.



Anomalous phenomena supporting the survival theory includes: out-of-body experiences such as researched by Jerry Gross, (1) deathbed visions, (2) quantum physics, (3) dream research, (4) after-death communications research, (5) reincarnation research, (6) hypnosis, (7) synchronicity, (8) remote viewing, and (9) consciousness research.

(38) Near-death experiencers support the existence of reincarnation.



Amber Wells was a student at the University of Connecticut and wrote a research paper based on her study of the near-death experience for her senior honors thesis under the direction of Dr. Ken Ring. Her paper was published in the Journal of Near-Death Studies in the fall of 1993. In her study, 70 percent of the group of near-death experiencers demonstrated belief in reincarnation. Claims have been documented by other researchers of direct knowledge of reincarnation which became available during the near-death experience itself. An example of this type out-of-body research of knowledge can be seen in a letter written to Dr. Ken Ring by John Robinson: "It is a matter of personal knowledge from what the being with whom I spoke during my near-death experience told me about my older son, that he had had 14 incarnations in female physical bodies previous to the life he has just had."

(39) The scientific evidence supporting reincarnation also supports the survival theory.



On June 11, 1992, at Princeton University, Dr. Ian Stevenson presented a paper entitled: "Birthmarks and Birth Defects Corresponding to Wounds on Deceased Persons" providing scientific evidence suggestive of reincarnation which was published in the Journal of Scientific Exploration. These findings support reincarnation in near-death experience research findings as well. Reincarnation has been called by some to be the greatest unknown scientific discovery today. In the last chapter of Dr. Ian Stevenson's book entitled Twenty Cases Suggestive of Reincarnation (1967), he provides rigorous scientific reasoning to show how reincarnation is the only viable explanation that fits the facts of his study. He considers every possible alternative explanation for his twenty cases of young children who were spontaneously able to describe a previous lifetime as soon as they learned to talk. He was able to rule out each

alternative explanation using one or more aspects of these cases. Later research has even bolstered his case in favor of the existence of reincarnation. His study is also completely reproducible which means that anybody who doubts the validity of this study is perfectly welcome to repeat it for themselves. I believe it is only a short matter of time before his discovery of the existence of reincarnation is finally realized by the scientific community and the world to be accepted as one of the greatest scientific discoveries of all time.

(40) Xenoglossy supports reincarnation and the survival theory.



One of the most amazing psychic phenomena, which religionists, skeptics and atheists have continuously and deliberately ignored is xenoglossy - the ability to speak or write a foreign language a person never learned. After all other explanations have been investigated - such as fraud, genetic memory, telepathy and cryptomnesia (the remembering of a foreign language learned earlier), xenoglossy is taken as evidence of either memories of a language learned in a past life or of communication with a discarnate entity - a spirit person. There are many cases on record of adults and children speaking and writing languages which they have never learned. Sometimes this happens spontaneously but more often it occurs while the person is under hypnosis or in an altered state of consciousness. In some cases it is only a few words remembered but in other cases the person becomes totally fluent and able to converse with native speakers sometimes in obscure dialects which have not been in use for centuries. There are literally thousands of xenoglossic cases, many hundreds of which have been documented. They involve modern and ancient languages from all over the world. Psychic investigators, such the highly credible Dr. Ian Stevenson, used scientific method to illustrate xenoglossy and claim that there are only two possible explanations - either spirit contact or past life memory both of which are evidence for the afterlife.

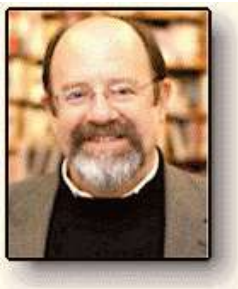
(41) Past-life regression supports reincarnation and the survival theory.



Past life regression such as that practiced by Dr. Michael Newton, simply involves placing a person under hypnosis and asking them to go back through their childhood to a time before they were born. In many cases the person begins talking about his or her life or lives before the present lifetime, about their previous death and about the time between lives including the planning of the present lifetime. The main reason why at least some of these claims must be considered as evidence are:

1. The regression frequently leads to a cure of a physical illness.
2. In some cases the person regressed begins to speak an unlearned foreign language.
3. In some cases the person being regressed remembers details of astonishing accuracy which when checked out are verified by the top historians.
4. The emotional intensity of the experience is such that it convinces many formerly skeptical psychiatrists who are used to dealing with fantasy and imagined regressions.
5. In some cases the alleged cause of death in an immediate past life is reflected by a birthmark in the present life.

(42) Contact with "the deceased" has occurred under scientific controls.



On Oct. 4, 1999, the University of Arizona announced a study conducted by Dr. Gary Schwartz: "UA Researchers Look Beyond the Grave" concerning scientific evidence supporting a theory of the existence of a Universal Living Memory. This was achieved by testing highly qualified psychic mediums to see if they could contact the dead. The success of this study is important in that it supports NDE research in providing a scientific foundation toward investigating the survival of consciousness after death.

(43) After-death communications have been reported by credible people.



An after-death communication (ADC) is a spiritual experience that occurs when a person is contacted directly and spontaneously by a family member or friend who has died. During their seven years of research, Bill and Judy Guggenheim [www.after-death.com] collected more than 3,300 firsthand reports from people who believe they have been contacted by a deceased loved one. Their book, *Hello From Heaven*, documents many such experiences.

(44) Dream research supports the NDE and survival theory.



One of the strangest cases in the history of dream research is described in the documentary, *The Secret World of Dreams*. It describes the amazing story of a woman named Claire Sylvia. She was a professional dancer with several modern dance companies. As the years passed, Claire's health began to deteriorate. Claire Sylvia had to undergo a heart and lung transplant. Soon after the transplant, she began having strange and incredibly vivid dreams about a young man she didn't recognize. Eventually, Claire realized that the young

man in her dreams was the eighteen-year-old organ donor whose heart and lungs resided in her chest. Through her continuing dream contacts with her donor, she learned a lot about him including his name. She then decided to do the research to find out if this "heavenly" information was correct.

Yale University Pediatric Cancer specialist Dr. Diane Komp reported that many dying children have NDEs which often occurred during dreams. One boy, for example, told Dr. Komp that Jesus had visited him in a big yellow school bus and told him he would die soon. The boy died as he predicted.

According to the celebrated psychiatrist and dream analyst, Marie Louise Von Franz, and based on her analysis of over 10,000 dreams of the dying, the meaning being communicated is that the light of the individual, one of the common metaphors for life that we've heard so often, goes out at death but is miraculously renewed on the other side. In other words, the spirit seems to live on. This dream then illustrates perfectly a profound insight of the great psychoanalyst and mentor of Dr. Von Franz, Carl Jung, MD, who has said: "The unconscious psyche believes in a life after death." According to Jung, dream symbols which exist in the very depths of the soul behave as if the psychic life of the individual will continue. In Dr. Von Franz' words: "These symbols depict the end of bodily life and the explicit continuation of psychic life after death. In other words, our last dreams prepare us for death."

(45) Deathbed visions support the NDE and survival theory.



Dr. Carla Wills-Brandon has researched, in depth, the universal phenomenon of the Death bed Vision (DBV) and has included her findings in her book, *One Last Hug Before I Go*. Complete with her own personal encounters, and those of numerous other DBV experiencers, this revolutionary work explores DBVs throughout history, from ancient Egypt to modern-day America. Through the visions and experiences common to all dying people, one can learn more about the spiritual journey that begins with death. According to recent studies, only about 10% of people are conscious shortly before their death. Of this group, 50% to 67% have DBVs.

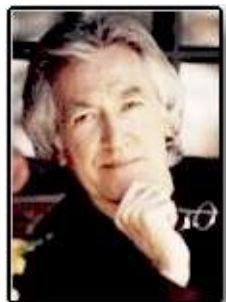
(46) Remote viewing supports the near-death experience and survival theory.



On April 23, 1984, the Washington Post reported: "The Race for Inner Space" about the CIA's remote viewing program. On August 12, 1985, the Deseret News reported: "The United States is Still Involved in ESP-ionage." Other media attention followed. One theory about how remote viewing works is that gifted or trained people can tap into a "Universal Mind." near-death experience research also suggests the reality of a Universal or Collective Consciousness.

Some of the any credible remote reviewers, such as Joseph McMoneagle, received their remote viewing powers from a near-death experience.

(47) The efficacy of prayer has been demonstrated under scientific controls.



On Oct. 25, 1999, BBC News reported: "Healing Power of Prayer Revealed" about a study at a university hospital in Kansas City, U.S. about scientific evidence of healing through the power of prayer. Then on June 5, 2000, BBC News reported: "Prayer Works as a Cure" about a different study conducted at the University of Maryland providing more evidence of healing through prayer. These findings support near-death experience research findings which demonstrates the reality of a transcendent consciousness. Dr. Larry Dossey has done extensive research on the efficacy of prayer and has written several excellent books on the subject.

(48) The "Scole Experiments" during the 1990s support the NDE and survival theory.



Victor Zammit is a lawyer who has collected a large body of evidence supporting the reality of an afterlife. Zammit has an excellent article concerning what many regard as the greatest afterlife experiment in the world. The evidence collected over a period of more than four years and with more than 500 sittings by the Scole Experiments and the afterlife team is absolute, definitive and irrefutable. Scole is a village in Norfolk, England. Using it as a base, mediums Robin and Sandra Foy and Alan and Diana Bennett and other experimenters produced brilliant evidence of the afterlife in England, the U.S. Ireland and in Spain. Their results are being repeated by other groups around the world and will convince even the toughest open-minded skeptic. The group began with two mediums delivering messages from a non-physical group. Many of these messages contained personal information that nobody else could know about. Soon the messages came in the form of voices which could be heard by all in the room. Then came the actual materialization of people and objects from the non-physical side.

(49) Electronic voice phenomena (EVP) supports the Near-death experiencers and survival theory.



For more than 50 years, experimenters all over the world have been tape recording "paranormal voices" - voices which cannot be heard when a tape recorder is playing but which can be heard when the tape is played back. Many of these messages have been reported to be from loved ones who have passed on. Such messages would include the experimenter's name and also answers

to the experimenter's questions. It is a phenomenon known as "EVP" or "electronic voice phenomenon" and there are thousands of researchers around the world researching this fascinating psychic phenomenon. This phenomenon is particularly relevant to evidence supporting the survival hypothesis because it follows strict scientific procedures and have been duplicated under laboratory conditions by various of researchers in many different countries.

Friedrich Jürgenson (*pictured above*) is considered to be the "The father of EVP" because he was the first to capture EVP successfully on a recording device. One particular recording changed his life forever. After playing back on of his recordings, he was shocked to hear his mother's voice say "Friedel can you hear me. It's mammy." Friedrich's mother had long ago passed away and the endearment he heard was used exclusively by her. Jürgenson was now convinced these unusual audio transmissions were voices from the afterlife. In 1964, Jürgenson published a book on his EVP research entitled "The Voices From Space."

After reading Friedrich Jürgenson's book, Dr. Konstantins Raudive (1909–1974, *pictured on the right*), a Latvian psychologist who was a student of Carl Jung, meet with Jürgenson and conducted EVP experiments with him. As a result, in 1965, Raudive began to conduct his own EVP research and with the help of various electronics experts, Raudive recorded over 100,000 audiotapes, most of which were conducted using strict laboratory conditions. Raudive would confirm the accuracy of his recordings by inviting listeners to hear and interpret them. Over 400 people were involved in his EVP research and all heard the voices. This culminated in his 1968 book entitled "Breakthrough: An Amazing Experiment in Electronic Communication with the Dead." Raudice's research into EVP gave experimenters various methods for recording EVP's including the EVP classification scale that is used by researchers today. The popular paranormal TV series called "Ghost Adventures" features an overwhelmingly number of convincing EVP recordings as they occur.

(50) Prominent atheists have had Near-death experiencers which caused them to believe in the afterlife.



Atheists have deathbed experiences and near-death experiences just like everyone else does. The philosophy of Positivism, founded by the famous atheist named A. J. Ayer, is the philosophy that anything not verifiable by the senses is nonsense. Because near-death experiencers mark the end of the senses, Positivists believe the survival of the senses after death is nonsense. But this philosophy has been challenged by its founder A. J. Ayer himself. Later in life, Ayer had a near-death experience where he saw a red light. Ayer's near-death experience made him a changed man: "My recent experiences, have slightly weakened my conviction that my genuine death ... will be the end of me, though I continue to hope that it will be." (Ayer, 1988 a,b) (Read more about it from an article in the National Post and an article by Gerry Loughran: Can there be life after life? Ask the atheist! (by Gerry Loughran, Letter From London, March 18, 2001.)

A non- near-death experiencer example comes from Antony Flew, a champion of atheist beliefs for more than 50 years. In a news article titled "Atheist Discovers 'The Science of God' ": "One of Britain's most prominent atheists has decided that God might exist after all. Professor Antony Flew now believes there is scientific evidence supporting the theory of some sort of intelligence behind the creation the universe. Professor Flew, 81, a professor emeritus of philosophy at the University of Reading, said that this was the only explanation for the origin of life ... "I'm thinking of a God very different from the God of the Christian and far and away from the God of Islam, because both are depicted as omnipotent Oriental despots - cosmic Saddam Husseins," he said in his new video, "Has Science Discovered God?"

(51) Psychometry supports the Near-death experiencers and survival theory.



According to Wikipedia.org, "psychometry" is a psychic ability in which the user is able to relate details about the past condition of an object or area, usually by being in close contact with it. The user could allegedly, for example, give police precise details about a murder or other violent crime if they were at the crime scene or were holding the weapon used. About.com's Paranormal Phenomena website lists information about several of the most convincing psychometrists.

Stefan Ossowiecki, a Russian-born psychic, is one of the most famous psychometrists. Ossowiecki claimed to be able to see people's auras and to move objects through psychokinesis. His psychic gifts enabled this chemical engineer to locate lost objects and missing people, and he assisted in several criminal investigations. In 1935, he participated in a test of his psychometric powers - a test devised by a wealthy Hungarian named Dionizy Jonky that involved a sealed package. Jonky stipulated that this test was to be conducted eight years after his death. (Jonky and Ossowiecki did not know each other.) First, 14 photographs of men were placed in front of Ossowiecki, one of which was of Jonky. Ossowiecki picked out the correct photo. Next, Ossowiecki accurately described many details of Jonky's life and correctly identified the man who held the package for the past eight years. Finally, Ossowiecki was presented with the sealed package Jonky had prepared before his death. Ossowiecki touched the package and concentrated. "Volcanic minerals," he said. "There is something here that pulls me to other worlds, to another planet." Oddly, he also sensed sugar. Inside the package was a meteorite encased in a candy wrapper.

In later experiments, Ossowiecki performed remarkable psychometric feats with archeological objects - a kind of psychic archeology. These tests were conducted by Stanislaw Poniatowski, a professor of entymology at the University of Warsaw who could verify the accuracy of what Ossowiecki "saw." While holding a 10,000-year-old piece of flint, Ossowiecki was able to describe in amazing detail the lives of the prehistoric people who made it. In other tests he provided similar descriptions of people who lived as long ago as 300,000 years. Some of the information he provided was not even known by experts at the time, but confirmed by discoveries years later!

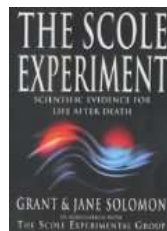
"In the light of the near-death experience, death is nothing more than the illusion of separateness and finality, and those who can believe in this vision of death, like near-death experiencers themselves, lose all fear of it, for how can you fear that which does not exist?" - Dr. Ken Ring

Books on Survival Evidence of Soul



The Afterlife Experiments: Breakthrough Scientific Evidence of Life After Death
by Gary Schwartz, William Simon

Under controlled laboratory conditions, leading mediums contact dead friends and relatives and bring back detailed information which could only have been gained if they were indeed in contact with the dead.



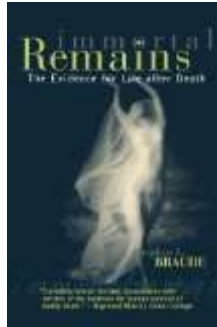
The Scole Experiment: Scientific Evidence for Life After Death
by Grant Solomon

This book chronicles the extraordinary results of a five-year investigation by a group of English researchers into life after death.



Messages: Evidence for Life after Death
by George Dalzell, Gary Schwartz

The amazing true story of a licensed clinical social worker who investigates the phenomena of mediumship and after-death communications.



**Immortal Remains: The Evidence for Life After Death
by Stephen Braude**

A fresh look at some of the most puzzling cases suggesting survival after death and how one can conclude that there is good reason for believing in life after death.



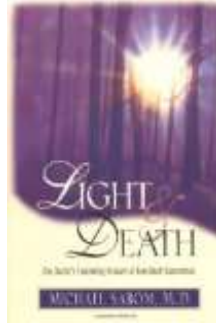
Life Beyond: Compelling Evidence for Past Lives and Existence After Death

by Hans Holzer The author documents true case histories of individuals who have stood at the threshold of another dimension, lived in previous incarnations, or had first-hand experiences with others who have died.



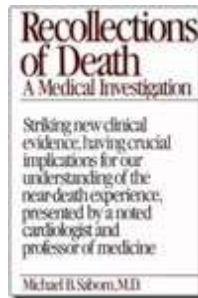
**Life Is Forever: Evidence for Survival After Death
by Susy Smith**

Case histories of evidence for life after death from a variety of supernatural experiences including the deathbed vision,



Light and Death
by Michael Sabom

Combining scientific research and dramatic narrative, this is the first book to seriously explore the relationship of the near death experience and traditional Christian experience.



Recollections of Death
by Michael Sabom

Striking clinical evidence, having crucial implications for our understanding of the NDE, presented by a noted cardiologist and professor of medicine.



Best Evidence
by Michael Schmicker

The author assembled scientific documentation for experiences that many readers intuitively believe are real, despite mainstream skepticism: ESP, psychokinesis, healing, ghosts, mediums, NDEs, reincarnation, etc.

Dr. Ian Stevenson interviews to different medias and some researchers Questions on reincarnation.

Question: Which of country in the world is suitable for Reincarnation research?

Dr. Stevenson: India is perhaps the best country in the world for research in reincarnation.

Question: What reasons led you to study in this field?

Dr. Stevenson: I had become dissatisfied, you see, with the methods that had been developed in psychiatry for helping people with modern theories of human personality. Orthodox theory conceives human personality as the product of a person's genetic material inherited from his ancestors through his parents, and the modifying influences of his prenatal and postnatal environment. But I found that some cases cannot be satisfactorily explained by genetics, environmental influences, or a combination of these. I am speaking of such things as early childhood phobias, about uncanny abilities that seem to develop spontaneously, of children convinced that they are the wrong sex, congenital deformities, differences between one-egg twins, and even such matters as irrational food preferences. By this I mean that I do not believe that genetics alone and genetics combined with environmental influences can explain all the peculiarities and abnormalities of human personality that we psychiatrists see.

Question: Do you think you are in a position to explain them better now?

Dr. Stevenson: Yes, I think so. I think reincarnation offers a third possibility. I don't think it replaces our understanding of genetics or environmental influences, but I think reincarnation offers a better explanation for some unusual behavior that occurs very early in the life and often persists throughout life. This behavior that is unusual in the person's family. He could not imitate it from other members of the family or inherit it from them. So I think reincarnation is a possible explanation for such behavior.

Question: For some diseases also?

Dr. Stevenson: Yes, possibly. On that point we have much less information, but possibly so. that the study of these cases might illuminate problems in psychology and medicine.

Question: With regard to sexual disorders?

Dr. Stevenson: Well, particularly with regard to what we would call transsexualism in which people believe that they really are members of the opposite sex. They often dress in the clothes of the opposite sex and behave as if their body should be really that of the opposite sex. These persons in the West often request surgical operations, wanting to be changed anatomically. We have a number of subjects who claim to have remembered a previous life as members of the opposite sex. They have been discontented with their physical bodies.

Question: What is the percentage of such cases?

Dr. Stevenson: It varies from none at all in certain countries like northwest North America (tribal cases), Lebanon, and Turkey. People in these regions believe that sex-change is impossible, and they have no cases of this type. That is one extreme. And the other extreme would be Thailand where sex change cases occur in 16 percent of cases and Burma where the incidence is as high as 25 percent, and then India, where, as in most other countries, it is about 5 percent.

Question: Is this work the only study of its kind in the United States?

Dr. Stevenson: Yes, and it's unique for the rest of the world. In India, however, scientists who have worked with me are now beginning to do independent research.

Question: When did you hit on the idea of dealing just with children?

Dr. Stevenson: It evolved in the late Sixties, probably after I went to India. Adults would write to me, and I eventually began to see that most of their cases were worthless. You can't really control the subconscious influences to which most adults are exposed. It's so much easier to be confident about the amount of information a small child might have learned, especially one living in an Asian village. I saw how fascinating and valuable these cases were.

Obviously children are too young to have absorbed a great deal of information, especially about deceased people in some distant town. In the

better cases, they couldn't have known about them. In many of our cases in northwest North America and Burma, people in the same family or village are involved. So there's a likelihood that some adult or older child has talked about a deceased person and the child has absorbed the information, as our questioning makes clear. This is not, however, an issue in most cases I cite in India, many of which involve long distances, twenty-five to fifty kilometers or more, with no contact between the villages. Often the child has quite precise details.

Question: You've found children with intense interests in subjects having no relation to anything in their family background or up-bringing. And you've directly linked the phobias and addictions of children to traumas that transpired in the lives of people these children claim to have been. Are you talking about aspects of their personalities that heredity does not explain?

Dr. Stevenson: That's right. It's easy to see environmental influences, say, with such composers as Bach, Mozart, and Beethoven, all of whose fathers were fine musicians. But what about George Frederic Handel? His family had no discernible interest in music; his father even sternly discouraged it. Or take the cases of Elizabeth Fry, the prison reformer, and Florence Nightingale, the founder of modern nursing. Both had to fight for their chosen callings from childhood onward. One can find endless examples that are difficult to explain given our current theories. But if one accepts the possibility of reincarnation, one can entertain the idea that these children are demonstrating strong likes, dislikes, skills, and even genius that are the logical results of previous experiences. I have found some children with skills that seem to be carried over from a previous life.

Question: What about cases of childhood mental illness?

Dr. Stevenson: There again you will find cases of children acting as if they did not belong in their families. They treat parents and siblings with indifference, even hostility. This phenomenon is usually thought to have been caused by infantile trauma. Some theorists even try to explain it as the result of parents rejecting the child--before it has been born. Researchers look to the parents for the first cause. Comparatively little attention is given to the child, even though there is evidence that some children reject their parents before the parents have a chance to reject them. I suggest that such behavior could result from unhappy experiences in a previous life.

Question: This way we are led to understand some sort of cultural differences among the cases suggestive of reincarnation.

Dr. Stevenson: That's right. The matter of sex-change between the previous life and the present life could be one example.

Question: What are the other examples? There might be some other cultural differences too.

Dr. Stevenson: Yes, there are. Another that occurs to me is the freedom in which the children give details of names. For example, in India the children tend to give many specific details. They often give 20 or 30 details that usually include proper names. Cases very similar in general features in Sri Lanka do not have that quality. The children there do not give many proper names. That is also true of American cases. American children, if they seem to remember previous lives, have some features similar to Indian cases, but they do not remember many specific details - especially proper names. As a result we have in the USA a large number of what we call "unsolved cases." In these cases we are not able to verify what the child had said; whereas in India we have rather few (about 20 percent) unsolved cases.

Question: In all, how many cases are there in your files at Virginia?

Dr. Stevenson: We have about 3,000 now.

Question: And how many out of them have you studied so far?

Dr. Stevenson: I have probably studied, more or less, maybe one-third of them. Some, of course, much more thoroughly than others. And then the other two-thirds have been studied by my associates and colleagues.

Question: Well, what is your conclusion so far?

Dr. Stevenson: My conclusion so far is that reincarnation is not the only explanation for these cases, but that it is the best explanation we have for the stronger cases, by which I mean those in which a child makes a considerable number (say 20 or 30) of correct statements about another person who lives in a family that lives quite remote from his own and with which his family has had no prior contacts. When we talk about remoteness, we don't necessarily just mean physical distance. We know that two families can live only 10 kilometers apart and yet they can be very remote because they belong to different economic and social classes.

Question: Well, then you are still in search of say an ideal case, a perfect one?

Dr. Stevenson: Yes. I would like to find better cases. However, the ideal or perfect case, I don't think we will ever find. I don't know if such cases really exist, but we are always trying to get at the cases sooner and get to them before the two families have met so that we can make a written record of what the child says before the families meet. We wish to observe the first meeting ourselves. And we try to find other cases that have stronger evidence.

Question: A past personality's prediction, for example?

Dr. Stevenson: Well, a past personality's prediction is of interest but actually it may weaken some cases by setting up an expectation of that person's return. But that could be an additional feature in many cases.

Question: What about one's own child? Are there ways to introduce the subject?

Dr. Stevenson: I see no harm in asking a child if he remembers a previous life. I would be particularly interested if a child has a large birthmark or a congenital malformation. I've reported on a case of a child who claimed to have been his own paternal grandfather and had two pigmented moles in the same spots on his body that his grandfather did. It's said in such instances that genetics is responsible. But one wonders why the one grandchild in ten who had the moles claimed to remember his grandfather's life. Or take congenital malformations: Children born with deformed limbs--or even without fingers, toes, and hands--have claimed to remember being murdered and state that the murderer had removed these fingers, toes, or hands during the killing. In such situations the approach would be to ask the child to explain the birth defect. But I don't approve of pumping children if they don't want to talk.

Question: Do the child's parents often "ruin" a case before you arrive?

Dr. Stevenson: All too often we reach the scene after the subject and his family have met the family about whom he's been talking. We sometimes have to pare away a great deal of extraneous information. I always prefer to record the child's account, but sometimes the boy or girl is too shy to talk, and I have to fall back on what parents say about his or her statements. My colleagues and I try to separate what the child said before meeting the other family from what he said later. Obviously the latter has much less value. I cannot emphasize too strongly that a child who is going to remember a previous life has only about three years in which he will talk about it. Before the age of two or three he lacks the ability. After five, too much else will be happening in his life, and he will begin to forget.

Question: How frequently do children claim to have memories of a past life?

Dr. Stevenson: We don't yet know the incidence of cases. All we know are those that come to us. One survey of a township in northern India found one case for every five hundred persons. This would almost certainly understate the matter, as many cases never go beyond the immediate family. Even in cultures where reincarnation is accepted, parents sometimes think such memories are harmful. They are often upset by what the child remembers. Parents would not be particularly pleased to have a murdered child, not to mention a murderer, reincarnate in their family.

Question: What would predispose someone to remember a previous life?

Dr. Stevenson: Violent death is a factor in our cases. In more than seven hundred cases in six different cultures, sixty-one percent remembered having died violently. But are these cases actually representative? Those involving accidents, murders, and suicides are bound to get more attention than others in which the child remembers a quiet life. Children also tend to remember the final years or a previous life. Almost seventy five percent of our children appear to recall the way they died, and if death was violent, they remember it in vivid detail

Question: You've stated that boys remember more often than girls.

Dr. Stevenson: Yes, but boys are presented to us more often than girls. A girl may not be marriageable if she is the notorious subject of a case, so she may be kept in the background. In a series of one thousand ninety-five cases from around the world, sixty-two percent were male. I can't explain this, unless men are more likely to die violent deaths

Question: Well, when the subject and his family do not know the past personality at all?

Dr. Stevenson: Yes. That could really be good if the past personality's prediction is totally unknown to the subject's family.

Question: And then say, it is combined by having birthmarks, remoteness of time and placement, etc.

Dr. Stevenson: Yes and other features such as numerous statements.

Question: These would strengthen the case.

Dr. Stevenson: They would, yes, I think so.

Question: Could you tell me about some cases that interested you most?

Dr. Stevenson: Yes, they could be those where we had made a written record or somebody else had.

Question: Like Swarnalata's case.

Dr. Stevenson: Like Swarnalata's case. Swarnalata Mishra. That's one. Another one ... Jagdish Chandra, Bishan Chand ... Yes, those were also two good cases. Jagdish Chandra's father was a lawyer trained in evidence. He made a written record and then verified his son's statements. It may be a little weak because it was his son's case, but still it was very well done. And, Bishan Chand's case. The case of Kumkum Verma in Bihar was in that group also. One of her aunts made a written record there. There was also a case in Lebanon - Imad Elawar - in which we could make a written record before verification and we have a few other cases like that.

Question: Why do most Westerners ridicule the idea of reincarnation?

Dr. Stevenson: It's hard to find any single explanation. Some southern European Christians believed in reincarnation until the Council of Nice banned such beliefs in 553 A.D. In *The Republic*, Plato described souls about to be reborn as choosing their future lives. Schopenhauer took it seriously, and Voltaire's observation that it is no more surprising to be born twice than once is wellknown. Yet most scientists nowadays do not believe in survival after death. I suppose Darwinian ideas contributed to a sort of dethroning of the soul. Reincarnation may be particularly uncongenial because it's so much identified—mistakenly I think—with the Hindu and Buddhist ideas of being reborn as an animal.

Question: What has it been like to swim against the tide?

Dr. Stevenson: Invigorating! (Laughs)

Question: What criticism is most frequently leveled at your work?

Dr. Stevenson: That the cases occur most where people already believe in reincarnation. If a child seems to refer to a previous life, it's argued that his parents encourage him and may unwittingly feed the child information about a deceased person. I call this the sociopsychological interpretation of the cases. It is said that despite all my efforts, I have not eliminated the possibility that the subject of a case learned everything he knew through normal channels. Once a child comes to believe he or she was a particular person in a previous life, the argument goes, the other elements follow naturally. If you believe you had been stabbed to death in a previous life, you might have a phobia, for example, of knives. While this is a valid argument for a small number of cases,

especially those occurring in the same family or village, it's inapplicable for long-distance cases where a child shows a detailed knowledge about a family his parents have never heard of, let alone met. But my critics say I must have overlooked something, that the child must have learned about the deceased.

Question: In some cases the past personality might have predicted about his rebirth. Could you recall some good cases of that type?

Dr. Stevenson: Yes, I think the best case of that type was in Alaska among the Tlingit tribe.

Question: Could you give some details?

Dr. Stevenson: Well, I recall one in which a man had predicted to his niece that he would come to her and he pointed out to her two marks on his body. They were scars of operations. One was on his nose. He had had an operation at the corner of his eye (right) at the upper part of his nose, and another on his back. I don't know what that was from. Anyway, he said to his niece: "You will be able to recognize me because I will have these scars reproduced on my body as marks." So he died and about 18 months later his niece had a baby boy who was born with birthmarks precisely at these places. I remember seeing and photographing these birthmarks. This boy was about 8 or 10 years old when I first saw him. The birthmark on the back was especially clearly seen. It had small round marks at the sides that looked exactly like the stitch marks of a surgical operation.

Question: But don't you think such a case becomes somewhat weaker scientifically since it was in the same family?

Dr. Stevenson: It does, yes, it does become weaker. That is true also of the cases where prediction is made in a dream. The family expects the person who appeared in the dream. On the other hand, the birthmarks are often very unusual. And it's quite unusual, I think, for someone to have two birthmarks at two different places, each corresponding to scars of an operation on the past personality. So cases like that have both weaknesses and strengths.

Question: Why do all the cases seem to be in Asia? Couldn't critics find any in the West?

Dr. Stevenson: Oh, absolutely. I am convinced that if child psychologists and psychiatrists, as well as pediatricians, family doctors, and parents, would listen to children and observe them with reincarnation in mind, they would make valuable discoveries. Children often seem to express memories of previous lives in their play and sometimes in their drawings.

Question: Scientists usually dismiss reincarnation as some sort of wishful thinking. Yet William James noted that our desire to believe in survival after death does not automatically negate its possibility. We do want to believe in it, don't we?

Dr. Stevenson: No, in fact we don't. That's a misunderstanding concerning Hindus and Buddhists. They believe in it, but they don't particularly want to. Hindus see life in terms of a constant cycle of births in which we are doomed to struggle and suffer until we have reached perfection and can escape. Fear of death is almost universal; and some two thousand years ago Patanjali, an Indian sage, said it was due to our fear of having to undergo a postmortem review of our lives, to be judged and presumably be found wanting.

Question: Well, with regard to the birthmark cases - couldn't these birthmarks be caused by the mind of the mother when she was carrying the child in her womb?

Dr. Stevenson: Yes, some could be. The mother knew about the wounds on the dead uncle in the case in Alaska that I mentioned to you. She obviously saw the scars on her uncle. And in other cases, the mother had gone and seen the dead body of someone who was shot. She knew where the wounds were on the body and so her thoughts might have influenced the embryo of her baby. However, we have about 20 cases in which we questioned the mother and father carefully, and they didn't know anything about the previous personality. In some instances they might have known or heard of that person, but didn't have any idea where the wounds were. So I think in those cases the mother's mind could not have influenced the baby directly.

Question: What do you think is the importance of the study of these cases or, I should say, the importance of reincarnation research in the present world?

Dr. Stevenson: Well, I think it has several importances. I think it promises to throw light, as I said earlier, on certain psychological problems. I think it has also some implications for biology and medicine through the study of birthmarks and birth defects. Some children, as you know, have some birthmarks, or missing fingers on a hand, or deformed ears, or other birth defects. And, science still knows very little about the cause of birth defects. I think reincarnation will shed light on that. Then, of course, it also has a very wide implication for the whole question of life after death. The meaning of life. Why am I here?

Question: On some philosophical questions?

Dr. Stevenson: Yes, on the nature of mind, the mind's relationship with the body

Question: On the controversy between spiritualism and materialism?

Dr. Stevenson: Yes.

Question: This could also be better understood if reincarnation could be proved as a fact?

Dr. Stevenson: Yes, that is true.

Question: Do you think it could have a bearing on the ethical life of human beings?

Dr. Stevenson: I thought about that a good deal ... once I met an Indian swami of the Ramakrishna order and he asked me "What are you doing in India?" I explained that I had come in search of actual cases which could be evidence of reincarnation. That was in 1961. I remember that after I had spoken, there was a very long silence. He didn't say anything. I didn't say anything. He sat there, the venerable swami, looking at me. Finally, he said, "Yes it is true," meaning reincarnation, "but it does not make any difference, because we in India have all believed in reincarnation and have accepted it as a fact, and yet it has made no difference. We have as many rogues and villains in India as you have in the West."

Question: Your new book discusses some misconceptions about the idea of reincarnation. What is the most common?

Dr. Stevenson: The idea that reincarnation must include what Hindus call Karma, especially retributive Karma.

Question: Retributive Karma being the idea that whatever bad you do in this life is paid for in the next by having the same amount of evil done to you?

Dr. Stevenson: Stevenson: Something like that. It can be more specific, so that if you put out someone's eyes, you will be blinded. There is no evidence for the idea of retributive Karma. The notion of a succession of lives with improvement in each, on the other hand, is precisely the view of the Druze, a Muslim sect of Lebanon, a people I've worked with a lot. They believe God sends us into different sorts of lives, perhaps as a fisherman, then a banker, then maybe a pirate. But in each life we should do the best we can, if a banker, one should be thoroughly honest—and rich! Whether pirate or peasant, it's all summed up at the day of judgment. But one life has nothing to do with the next. Your conduct

could be vicious in one life, and in the next, you might be reborn into elegant circumstances.

Question: In your new book you speak reprovngly of people easily persuaded by your evidence. Is your position that reincarnation can never really be demonstrated?

Dr. Stevenson: I don't think I rebuke anybody for being convinced by the evidence. All I say is that maybe they shouldn't believe on the basis of what's in that particular book, because the detailed case reports are in my other books. Essentially I say that the idea of reincarnation permits but doesn't compel belief. All the cases I've investigated so far have shortcomings. Even taken together, they do not offer anything like proof. But as the body of evidence accumulates, it's more likely that more and more people will see its relevance.

I'm not much of a missionary. Most of that was drained out of me on my first trip to India. I did have a certain zeal when I first went there. When I talked to Ramakrishna Swami in Chandigarh, he asked me what I was doing, and I replied with a certain enthusiasm. After a long silence he finally said, "We know that reincarnation is true, but it doesn't make any difference because here in India we have just as many rogues and villains as you have in the West" End of interview.

Question: Well, I would rather disagree with him because we Indians only believe superficially in reincarnation. It hasn't gone very deep into us, at least during these days.

Dr. Stevenson: Yes, I too. I thought about this remark. I agree that many Indian people themselves haven't grasped all the implications of reincarnation.

Question: Well. So far as India is concerned, what do you think about its potential for research in reincarnation?

Dr. Stevenson: India is perhaps the best country in the world for research in reincarnation. We know that cases are common--we don't know how common--we have done only one systematic survey-- we know that anywhere we look, particularly in the North, we can find cases very easily. One of the difficulties has been insufficient funds and insufficient numbers of qualified people to investigate the cases. Once the idea of reincarnation research is spread around and more investigations are undertaken, India would be the best country in the world for conducting them.

Question: Many claims are made for the authenticity of previous lives based on memories supposedly recovered under hypnosis. You have pointed out why these are likely to be fraudulent.

Dr. Stevenson: In my experience, nearly all so-called previous personalities evoked through hypnotism are entirely imaginary and a result of the patient's eagerness to obey the hypnotist's suggestion. It is no secret that we are all highly suggestible under hypnosis. This kind of investigation can actually be dangerous. Some people have been terribly frightened by their supposed memories, and in other cases the previous personality evoked has refused to go away for a long time.

Question: Yet there are some cases that might argue in its favor. You seem persuaded by the evidence for Bridey Murphy. [In 1952 a Colorado housewife claimed that under hypnosis she relived memories of a previous life as an Irish girl, Bridey Murphy, living in 1806.

Dr. Stevenson: Yes, I think it is one of the few. We've discussed cases of children and adults who have been able to speak a tongue they could not possibly have learned; the term for this is xenoglossy. Although rare, they do occur. One that I published concerns the wife of a Methodist minister who, after having been hypnotized by her husband, began to speak German--not very well, but German nonetheless--and described the life of a teenage girl who may have lived in Germany in the late nineteenth century. So I'm not saying that hypnosis is never a useful tool, but I do deplore the commercial exploitation and misleading claims that are often made. A large part of what emerges under hypnosis is pure fantasy. Some of these "previous lives" have been traced back to historical novels. There is another English case going back to the turn of the century that was studied by a Cambridge don, in which a young woman seemed to be describing the life of one Blanche Poynings, a person around the court of Richard II in the fourteenth century. She gave a lot of detail about the people concerned, including proper names and the sort of life she lived. The investigators kept on probing, and a little later they began asking her about sources of information. In her trancelike state the girl herself came out with a reference to a book, *Countess Maud*, published in the latter part of the nineteenth century, a classic Victorian novel all about a countess at the court of Richard II. The subject had modified it a little bit, but basically it was all in the novel, and it turned out that her aunt had a copy of the book. She didn't remember reading it, but she remembered turning the pages. So you have that kind of case.

Question: Have you found evidence of conscious hoax?

Dr. Stevenson: There are a few. In a recent paper on seven cases of deception and self-deception, my colleagues and I describe hoaxes or informants who had deceived themselves about the strength of evidence. I may have been hoaxed in other cases without knowing it, but I think not often. The average villager in Asia and Africa doesn't have time to devise a hoax. He or she often begrudges us the time it takes to conduct an interview. There is no money to be made and no particular local renown to be had. Successful fraud takes the cooperation of numerous witnesses and a child drilled to perfection. It's not a serious problem for us, although gross self-deception can happen. For instance, I was shown two Alevi children in Turkey who were said to be the reincarnation of President Kennedy: These kinds of cases are uncommon and relatively easy to detect.

Cryptomnesia, or source amnesia, is another matter. A child could obtain some information normally and then forget it. It's a possibility I consider in every case, but it's not a satisfactory explanation for most long-distance cases, since too much information is needed to put together a believable set of previous-life memories. Sometimes, though, there may be amnesia—a mixing up of memories. The Druze, who often have such a strong desire to trace a deceased person that they may be too anxious to find the child they're looking for, jump to conclusions on the basis of very slender evidence. You might call it unconscious wish fulfilment.

Question: Do you see in reincarnation a glimpse of a larger purpose?

Stevenson: Well, yes, I do. My idea of God is that He is evolving. I don't believe in the watchmaker God, the original creator who built the watch and then lets it tick. I believe in a "Self-maker God" who is evolving and experimenting; so are we as parts of Him. Bodies wear out; souls may need periods for rest and reflection. Afterward one may start again with a new body.

Question: Do you disagree with most bioscientists, who hold that what we call mind or soul is actually a part of brain activity?

Dr. Stevenson: The assumption that our minds are nothing but our brains appears to receive support when you consider the effect of injury, surgery, a high fever, or one or two drinks of whiskey on our mental processes. Some neuroscientists acknowledge that they have only just begun to show how brain processes account for mental ones. But they claim to know that they or their successors will work it all out. They are sure there can be no other explanation, therefore they consider no other. We are not pledged to follow all the received opinions of neuroscientists, however. Recently, a small number of psychologists and philosophers have begun to ask whether mind can ever be fully explained in terms of brain functioning.

Question: You've said that more girls remember boys' lives than the reverse.

Dr. Stevenson: That's right. The overall ratio is two to one. Of one hundred sex-change cases [cases in which the child recollects having been a different sex in a previous life], sixty-six will be females remembering previous lives as boys. I've discussed this in some Burmese cases. It may be culturally more acceptable in Burma to say that you, as a girl, were once a boy than the reverse. A boy would be teased mercilessly. It is easier to come up with statistics than to interpret them. In a culture in which to change one's sex is not acceptable, perhaps such cases are never reported even when they do occur.

Question: The possibility of sex change puts the question of homosexuality and gender confusion in a new light, doesn't it?

Dr. Stevenson: Yes. When it was fashionable to ascribe all emotional disorders to the ineptitude of one's parents, cases of gender-identity confusion were blamed on parents. A biological explanation, such as Klinefelter's syndrome [a genetic condition in which a male is born with an extra X, or female, chromosome] can explain some but not all cases. Western psychiatrists and psychologists do not have a satisfactory explanation for this, whereas in Southeast Asian cultures, gender-identity confusion is considered one result of reincarnation and taken calmly. Reincarnation ought to be considered as a possible explanation at least some of the time.

Question: Do you have a research staff?

Dr. Stevenson: Yes, we have two full-time assistants. So far most overseas cases have been investigated first by people on the spot. Obviously they have the immediate advantage over me in that they need no interpreters. On the other hand, not many Asians have been trained in science. Those who are trained have usually come to think of reincarnation as a superstition of their childhoods and one they'd rather forget. But a few Asian scientists have been extremely helpful. In contrast, I remember a Harvard-trained psychologist in Burma who could barely be polite to me. There he was, sitting up in Mandalay, surrounded by cases, and he had no interest in them.

Question: What's next for you?

Dr. Stevenson: I'm mainly working now on a massive study of birthmarks and birth defects. I published a few of them in *Twenty Cases Suggestive of Reincarnation* without much special mention or photographs. I now have about two hundred cases. I hope the first volume of thirty will be published this year. This first group contains cases from India, Burma, Turkey, Lebanon, and northwest North America. They'll all have photographs, and I've been able to

match up about fifteen of them with postmortem reports. It's my most important book, and I've been writing it for about ten years.

Question: Do birthmarks occur very often?

Dr. Stevenson: Some birthmarks are common. But it depends on what you call a birthmark. The average American has about fifteen. I'm talking about a raised, darkened mole, or what we call an elevated nevus. Some marks are simply areas of increased pigmentation; in other cases, the birthmark is three-dimensional, the area being partly or wholly elevated, depressed, or puckered. I have examined at least two hundred of this kind, and many of them cannot be distinguished, at least by me, from the scars of healed wounds. In many cases I've had to rely on memories of surviving relatives and friends for information about the exact location of wounds or other marks on the previous personality in question. This has led to the sensible objection that relatives might have tailored their memories to fit the circumstances for a variety of reasons. I have been able to overcome this objection in about thirty cases by obtaining autopsy or other medical records. Such records provide the strongest evidence we have so far in favor of reincarnation.

Question: You are also interested in the phenomena of precognition and telepathy, aren't you?

Dr. Stevenson: Precognition is just a clearer idea of a possible future. Imagine a person in a canoe paddling down a river. Around the corner are rapids he doesn't see. Someone on the cliff above, seeing the whole river, can see what's likely to happen to that person. At any point, of course, the canoeist might pull over to the bank. He doesn't have to go over the rapids. What is interesting about precognition, telepathy, or any other form of paranormal communication is the number of people who believe they've had at least one experience: between ten and seventeen percent in the United States and Great Britain, according to some surveys. Most can be put down to coincidence, suppressed memories, or any number of plausible explanations. You can discount ninety-five percent of these cases; but for an impressive number there is no natural explanation. Present understanding of our brains leaves no room for these phenomena

Question: What prevented Hamlet from committing suicide was the suspicion that death might not be the end of things. Haven't you cited cases of children who have committed suicide?

Dr. Stevenson: That's rather rare. We haven't followed them, of course. Children who remember a previous life that ended in suicide sometimes still have the suicide habit. If things go wrong, they'll threaten to commit suicide.

That we've had. We've had twenty-three cases involving fear of retribution for suicide in the previous life; and several had phobias about the instrument of suicide--that is, guns in some cases, poison in others. One person told me that her memories of suicide had deterred her from killing herself. The thought that nothing would be over or solved so one might as well face one's troubles is, in my view, a very effective deterrent.

Question: In *Memories, Dreams, and Reflections*, Carl Jung wrote that as a boy he remembered in great detail being a very old man in the eighteenth century.

Dr. Stevenson: Children we have studied often act as if they had been transferred without warning from an adult's body into a baby's. When one of our Turkish children began to speak, almost the first thing he said was, "What am I doing here? I was at the port." Later on he described details in the life of a dockworker who had fallen asleep in the hold of a ship. A heavy oil drum had fallen on him and killed him instantly. Cases like this remind me of a woman who had a stroke while playing bridge. When she came around several days later, her first words were, "What's trumps?"

Question: You briefly mentioned your new studies in chronological discrepancies. Are you talking about personalities that are reborn into new children before the end or the previous life?

Dr. Stevenson: There are a few of those. In *Twenty Cases* there's the case of Jasbir, also a different kind of discrepancy story. He was about two and a half when he appeared to die of smallpox. When he revived he claimed that he was somebody totally different, a man who had just died and stumbled into the body. In his new personality Jasbir said that after death he had met a mahatma, or a sage, who had told him to take over this body. There was also a case in Thailand in which a monk, Chaokhun Rajsuthajarn, claimed to have been born a day before the death of Nai Leng, the personality he remembered. These cases are extremely rare in Buddhist countries; Buddhists tend to regard them as suspect and even bogus because they do not harmonize with the Buddhist concept of rebirth. I studied this case with much care but couldn't find an explanation for the discrepancy.

Question: Why do American children have so many less concrete and verifiable memories than Asian children do?

Dr. Stevenson: I have speculations and conjectures. First, Americans are nomadic. A fifth of all Americans move from one community to another each year, and a quarter move within the community, changing their neighborhood and environment. Some of the Asian children's memories are stimulated by their noticing slight environmental differences. If the difference is great, that stimulus

may be missing. Turning the question the other way around, why do certain Asian cultures have so many cases? To begin with, these cultures remember their dead more than we do and see them as still being actively involved in life; they also have stronger family ties. To them there is no such thing as random fate. Everything happens for a reason, and that reason often has to do with someone who wishes them well or ill. They also believe, much more than we do in the West, in telepathy, the paranormal, and that dreams foretell the future. They are not clock-watchers as we are; they have time to reflect on their lives. All these factors may have some bearing on this question and perhaps put them in closer touch with their past lives

Question: When you're dealing with Asian children, couldn't you be involved with people whose past lives did not get completed?

Dr. Stevenson: That's right. In dealing with people who died naturally rather than violently, we can distinguish several broad groups. In the first we might place people who were well one moment and dead the next, before they or anyone else had a chance to adjust to the idea. In the second category one might place those who died before the age of twelve of whatever natural causes; in the third there are those who died with unfinished business--mothers who left infants or young children, for instance. One would also have to include people who had not been particularly young when they died but left life in the middle of some absorbing project. Any one of these people might have felt entitled to a longer life than they turned out to have.

Question: Is the average space between death of one personality and that personality's rebirth in a new child about fifteen months?

Dr. Stevenson: Yes, but I think our figure comes mainly from Asian cases because, of our roughly one hundred Western cases, only fifteen to twenty have been verified, or, as we say, "solved." In my paper "American Children who Claim to Remember Previous Lives" I analyzed seventy-nine cases. They are nowhere near as rich in detail as, say, the Indian cases. American children named few names, for instance, and we could match them up with a deceased person in only sixteen cases; and the person nearly always turned out to be a family member, thus making the case not significant for our purposes. Not a single child claimed to have been famous in a previous lifetime. The majority seemed to be ordinary, undistinguished people, just like the majority of our Asian children.

Question: Even so, if the interval is fifteen months for each of us, doesn't that argue for a staggering number of lives relived?

Dr. Stevenson: Well, these cases of children who remember may be exceptional. They may become cases because they do remember, not because they are reborn. How many others may be reborn without remembering, or not reborn? The fifteen month average is perhaps true only for people who are murdered in India

Question: One of your American cases involved a person who remembered a life in which she had been scalped, which would argue for an enormous interval.

Dr. Stevenson: Yes, since the eighteenth century in that case. Our analyses have not shown that longer intervals between lives mean fewer memories. We do have to be prepared for the possibility that memories can fade in a world or discarnate minds, just as they can in our own. So we would rarely expect to be able to verify cases in which the interval was greater than twenty-five years. For most people it's possible the interval between death and rebirth is much longer than the cases we've studied so far. With only two thousand cases to go on, I'd hardly dare speculate about the billions of human beings since the beginning of the human race who have disappeared without a trace.

Question: Would you speculate on why certain children show up in certain families?

Dr. Stevenson: If they are Muslims, they will say God did it. If they're Hindu or Buddhist, they'll attribute it to Karma. It might be that the purpose is to live and learn together. Someone who wants to evolve morally, for instance, should try to be reborn in a saint's family if he can. The most serious punishment I could imagine for a Mafia murderer would be to be reborn in a Mafia family, with their limited outlook on life. Why a person appears to be reborn in one family rather than another interests me passionately. It's a question for the next century.

Question: Do you have children or your own?

Dr. Stevenson: Unfortunately not.

Question: Isn't it often a disadvantage to remember a previous life?

Dr. Stevenson: Oh. I think so. These children become embroiled in divided loyalties. In many cases children have rejected their parents, saying they are not their real parents and have often started down the road toward their so-called real homes. In other cases, they insist on being reunited with their former husbands, wives, or children. One Indian boy was passionately attached to the woman he said had been his former mistress and was trying to get her back, causing himself and her real distress.

Question: Might someone consider where and how one would like to be reborn?

Dr. Stevenson: I think an even more important question is. Who would want me as a baby?

Question: Can I ask where and as whom you would like to be reborn?

Dr. Stevenson: No. I think that's too personal.

Question: You must have been somewhat curious about what previous lives you might have led, because you consulted eight sensitives, or mediums.

Dr. Stevenson: Consulted is too strong a word. Some gave me these "readings" spontaneously. It just sort of happened along the way. When I was visiting an Indian swami, I didn't ask him, he just blurted something out. I've forgotten what it was. I think he said something about a previous life in India. You could say they were picking up different lives; some had me in different places at the same time. I had two talk about eighteenth-century lives in the same period, and they were completely different. They're all totally unverifiable. There are people who charge money for this, and it's a ridiculous waste of everybody's time.

Question: What advice do you have for those who have no memories of a previous life?

Dr. Stevenson: Some persons have said it is unfair to be reborn unless you can remember details of a previous life and profitably remember your mistakes. They forget that forgetting is essential to successful living in the present. If every time we walked, we were to remember how we stumbled, we would fall again. I've also had people envy children who remember previous lives, as if these children had special wisdom. In fact, it makes more sense to look upon them as suffering from an abnormality, almost a defect. The memories they have are often more of a handicap than a blessing; and they nearly all become happier as they grow older and forget their previous lives. To paraphrase Jesus Christ, sufficient unto one life is the evil thereof.

Question: Has your work influenced your own attitudes toward life and death?

Dr. Stevenson: I think so. I wouldn't claim to be free of the fear of death, but it is probably less in me than other people. These children sometimes provide reassurances to adults. We've had two or three incidents of children going to, let's say, a woman who has lost her husband and is inconsolable and saying, "You shouldn't be crying. Death isn't the end. Look at me. I died and I'm here again."

CHAPTER XVII :

**Assailment of All Doubts on Reincarnation :
Dispelled**

Reincarnation

QUESTIONS & ANSWERS

Here follow a few clarifications about the Doubts related to the questions that are often raised about reincarnation. These answers constitute the very base upon which many conclusions have been drawn by the author during the course of lectures delivered by him at different times on several important occasions.

(1) How is it we are unable to recall our past lives if reincarnation is true ?

Death being the common leveler for all mortal beings, the experiences undergone by the individual in his previous births are shifted to the unconscious levels of mind and remained buried there. Therefore a person reborn is incapable of recalling consciously of his previous existence. From this fact of morality and our inability to recall anything associated with the past life, it is not fair to leap to a drastic generalization that all this is “bunkum”. Besides, our inability to dive in such things is no valued evidence to dismiss such a possibility as reincarnation either. Because, the fact of our existence or otherwise does not depend on our conscious memory alone.

For that matter do we possess all the conscious recollection of childhood days? Then does it follow from this, as a natural corollary that we did not exist at all as children? Is it possible for any of us to recall how ‘exactly’ we were born? All this to the key, whether we did not exist as children? Since we cannot comprehend the reality is it reasonable to treat the phenomenon of reincarnation as a myth?

The truth about our birth as well as our infancy lies in the fact that all that happened at that time has been carefully preserved and treasured not in the conscious state of mind but in the subconscious and ‘unconscious’ state of mind.

How many grown up people would be able to recall accurately all things that occurred on such and such a date of the previous year? It is human nature to forget many of the things. Only a few things rise to the surface consciousness. The bulk of it will be buried deep in the subconscious mind. Then how can we say that the past did not exist at all?

To put it clearly, whatever conscious impressions there are during one’s career will be clearly submerged in the subconscious and unconscious mind. They can never be erased at all much less forgotten. Similarly all the experiences occurred during several lives have receded into the unconscious levels which the conscious mind is not aware of in this life.

Still these impressions embedded in the store house of the unconscious mind could be recalled when the individual is subject to certain circumstances such as hypnotic trance as discussed earlier in the work under the chapter,

“ Details of previous existence under hypnotic regression”.

As a general rule although we can say that human beings are completely oblivious of their previous existence, yet the fact of exceptional cases of individuals in Ancient and Modern times who had memories of their past incarnation or incarnations cannot be set aside as of no value because on verification such things have carried with them abundant truth and credibility, as can be seen thoroughly in one of the early chapters entitled, “Evidence on reincarnation.”

It is good that we do not remember anything about our previous births. What an agony it would be if impressions of our past lives should crowd in every time? Perhaps there can’t be greater misery than this kind of conscious crises-cross intersection of lives.

Nature, by a certain mechanism, has kept this out of individual existence as far as conscious memories are concerned. But the fact as such can never be disguised. And that is the way that the individual life takes its course in continuation of the earlier karma.

How painful it becomes if it collides with the present life can be highlighted by an example of a younger brother of the previous life cycle now being born as a son to the person in question. Should this boy address the father

not as the one who begot him but as elder brother of the previous birth, the matter takes a crucial turn. And if his attitude and disposition should also go the same way as that of a brother, the problem becomes really very complicated

Isn't it a blessing in disguise that nothing of the previous existence is ever consciously recalled ? Then what does this all mean ? And it is this that we do not remember the previous lives that we lived ; but it is always there in the background, needing no approval from any one for the theory of reincarnation.

“If we really had past lives, we would then remember them.”

In reality there are many an occasion when we ‘remember’ our past lives. At times, these remembrances occur spontaneously. On many other occasions, certain external events or stimulus can act as a trigger and the memory of our past life/lives surfaces.

This could happen for instance:

- a) When you meet someone for the first time but you get the uncanny feeling that you know that person extremely well.
- b) While visiting a foreign country for the first time and knowing where a building or road is.
- c) When you are in a situation and get a feeling that you have been in exactly the same situation in the past though you have no evidence of such a situation in this lifetime.
- d) When you meet a person for the first time and have an immediate feeling of lack of trust for the person.
- e) When you meet a person for the first time and you get the feeling of immense love for and emotional attachment to that person (this is commonly known as love at first sight).
- f) When as child you used to have (you may still have them) memories of having lived in a different place in a different family and in different life circumstances. The narration of such experiences usually fell on deaf ears and you were gradually conditioned to believe that those past-life experiences and memories of those past-life experiences were not valid.

There are many other ways in which situations in this lifetime trigger our past-life memories. Most of us, however, are conditioned to ignore those subtle intuitive messages.

Why we don't remember our passed life?

Nature is wise and there is always a reason for everything. Think about how would it be if we remembered all our painful and terrible experiences from past lives; if we remembered about all the bad things we did and received; about the hatred and the love.

Do you think that our minds would be able to handle such a heavy psychic load?

We are blessed with the veil of unawareness, all the material collected in our reincarnations remain filed in our unconscious. This allows us to have a new existence with a completely new opportunity, to begin again without suffering any pressure of the passed life memories. This way the new existence can be reconstructed more freely. All of ones aptitudes, moral values and other individual conquests remain latent giving continuity according to the opportunity. One can have access to some memories during a dream that will favor his or her life by helping to accept his/her test.

If we remembered our passed life, how could we receive a son who harmed us in the past? However, with the veil of amnesia, the new parents eliminate the hatred that could exist in their new relationship.

Besides this, life is tiring. Throughout our reincarnation we lose a lot of energy. Our capacity of living, vibrating and loving becomes exhausted. A person who is 80 or 100 years old even if he had the physical energy would not find the same pleasure in his existence or the same search for challenges that he/she used to have when young. This is because it already searched, lived and got all it needed and it is now in the tired stage and sometimes in the disappointed stage too. It is like a party that has ended and all of the energies have been consumed.

It would be terrible if a person had to live 100, 200 or 300 years. It would be difficult if not impossible for our minds to take such a big charge.

Death does not transform the person, he who is bad person here in our physical space will keep on being bad even after death; he who is miserly, proud or immoral will continue to be same in the spiritual world. Nobody will become a saint soon after he dies.

Frequently, souls reincarnate in environments or family where they used to live. It is the opportunity given by the Universal Law in order to rebuild

his/her ways, to correct his/her mistakes and faults and to correct all bad things he/she did in the past.

Souls may also go back to earth in a strange environment. He, who was bad son, will have the opportunity to be reborn as an abandoned boy to learn to give value to the family. He, who was proud, will have the opportunity to return to poverty conditions to learn to be more humble, he who had prejudice perhaps will come back with bad health or may wish to work even though his physical conditions is bad. He, who spoke in a bad way, proclaiming false testimonies, stimulating the immorality, violence, wicked or not believing in God, will have the opportunity to be born with speech problems or completely mute because of the type of energy generated and accumulated in the speech organs. The same happens regarding the sexual deviations and other vices that interfere in the spiritual body conditions reflecting in the future reincarnations problems. Suicide affects our spiritual body deeply and generates diverse anomalies when he/she is reincarnated in the future.

Souls, with little evolution, reincarnate in their material body almost automatically through the mechanism that guides reincarnation. Those spirits that have progressed and those important missions for the wellbeing of humanity are born in to an environment carefully chosen for the best accomplishment of the task.

Reincarnation is the only plausible explanation for the innumerable differences that exist between persons, starting with the belief in the existence of a just God that is responsible for the laws that administrate life. Reincarnation reflects and balance in the evolution of souls.

Indeed, our actions here on the earth are the cause of our suffering., not because God punishes.

(2) If every death be followed by corresponding birth, the world's population should have remained constant. But how is it that the world's population has been on the increase year by year ?

This is a fact to be reckoned with: the population of the world has been increasing every year, Apparently this statistical figure seems to mislead us. But in reality we should seek the answer elsewhere in the occult nature of man's existence.

The normal cycle of reincarnation is far longer and varied than what could be presumed of what is usually realized. In fact, the after-worlds of the soul's journey traversing across are numerous as well as time-consuming.

This means to say that the 'individual ego' possesses several facets of existence. It is in the nature of the 'ego' to reincarnate itself in more ways than one at present, for example. Indian Scriptures shed a lot of light on this glorious phenomenon

Rebirth can take place not only in the visible world of ours but in innumerable other world systems. (whose population here is clearly discernible) In terms of correlation, rebirth does not necessarily mean that the death that preceded the present life-cycle was surely on the earth plane. It could possibly be an animal or a celestial being now reborn as a human being. Similarly the next phase of the life-cycle need not be on the human plane only.

As a point of fact, it could manifest itself in some other form as animal or a creature or a plant depending upon the forces of Karma that decide the succeeding life.

(3) Is there any possibility that the recalling of previous birth memories is only a concoction for purposes of propaganda ?

1) These researchers are well known and respected in their academic fields. For example, Dr. Ian Stevenson, M.D., Professor of Research at the University of Virginia (UVA), Department of Psychiatric Medicine and Division of Personality Studies (DOPS) is prominent in his field of study, which includes the study of reincarnation. He is famous for studying past life recollections of children for more than 36 years.

2) These researchers gain nothing from fabricating such data. Publishing data on reincarnation will not get them promotions. On the contrary, publication on such controversial subjects may lead to being ostracized by their peers or it could have a negative effect on their careers.

3) Whether their data supports or denies reincarnation, their research breaks through into a previously taboo subject matter. Actually, since reincarnation is not accepted in western culture, denying reincarnation maybe more beneficial to them.

4) Many researchers are not religious believers; therefore, they don't have any intention of searching for evidence to support their religions or trying to spread their religions. Some of them were exposed to harassment from religious extremists; as western religions do not acknowledge reincarnation.

5) The information they obtained is consistent.

6) People who believe in reincarnation all know that good is rewarded with good and evil meets evil. No one dares to lie.

7) Books on reincarnation are less popular in western society. Some of the books may be difficult to obtain in bookstores. So, the motive for earning money is not there.

Of course, you should judge for yourself if reincarnation exists or not. You should judge based on your personal experience and belief system. I have written this article to raise your interest about the subject of reincarnation. The reader should decide for her/himself. Nevertheless, whether we wish it or not, reincarnation is part of our life.

There is always the chance of fraud in such cases. The parents of some of these children have been alleged to make money out of them. They train them to enact the drama of reincarnation. But in the most historical cases, there is sufficient evidence to rule out fraud.

No doubt, at the outset, a theoretical possibility of this sort should be taken with a pinch of salt. One step further, an occurrence of this nature could be successfully refuted let alone be denied. When we consider this, purely from the practical point of view, the possibility as such cannot be either ignored or slighted.

Is it manageable to put into the child's brain many things of previous life well before hand, and when checked to tally every bit of it ? Admittedly, such a notion as this is groundless; and preparing a child with a likely story for credence is scarcely, if ever, possible.

Again consider the coincidence of divergent possibilities such as family background, religious upbringing and social milieu and above all ties of consanguinity in undreamt of places independent of time. To achieve through fabrication, an integrated structure of recalling is certainly a task beyond anybody's grasp or reach.

Is it a joke to manage and manipulate such a material through the mind of an unsuspected child? Further is it easy to cram the mind of the child with divergent details towards an organic pattern for production of a semblance of reality ? How can any child bring to focus such mass of material so very confusing and out of tune in relation to its own life ? To take all these things for granted is to forget the truth about reincarnation.

Again how many people of varied categories, should connive together to play the 'fraud' if one should say so? Parents and kith and kin, close associates and well-wishers, neighbors and servants, and all others should join hands in preparing the child to come out with the 'story'. This is really

too much even to speculate since the narrative sequence is spread out over a span of life independent of the people connected here, not to speak of the region and religion. Hence the child's references to the past life must be accepted as such since there is no possible basis to dismiss it as false.

Then could anyone anticipate questions and the individuals that appear on the scene for cross-examination? How about witnesses that vouch for authenticity? Is it possible to manage the entire show without a single flaw or blemish anywhere? Are members of committees too a party to the transaction? Investigations undertaken tally, then how can we say this is all a fabrication? All this amounts to saying that there is a gigantic conspiracy involved in hatching a fraud so that people by and large may be misled into belief that reincarnation is a reality.

Just a moment's reflection should convince anyone what stupendous labour, time and co-operation of several agencies is involved in this huge machinery of make-believe. Moreover, is it within reasonable limits to expect that the child will be able to retain all that mass of information in a meaningful sequence when questioned? It means nothing short of a miracle on the part of the child should it attempt to do so.

Stevenson reports that he has collected over 3,000 such cases, but has published only a small percentage of the cases investigated.

He throws out most of the cases because they do not meet the highest criteria of credibility. For example, he dismisses any cases where the family of the second personality has profited in any way from contact with the family of the first personality, either financially or in social prestige or attention. (Stevenson himself never pays his sources.)

He also throws out cases where the two families are linked by a person who might have inadvertently transmitted information from one family to the other.

Furthermore, some cases turn out to be explainable in terms of cryptomnesia, or "hidden memories." In these cases, someone acquires information through entirely natural means, such as overhearing a conversation or reading a novel, and then forgets the circumstances in which they learned it. Later something triggers the information which subjectively appears to come "out of nowhere." Perhaps from a former life, we think.

Yet in hypnotic regression, the true source of the information is revealed. Case dismissed. Cases where testimony is inconsistent, where witnesses are of

questionable character, or where there is even the slightest indication of possible fraud are also immediately dropped.

Hence the idea of fabrication is totally ruled out as far as recalling is concerned.

(4) Why can't the recall of spontaneous memory be the hereditary transmission or racial memory?

Psychologists now refer to the concept of 'racial memory'. But this idea cannot account for the apparent memories of former lives. These children are almost never descendants of the individuals they claim to be, usually belonging to another family in another town.

This assumption is apt to be beset with many obstacles. First and foremost, the person's birth depends upon his previous existence. The person now reborn might be the case of an individual whose death of his previous life - cycle took place a few months earlier or even quite a few years. This would make transmission through hereditary process impossible except for a few purely physical characteristics such as certain general attitude and behavior, the other dominant passions and ideas are invariably to be related to the previous life's residual traits and tendencies.

There is absolutely no escaping this possibility. It is only when reincarnation takes place in the same family there is the chance of recurrence of transmission, and nothing beyond that.

The present tendency among medical scientists to use genetics and environmental influences to explain human behaviour and various medical conditions is under attack from parapsychology.

Psychiatric disorders need particular mention in this respect. In general psychiatric disorders have no objective indicators and their investigations contain potential errors when genetic theories are adhered closely to. The idea of reincarnation offers supplementary knowledge without replacing the knowledge gained through studies of genetics and environmental influences.

Parapsychology is not an adversary of medical sciences but offers a third or extra explanation to solve some of the puzzles in psychology, and medicine.

As a matter of fact, cases of rebirth are, without an exception, reported to be instances of individuals drawn from different families, towns and countries, caste and sex and religion. Therefore the question of hereditary transmission or racial memory should be ruled out for obvious reasons.

(5) Is there any other possible explanatory hypothesis than reincarnation to the spontaneous cases of recall of rebirth?

Of course, yes. There are other possibilities besides genetic memory and fraud. The usual ones are 1. precognition, 2. retro cognition 3. extra-sensory perception, 4. cryptomnesia, 5. communication from a surviving personality and 6. possibly the possession.

Let us study one by one as follows :

1. PRECOGNITION :

This is a case of anticipatory vision. The percipient experiences certain strange sights, well in advance. Verifications so made subsequently will be found to be correct. One special feature about precognition is that it does not fall under memories of past. On the part of the recalling subject there is no intention of predicting experiences related to future. To sum up, they flash just like that in the form of a visionary glimpse.

2. RETROCOGNITION :

Like the Almighty who is the spectator of all that happens in the Universe, there exists a record of all time in 'Cosmic Reservoir' or more appropriately called 'Akashic Records'. Gifted people are capable of visualising what is contained in these records and could recall.

But this hypothesis too does not hold good for the simple reason that cognition is possible only in an altered state of consciousness such as trance or during the period of intense concentration on some objects like crystal spot, etc. However, these conditions are not normally attainable. As such they cannot be applied to the bulk of reported cases. This fact should be borne in mind while we notice the spontaneous recalling of rebirth.

3. EXTRA-SENSORY PERCEPTION :

Another possibility is that the child may have received information about the deceased person's life through extrasensory perception. Relatives still mourning the deceased might unconsciously be sending thoughts, which are picked telepathically by the youngsters. The observation that these children do not show any unusual paranormal ability in other situations is a counter-argument against the telepathic hypothesis.

Extra-sensory perception in an individual enables him to get a glimpse of the unknown, and many a time those who are gifted with this ability possess such things as clairvoyance, telepathy and other allied mystic information which can never be comprehended by other people. Children given to telepathy and clairvoyance among reported cases usually never exhibit these faculties on all occasions.

ESP cannot be accounted for since the individual has not had any of these skills acquired or abilities sharpened during this life, by some means or the other. ESP as a process of intuition is there, but it may or may not persist in all children for a long time. At the same time the children can't identify the dead person's personality for long.

4. CRYPTOMENSIA :

It is an instance by which knowledge acquired through a span of time is consequently forgotten. Well, judged by the yardstick of cryptomensia, recalling by cryptomensia cannot be answered since the behavioral patterns of the past lives are wholly different from and alien to the present referential study.

There is also the possibility of unconscious fraud. The child may be referring to someone he read or heard about, identifying himself with this person. The parents may have unconsciously added more to the tale as they retold it.

5. COMMUNICATION FROM A SURVIVING PERSONALITY

This again poses an interesting situation that communication from a surviving personality by telepathy is a possibility. But it does not explain the chain of statements claimed as memories of former incarnations and reappearance of deformities, birthmarks, extraordinary skills and habits.

6. POSSESSION

A spiritist interpretation to explain previous life memories. This postulates that discarnate spirits from the non-physical realm are influencing these children by transmitting their terrestrial memories to the children. If that was the case, the children would have been influenced by several deceased personalities and the subjects would not have been able to stick to one previous life narration alone. It can also be argued that if previous life memories were spiritist in origin, more than one child would be claiming the identity of a single discarnate personality and this has not happened.

Children have not claimed the lives of more than one deceased personality living in the same period of time. Nor have they claimed the memories of living ones. It is also of note that during the Near Death Experience (NDE) stage, no panoramic review of a former life is described in the NDEs of cultures believing in reincarnation.

The apparent memories for most of the subjects occur during a normal state of consciousness. Some mediums who have had experiences with communications from ostensibly discarnate personalities (and also apparent memories of former incarnations) claim to distinguish between these kinds of experiences. In mediumistic experiences, the communicators do not confine their information to one person.

He also argues against the hypothesis of possession because no transformation of personality occurs in these cases. With these arguments, Dr. Stevenson rules out the possibility of communication from surviving personality.

Although this may be given some credence as arising out of individual fear in relation to Nature and elemental spirits, as a hypothesis it falls flat since it does not explain how certain defects and deformities and birth marks reappear through reincarnation.

‘Deja vu,’ hypnotic past life regression, flashbacks occurring in drug induced mental states and recurrent dreams starting from childhood, offer other probable but weaker evidences for reincarnation.

Dr Stevenson is sceptical about the research usefulness of hypnotic past life regression (PLR) but gives some credit to PLR when there is responsive xenoglossy, in which the subject is capable of to and fro communication in a foreign language

Therefore in the view of unsatisfactory explanation of other hypothesis, reincarnation alone stands as convincing and compelling hypothesis for cases suggestive of rebirth.

(6) How about change of sex through the process of reincarnation ?

In point of fact the soul has no attributes of sex. Plainly speaking, it has no sex. Male and female are classifications for human understanding. About the possibility of change of sex through different lives, there needn't be any misgivings.

All that depends upon one's Karma. Moreover, it is the intensity of the desire and the other attendant factors that determine and decide the sex of the individual even at the development of fetus. There is nothing surprising in such a possibility.

Dr. Ian Stevenson has made a study of six cases (out of 45 cases taken up for survey) as published in his book, “The evidence for Survival from claimed Memories of former incarnation”. He cites the case of Paulo

Lorenz born as a boy during this life as contrasted with the opposite sex with which the person was born in the previous life, in the name of Emilia Lorenz - as made available in "Twenty cases suggestive of reincarnation".

Dr. Satwant too has mentioned in her thesis the instance of a boy born as a girl during the previous birth.

Curiously many people subject to hypnotic regression could reveal their sex, during the previous birth and the change of sex if any in the next life and so on. In a word, this is not a rigid law or principle in reincarnation. The only test is one's own Karma.

(7) How about the other possibilities of reincarnation, as being born in another religion, caste and race?

The answer to this question is clearly in the affirmative. Many cases have been reported to support this view. Not only in a different caste but also in a different religion ! Such possibilities are never considered abnormal much less strange.

Dr. Satwant mentions in her thesis 5 cases out of 45 examined - that have undergone changes in religion and caste in the process of the life-cycle. Mridula was born a Vysya woman in her previous birth, whereas during her present existence, she is born of Brahmin parents. For example, a Hindu Thakur during the present life, it is reported, was a Muslim by birth during his previous existence, whereas a Zoroastrian now had been born a Hindu in his previous life. There is still another evidence of two Jains reincarnating as Hindus during this life. And yet another Muslim in the past, now born as a Hindu. This list could be multiplied. Perhaps it becomes superfluous. And the point to be remembered here is just simple - that is the possibility of change in respect of religion and caste. Dr. Ian Stevenson makes quite an interesting study of this phenomenon in his work.

(8) Can a person take birth in a foreign land as a case of reincarnation?

Why not? Most certainly yes. This aspect too has been covered earlier. Religion, nationality and race are just arbitrary divisions. When we consider the journey of the soul through time, it is the Karmic forces that shape and mould the future birth. Needless to say that such a possibility is anything strange at all.

Dr. Satwant provides ample illustration of this kind in her thesis. Five people are found to have been born in different states in India, and one person in an altogether different country. Two persons born in Delhi during the current existence are discovered to have been born in Punjab and the other in Bihar during their previous life; Two persons who had their past lives in Rajasthan are

now born in Madhya Pradesh. Another person born in Rawalpindi (Pakistan) in his past life is now born in Punjab (India).

In brief, Dr. Ian Stevenson goes into other details in his investigations to find out this aspect of change of nationality during the cycle of reincarnation.

(9) Is there any person who has predicted his future birth ?

It is said in the Sacred Texts of the East that yogis of yore were able to predict what life they would take in their future existence. Today it is interesting to note how some subjects put to hypnotic regression would be able to give out details not only about previous existence but also about future lives.

Many examples are also available from the investigated cases by Dr. Ian Stevenson in his work, “Twenty cases suggestive of Reincarnation.”

Here are some concrete cases for study :

- 1) Maria Januaria de Oliveiro (known as Sinha) predicted her future birth and was born as Marta Lorenz (Brazil).
- 2) Emilia Leorenz predicted her future birth and said that she would return as man born as Paulo Leorenz (Brazil).
- 3) William George Sr. predicted his future birth and was born as William George Jr. (South-eastern Alaska).
- 4) Nirmal had pointed out his future birth and was born as Prakash (Mathura, India)

(10) Is there any palpable influence of the past on the behavioral pattern of the individual during the present life in the light of certain events taking place ?

Certain happenings taking place elsewhere in a family at present do have some influence on the reborn person belonging to that family in the previous existence. This may appear rather strange. But facts as such substantiate the truth of such an assertion.

Here is an example, as investigated by Dr. Satwant. The story runs thus in her thesis, “Investigated cases of claimed memories of former incarnation”:

A child was born on 11-12-1940. When it was hardly 8 days old, it uttered a pathetic cry of 'Ma', and groaned like that for a day. Both the parents were wonder struck at this inscrutable phenomenon. Again when the child was 4 years old, for no reason whatever at home, it started weeping and felt quite dejected in appearance as though a great calamity had befallen and started crying the whole day saying that my wife has died, my wife has died. Now the parents felt really helpless and did not know what they should do with the child.

After a few months the child got spontaneous recalling. It revealed that its previous birth had taken place at Rawalpindi, in Pakistan. On verification many details tallied to be true and authentic. When the child let go the cry repeatedly 'Ma' (When it was hardly 8 days old) that very day the child's mother of the previous birth had died; Again when it felt hopelessly dejected on a certain day at that time the age was 4, as mentioned earlier - the wife of the previous birth had passed away.

That shows the happenings in one's previous family at present do have influence on the behavior of an individual simultaneously.

(11) Isn't reincarnation unjust? why should my body in this life pay the penalty for the Karma done in a different body in the past?

Good or bad must chase the individual. There is no escaping the influence much less the consequences as a result of one's actions. Think of a murderer who in his previous life committed that vile act in a mood of atrocious revenge or uncontrollable anger. It is possible that the person was left unnoticed or unpunished or better still the circumstances so conspired that the murder remained undetected.

Later when this person reincarnates in some other body the forces of Karma pursue him so badly that he suffers all hell, though of course, outside prison as one who imagines himself to be persecuted. Or this could happen during one's span of life. Sooner or later the evil takes its due; and the person must necessarily undergo the punishment that is meted out to him. In addition, the Karma Samskara (Purification of Karma) is the very base for the evolution of soul towards divinity which is the universal law of Nature. Hence, from the point of reincarnation the law finds its level uniformly.

(12) Has reincarnation something to do with the problem of good and evil ?

Is there any substantial gain by the acquisition of knowledge of reincarnation?

Or could we possibly say that all this theory on reincarnation is no better than idle intellectual curiosity ?

Finally is there enough solid base to put our faith in the realm of rebirth ?

The perennial quest of truth has gone on from time immemorial. Nothing can deter man's inborn urge for solutions to problems that baffle him. The truth of this statement is all the more intense in the realm of the mysterious and the unknown.

What is the meaning of this life? Where do we go after death? Is there a 'soul' after all ? Is there such a thing as 'salvation'? Why do people

have different roles in life? Can we account for this infinite variety that we notice in God's creation? And so on and so forth. What a multitude of questions surge up from time to time ?

These things are taken up in such diverse disciplines as philosophy and genetics, psychology and ethics, metaphysics and biological sciences. But then, let us restrict our attention here to the possible as well as the plausible

Action and reaction are always equal and opposite. Nothing can happen without the cause-effect relationship. It is only our ignorance that makes us say, that 'everything is accidental'. There is primordial principle in the cycle of life and death. And this is applicable to man, bird and beast - living as well as non-living things. Just because we cannot understand the underlying mystery, let us not show our effrontery to declare that all this is a figment of our imagination.

No doubt man is an enigma to himself. It is not easy to realise the importance of the puzzles that surround us. Man's relation to Nature, his relationship with others, and his own inner life have been the resultant accumulation of several past actions. Metaphorically speaking, man is the creator of his own destiny. He steers his own ship along on the voyage of human life. None else is responsible for his agonies and ecstasies. For he is the architect of his own fate, he is the captain of his ship.

Everything that a man does chases him either for good or for bad. Evil acts drive him to evil ends. Naturally there should be repentance and suffering for all this. If not during this life, in the one after this the balance must be struck. This influence is inescapable. New hopes of future or new visions of spirituality or bleak thoughts and consequently gloomy and dark periods of existence are all contained in the human soul.

What does all this signify? Individual suffering whatever its nature, is traceable to the individual's past actions. If present should be reformed, at least there needs to be redemption from the past. Towards that end the person may exert himself to tread the noble path, sincerely repentant for all that must have happened in his previous life cycle. Certainly this brings about a salubrious effect on the person's mind and his present life. And besides this, knowledge offers him enough strength to sustain. Because he is not a lone voyager after all. Billions and billions of living beings ad infinitum! The cycle is without a beginning or an end. An awareness of this principle and disciplining of the mind towards loftier goals will surely bring rich spiritual dividends to the individuals.

Against this vast panorama of eternal creation, man ought to grow humble and at the same time should understand his limitations. "Forget and forgive" should become the breath of all living. No scope whatever for envy and personal misery if this lofty ideal is put into practice. Knowledge of the chain of events will ever enable him to be cautious and restrained. When a person attains that state of being, he becomes the veritable "Jnani". For him

there are no foes. Hatred, rivalry and bitterness make their exit. He radiates peace and brilliance wherever he goes. All those that come in contact with a person of this stature also get pure at heart. That's why it is said that the company of 'the righteous' always elevates the individual soul.

In a word, this world takes on the appearance of a sweet dream. Everything will be filled with love and kindness and compassion. One's existence against this attainment becomes a glorious dream of happiness.

(13) Why reincarnation was rejected by the main religions, which began to spread across East and West ?

This was rejected by the main religions, which began to spread across East and West. According to the laws of reincarnation everyone is responsible for his or her own spiritual development and salvation and the healing of his or her soul as they pass through their many lifetimes. Consequently, higher institutions of belief would become unnecessary, and would therefore be robbed of their power over the people. For this reason, it makes perfect sense why, for example, the Christian Church of the 13th. Century completely destroyed the Cathars in their gruesome crusade. The Cathars believed in reincarnation and had therefore dissociated themselves from the Papacy. Many theologians have been watching with regret as their followers leap off the *slow train* of Church beliefs and switch to the *Intercity Express* of a new era, in which reincarnation has become part of the regular *décor*. This is why many theologians are asking for a modernization of the *Church train*, so that this too can be equipped with the up-to-date *décor*, which includes reincarnation. Maybe this train is also in need of a faster engine, in order to keep up with the other trains of today.

In Brazil approximately 80% of the Catholic population believe in reincarnation. For them their belief in reincarnation does not conflict with their religion. Knowing this, the church elders are wise enough not to forbid this belief, since they would otherwise have empty churches. On the contrary, they have been asking the Pope to acknowledge the validity of reincarnation. The Pope has responded by claiming that he is unable to do anything in this situation because more than 50% of his Cardinals still resist accepting reincarnation as a fact.

What did Jesus say about reincarnation?

Many scriptures are often cited to support the belief in reincarnation during Jesus' time on earth.

“ And as he was passing by, he saw a man blind from birth. And his disciples asked him, ‘Rabbi, who has sinned, this man or his parents, that he

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should be born blind?" Jesus answered, "Neither has this man sinned, nor his parents, but the works of God were to be made manifest in him." (John 9:1)

This clearly shows that reincarnation and "karma" were well known concepts. Although Jesus does not elaborate on reincarnation in this passage, neither does he condemn the belief or correct them.



In the following passage, the disciples ask Jesus about Elias, who is long dead.

" And the disciples asked him, saying, 'Why then do the scribes say that Elijah must come first?' But he answered them and said, 'Elijah indeed is to come and will restore all things. But I say to you that Elijah has come already, and they did not know him, but did to him whatever they wished. So also shall the Son of Man suffer at their hand.' Then the disciples understood that he had spoken of John the Baptist." (Matthew 17:10-13)

This implies that the soul of Elias was reincarnated as John the Baptist! So what happened to reincarnation in Christianity?

Around 250 AD, a brilliant theologian named **Origen** understood the teachings of Jesus and wrote about the pre-existence of the soul. He taught that the soul's very source was God (the Father) and that the soul was traveling back to oneness with God via the lessons learned in multiple lives. He taught that Christ came to show us what we can become -- on our own, without the need of an organized religion or church.

These views were precisely those that Jesus had taught, but they soon became a huge threat to the Roman Empire, which was desperately trying to use the Christian church to maintain its political control over the population. If there was no need for the church and its priests, then the people would be difficult to control and tax.

By 325 AD, the Council of Nicea effectively discouraged belief in reincarnation, but Origen's writings continued to be popular among those seeking clarification about the nature of Christ, the destiny of the soul and the manner of the resurrection.

Some of the more educated monks had taken Origen's ideas and were using them in mystical practices with the aim of becoming one with God. But the mass of ignorant Christians could not understand these concepts and insisted on interpreting the "final resurrection" as meaning that one's old and buried

body would be re-animated. They claimed Origen's ideas were heretical and reincarnation was eventually condemned in 545 AD [right] by the actions of Emperor Justinian and his control over the Fifth General Council of the Church.

(14) Why do we reincarnate ?

The reasons for reincarnation are :

1. To learn lessons
2. To have different Experience of Creation
3. To teach and guide the Humanity

1. To learn lessons

Consider the whole earth as one training school. We cannot complete our training unless we study and graduate from one level, move on to the next level and continue this process till we attain mastery.

This is the fundamental and most important reason for reincarnation. Most of the other reasons are offshoots of this reason. Take the example of a school. If we fail in one grade, we have to repeat the grade till we pass it. So also with our lives on earth. If we do not learn our lessons properly, we keep returning till we learn all the lessons. Learning the lessons properly is the key to our spiritual growth and eventual freedom from the cycle of birth and death. Our spiritual growth depends on how well we learn our lessons.

2. To have different Experience of Creation

The main work done by such souls when they reincarnate is teaching. They work for creating a shift in the consciousness of the people on earth. We incarnate to experience the beauty of creation, and that is fun. We incarnate to express our creativity, and that too is fun. There is no limit to the beauty of creation. Even our creative abilities are limitless. There are infinite ways of experiencing the beauty of creation. There are also infinite ways of expressing our creativity. Therefore, the experiences possible are far too many to go through in one incarnation and hence the longing for the soul to reincarnate again and again.

If anyone asserts the fabulous preexistence of souls, and shall assert the monstrous restoration which follows from it: let him be anathema.
(attached to the decrees of the Fifth Ecumenical Council, A.D. 545)

Though the experiences of the soul are equally valid whether we are in incarnation or not, the joy of creation can be experienced only when we are on this physical plane of existence.

3. To teach and guide the Humanity

After the soul has learnt all the lessons required to be learnt, it does not have to reincarnate. However, such a soul may choose to reincarnate to help in the evolution of the other souls who are still caught in the cycle of birth and death.

(15) Who gives credence to the idea of reincarnation ?

In much of the civilized world, the idea of reincarnation, or transmigration of the soul, is the prevailing point of view. More than a third of the world's people accept reincarnation as a fact of life.

And even in the West, the doctrine of reincarnation has a long list of distinguished adherents.

Pythagoras (Greek philosopher and mathematician, c.582-c.500 BC)

Socrates (Greek philosopher, 469-399 BC)

Plato (Greek philosopher, 427-347 BC)

Plotinus (Greek philosopher, founder of Neo-Platonism, 204-270)

Giordano Bruno (Italian philosopher, 1548-1600)

Francois Voltaire (French philosopher, 1694-1778)

Benjamin Franklin (US statesman, philosopher and inventor, 1706-1790)

Gotthold Lessing (German philosopher and dramatist, 1729-1781)

John Adams (Second president of the United States, 1735-1826)

Johann Wolfgang von Goethe (German poet and dramatist, 1749-1832)

August Wilhelm von Schlegel (German poet, critic and translator, 1767-1845)

William Wordsworth (English poet, 1770-1850)

Ralph Waldo Emerson (US philosopher and writer, 1803-1882)

Robert Browning (English poet, 1812-1889)

Richard Wagner (German composer, 1813-1883)

Henry David Thoreau (US social critic, writer and philosopher, 1817-1862)

Walt Whitman (US poet, 1819-1892)

Thomas Huxley (English biologist and writer, 1825-1895)

Leo Tolstoy (Russian novelist and social critic, 1828-1910)

Mark Twain (US writer, 1835-1910)

Gustav Mahler (German composer, 1860-1911)

Rudolf Steiner (Austrian philosopher, 1861-1925)

David Lloyd George (British Prime Minister, 1863-1945)

Henry Ford (US automobile pioneer, 1863-1947)

Rudyard Kipling (English writer, 1865-1936)

W. Somerset Maugham (English writer, 1874-1965)

Carl Jung (Swiss psychiatrist and psychologist, 1875-1961)

Sir Hugh Dowding (British Air Marshal during the Battle, 1882-1970)

George S. Patton (US general, 1885-1945)

Robert Graves (English poet, 1895-1985)

Erik Erikson (US psychoanalyst, 1902-1994)

(16) Is the present life is relevant and past lives are not relevant to the present life? Is Past is past and does not affect the present?

This belief is far from the truth about past lives and their impact on the present life. Any one would agree that we are the products of all our experiences from birth till the present time. This is true not only for the present life experiences.

In reality, we are the products of all our experiences carried with us from all our past lives in addition to the experiences of the present life. We contain all the energies of memory and experience of our past.

We carry our soul energy with us and it is inseparable from us. It defines who we are. The purpose of past life therapy is to get rid of the negative patterns of the past which continue to affect the person's present life.

Scientific research in the field of past lives indicates that past life memories are stored in the mind field and higher (finer) vibrational subtle energies. Past life memories are not in the past. They are here and now because we carry the memories and the effects of those lives in our energy field today and unconsciously act out of those stored beliefs and experiences.

(17) Well, have there ever been any scientists who believe in rebirth ?

Yes. Thomas Huxley, who was responsible for having science introduced into the 19th century British school system and who was the first scientist to defend Darwin's theories, believed that reincarnation was a very plausible idea. In his famous book "Evolution and Ethics and other Essays", he says:

"In the doctrine of transmigration, whatever its origin, Brahmanical and Buddhist speculation found, ready to hand, the means of constructing a plausible vindication of the ways of the Cosmos to man....yet this plea of justification is not less plausible than others; and none but very hasty thinkers

will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying".

Then, Professor Gust Stromberg, the famous Swedish astronomer, physicist and friend of Einstein also found the idea of rebirth appealing:

"Opinions differ whether human souls can be reincarnated on the earth or not. In 1936 a very interesting case was thoroughly investigated and reported by the government authorities in India. A girl (Shanti Devi from Deli) could accurately describe her previous life (at Muthura, five hundred miles from Deli) which ended about a year before her 'second birth'. She gave the name of her husband and child and described her home and life history. The investigating commission brought her to her former relatives, who verified all her statements. Among the people of India reincarnations are regarded as commonplace; the astonishing thing for them in this case was the great number of facts the girl remembered. This and similar cases can be regarded as additional evidence for the theory of the indestructibility of memory".

Professor Julian Huxley, the distinguished British scientist who was Director General of UNESCO believed that rebirth was quite in harmony with scientific thinking:

"There is nothing against a permanently surviving spirit-individuality being in some way given off at death, as a definite wireless message is given off by a sending apparatus working in a particular ways. But it must be remembered that the wireless message only becomes a message again when it comes in contact with a new, material structure - the receiver. So with our possible spirit-emanation. It would never think or feel unless again "embodied" in some way. our personalities are so based on body that it is really impossible to think of survival which would be in any true sense personal without a body of sorts. I can think of something being given off which could bear the same relation to men and women as a wireless message to the transmitting apparatus for mind".

Even very practical and down-to-earth people like the American industrialist Henry Ford found the idea of rebirth acceptable. Ford was attracted to the idea of rebirth because, unlike the theistic idea or the materialistic idea, rebirth gives you a second chance to develop yourself. Henry Ford says:

"I adopted the theory of Reincarnation when I was twenty six. Religion offered nothing to the point. Even work could not give me complete satisfaction. Work is futile if we cannot utilise the experience we collect in one life in the next. When I discovered Reincarnation it was as if I had found a universal plan I realised that there was a chance to work out my ideas. Time was

no longer limited. I was no longer a slave to the hands of the clock. Genius is experience. Some seem to think that it is a gift or talent, but it is the fruit of long experience in many lives. Some are older souls than others, and so they know more. The discovery of Reincarnation put my mind at ease. If you preserve a record of this conversation, write it so that it puts men's minds at ease. I would like to communicate to others the calmness that the long view of life gives to us".

So the Buddhist teachings of rebirth does have some scientific evidence to support it. It is logically consistent and it goes a long way in answering questions what the theistic and the materialistic theories fail to . It is also very comforting. What can be worse than a theory of life that gives you no second chance, no opportunity to amend the mistakes you have made in this life and no time to further develop the skills and abilities you have nurtured in this life. But according to the Buddha, if you fail to attain Nirvana in this life, you will have the opportunity to try again next time. If you have made mistakes in this life, you will be able to correct yourself in the next life. You will truly be able to learn from your mistakes. Things you were unable to do or achieve in this life may well become possible in the next life. What a wonderful teaching!

Reincarnation has already past the thesis of religion and philosophy and is now being researched by scientists.

Countless scientists are dedicating their research in a wide range of investigations. Past life therapy, marks from past lives and even resources used by criminal experts like datilscope which prove the same digital figure prints of people reincarnated with personality and memory of who they were in past a past life.

In research made by the joint staff of Doctor Psychologist Dr. Ian Stevenson when he was the director at the University of Virginia, USA of the Psychiatric and Neurology Department, Dr. Stevenson researched and cataloged more than 3000 cases, 20 of which were published in a book of 520 pages, entitled *20 Suggestive Cases of Reincarnation*.

In this research, one of the cases is about William George, an old fisherman from Alaska. The following is his history: George told his son and his daughter-in-law that if reincarnation were true, he would return as their son, meaning as his own grandson. George gave them his gold watch by asked them to keep it for him. He told them that he would be recognized by the birthmark that he would have in his new body and he showed them two signs on his body: one on the shoulder and the other one on the forearm. George affirmed that they would be the same marks. Some months later he disappeared on the sea, during a storm.

Sometime later the daughter-in-law, Suzan, became pregnant and had their ninth son who had the two signs the same and in the same place as the grandfather. This curious trait was forgotten until he boy reached four years of age. The boy came across the old gold watch that the grandfather had left and the mother had save in her jewelry box. Immediately the boy grabbed it and said, “look my watch!” and wouldn’t let go of it. After tears and a scandal, the parents were able to take it from him even though he continued to affirm that it was his.

Dr. Stevenson registered all of the evidences of reincarnation and observed that from an early age, the boy had remarkable resemblance of the grandfather. His likes and dislikes, inclinations and little mannerisms as well as aptitudes were present in the boy. He demonstrated an inherent knowledge in everything that referred to fishing. He was able to inform which were the bays that had the most fish. Even the way he walked was similar, with his right leg leaning out, exactly the way old George did as he had hurt thigh when he was young.

If that weren’t enough, the first time that he saw his grandfather’s sister he yelled out in excitement, “look there’s my sister!!!” When speaking of his father and uncles he referred to them as his son’s and worried when two of them engaged in drinking.

Others researchers, professor Dr. Hamendra Nat Banerjee (University of Jaipur, India) with a number of cases and the Dr. Hernani Guimarães Andrade (Brazil) also had excellent results in his investigation related to reincarnation memories and birthmarks.

These spontaneous memories generally occur in children when they are about to speak. They make references in a very natural way to facts and situations of the last reincarnation as if the current life were a continuation of the past life. Some show themselves in conformed with the current situation like the case of a boy born in one of the poorest levels of India and he said that he was of noble family. The researchers following the indications given by the boy arrived to that family that was located thousands of kilometers away. Verifying everything said by the kid, including names of relatives and people he knew as well as the time and the way in which he died.

The memories are tied with the birthmarks that reflect the way in which he died or traumas that occurred during in the previous life. The marks and memories occur when the rebirth occurs shortly after the death of the previous existence.

In 1997 Dr. Stevenson published a book in two volumes, with 2.500 pages, *Biology and Reincarnation*, with many documented cases of spontaneous memories related to birthmarks.

Also, the French physician Dr. Patrick Droop has been finding answers for the reincarnation in the light of the modern physics.

At the same time, in other investigations, we are going to find professionals in health, for example the Drs. Morris Netherton, Bryan Weiss, Edith Fiori, Denys Kelsey and some others that are accumulating reincarnate experiences through the past life regression in their medical offices.

(18) If love is the greatest law of the universe, how do we forgive our enemies and love them?

Reincarnation transforms hate into love through covering the faults of the past and allowing us to learn to live and love each other with new experiences in a new family. The love that is generated by giving birth and raising a son or daughter neutralizes and/or dissolves the negative energy that resides in the unconscious.

During the early years, the newborn grows and learns to live together, according to his new family environment. As he/she grows, impulses from the unconscious of old disputes may arise although lessen by the new situation in the family. The intensity of love during the early stages of life affects the nature of the unconscious and lessens the disputes that reside in the unconscious.

This explains the intense conflicts and even hate between parents and children, which would be totally unexplainable without the knowledge of reincarnation. Successive lives with one's enemies provide the means for forgiveness and peace in the minds of those who once hated.

(19) What is vibratory frequency?

Thought and emotion produce what is called, vibration, and its substance reflects what is in our soul, thus defining its frequency, from the lowest to the highest level our own condition may generate.

The writer Francisco Carvalho, on the book *Human Energetic Influences*, elaborated an imaginary scale that goes from 0 to a 100 degrees, with the following values: at the degree 0 we have hate, the emotion with the lowest vibratory substance; at 10 the desire of revenge; at 20 envy and jealousy; at

30 resentment, bitterness and so forth, up to the neutral feelings, which are placed at 50 degrees. At 70 degrees, at the positive zone, we will find hope; at 80 faith; at 90 prayer and joy; and finally, at a 100, it is where love is located, the strongest positive vibration that exists.

At the scale of negative vibrations, we may add the numerous vicious behaviors, addictions, cruelty, perversity, and other types of perversion; and the conversations about the topics related to lower passions and addictions, etc.

On the other hand, in order to elevate the vibration substance, we could add the noble feelings, the readings and conversations directed at subjects relating to religiousness, fraternity, and pure love; the healthy joy and meditation about lightening topics, in short, everything that may connect us and open our channels towards the highest forces of life.

This information is based on scientific research such as the very well known studies which were carried out by North-American universities, in which a group of people vibrated with feelings of hate and desire of destruction towards some plants, places in a room, while another group vibrated with love and affection towards plants located in another room. The first group of plants suffered all the damning effects of those vibrations: they faded, and some even died. The other ones, which received the vibration of love, became healthier and even prettier. Well, if a plant may suffer such influences, what can we say about human beings!

Concerning information about spirits and the spiritual world, there is an extensive bibliography in the subject, particularly the works psychographic by Chico Xavier, which include writings and signatures of persons who have lived. When analysed by scientific experts, these concluded to be indeed the hand writing and signature of the deceased person who claimed to have dictated (or written by incorporation) the piece of work.

(20) Why is it that some children are born with a good nature while others seem mean, perverse and dishonest?

If God is wise, all-powerful, good and just, how is it that some are born with good tendencies, ethics and values, as they are natural candidates for “heaven”, while others seemingly evil, dishonest and aggressive are perfect candidates for “hell” according to the Christian beliefs ?

It's impossible to conceive that God, good and just could make beings so imperfect with negative tendencies and inclinations toward evil only to then

submit them to eternal suffering. How could God take sons from their mothers to sentence them to Hell forever? How would these mothers feel in Heaven, knowing that the children they loved are in the worst of suffering and will be there forever without right to another chance to correct their acts and ways?

Those who are born with good in them demonstrate the values that they have acquired in past lives. The same is true for the diverse aptitudes, inclinations, intelligence the children show without having been exposed to an adequate learning process in their present life. The lack spiritual progress in past incarnations is shown through those who present bad character, aggression and low intelligence.

It is inconceivable to believe that God, good and just, could create beings to be born in miserable conditions with deficiencies as blindness, deaf, dumb, paralysis, deformities as well as so many other horrible sufferings while others have perfect bodies and health without the key of reincarnation to explain why this happens. In the same way, it is impossible to understand why some are born with little intelligence and in conditions of misery while others are intelligent, with various aptitudes and the condition of wealth without the key of reincarnation to explain why this happens.

The truth is that without reincarnation, no philosophy or religion will be able to satisfactory explain how the Creator could make so many differences among its creations. The knowledge of reincarnation allows us to understand that we are today the result of what we have done in the past. That God does not chastise us but rather the mechanisms of His laws, through adequate circumstances, allow us to heal and correct our guilt as well as learn what we need to progress to the next step. A guilty conscious made through our actions in past lives is filed in our unconscious and acts as a nucleus of energy or a magnet that draws to us the circumstance that we need to heal and correct our guilt.

God is wise, just and all loving. He knows exactly what he is doing with his rebellious children. His wisdom guides us through the path of evolution without jumping over what we have not yet achieved. In this way, He does not violate our limited ability to progress spiritually. And so, knowing the laws of reincarnation and of cause and effect, we can love God's grand wisdom, His justice that orients life and His love that we feel vibrating from the intimate of our hearts to the animals and even the plant life around us

(21) How do I know if Reincarnation exists?

We can know it, if we get to a certain level in our wisdom. For example, when we pass the second grade of high school, we know many laws of physics. We could experiment with them ourselves in our laboratory. Okay! If you practice the Quan Yin Method, or sometimes another type of method, you can get to the second plane, I mean the second plane of consciousness. There are many levels, the second is not the best, it is one of the worst. There are the third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, etc. The higher the wiser, then you'll reach the highest. Now if you get to the second plane you may know the past lives of yourself and of many people. Then you know Reincarnation really exists. I can't prove it to you. Your eyes cannot see further than a hundred meters. But I can help you to develop your heavenly eye, then you can see further, many generations behind and ahead, and then you can prove it to yourself. Okay? But I tell you, this is not a good motive to meditate, because to know the past lives is not so good for you. Suppose you know that your wife was a tiger last life, then maybe you might have a nightmare. Yes? [Laughter] You would be thinking: "My God, what if she becomes a tiger again [Master and all laughed], or suddenly changes back to a tiger?" Yeah? It's no good. Out of God's mercy, He draws the curtain between our life and the past, because we have enough to deal with in this life. No?

(22) How can we know Reincarnation really exists?

I've told you already. In the Bible Jesus also said He is the Reincarnation of such and such great past Master. But anyhow we couldn't believe Him unless we ourselves go to the second world's sphere and see the library of the book of lives, and then we have no more doubt about that. Therefore there are many people, Buddhist monks or Catholic monks, and some of them know of past lives. But the trouble is, we have difficulty believing them, no?

(23) Do I have a soul? If not, how is Reincarnation possible?

Well, the Bible says you have a soul, so you must have one. (Master laughs) In Reincarnation, it is not the soul that reincarnates actually. The soul lives forever; doesn't die, doesn't live, doesn't reincarnate. It is the experience of life, the integrating process between the physical and the spiritual when we are experimenting in the so-called life here and which attaches to the knowledge of our existence, that reincarnates. And if we do not detach ourselves from this kind of experiment that we call ourselves, we reincarnate. Actually, we don't reincarnate, we don't die, ever. We are just sick; we are just diseased with these incidents, with these disasters that happen to be attached to us. If we don't cut

ourselves asunder from that, then of course, we are forever connected with that. The cause and effect keep changing, keep moving, keep adding, keep diminishing; and that's how we say we reincarnate. If we are not enlightened enough, that's it.

(24) Master, why don't we remember our previous lives and death?

Because it is too much for us to cope with, too much burden. We have enough to do today, with taxes, wars, children, and with our immediate problems and karma. Should you know that you have been such and such, very bad or very good, or very noble in a last life, it would be more confusing and you couldn't conquer the tasks at hand in this life. So God, the natural law, drew a curtain. You will know it when it is necessary. You will know it in time. And in meditation, sometimes you know it too, if it should be necessary for your progress. If it should not, then you won't know. Jesus also said, "Do not worry about tomorrow. It is enough that we take care of today." ' So if we don't want to know about tomorrow which will affect us, which is important to us, how much less should we know about the past which is already gone. You understand?

(25) If people are reborn, why is the world population increasing?

Because people are reborn! (laughter) Because most people are not enlightened and not liberated, therefore the world population increases. Because there are people in hells that come up to be reincarnated as human beings. There are animal kingdom beings, and after paying their retribution as animals, they come back and become human. The more beef, ducks, chickens and pigs we eat, the more overpopulated the world will be. Also there are some angels, some people from paradise who, after some period of many thousands or hundreds of years, will reincarnate again as human beings. Therefore, the world is always overpopulated.

(26) Why do the Christian churches not accept the idea of Reincarnation?

Because they misunderstand the Bible, and also because the Bible has been cut and censored many hundreds of times over. I'll tell you an example. When Jesus was asked, "Are you the Reincarnation of such and such past saints?" He didn't say "no." Saint Paul also said "I live, but no, not 'I' but Christ lives in me." Okay! Now, if you don't believe in Reincarnation, why are you waiting for the second coming of Christ? (laughter) Ask your church, then see how they answer you.

(27) Is Reincarnation a choice of the soul or spirit, or is it something that will occur without choice by the control and devotion of the Higher Power?

We have choice and we do not have choice. For average people, there is no choice. For Buddha, Saints, Christ, they have a choice. They consciously chose their parents, date of birth, place of birth and date of death, of leaving the world. They were conscious before they came to the world. They came by choice. They came to save the world, to help some of their friends, to help those who prayed to them for their help. But other people are compelled to reincarnate by their own deeds, their actions throughout past lives. Our thinking and habits form themselves into an energy, and this forces us to come into an environment to fulfil and to eradicate, if necessary. This already-formed concrete energy has to be diluted.

(28) Is it the soul that carries karma from life to life?

It is the mind, the power of memory. It is a kind of energy force. When you do something, you create a form of energy that is invisible to your physical eyes. This energy creates a pattern that the soul experiences in this world, your ups and downs, etc. And after a long period of time, the soul identifies itself with this pattern instead of realising that it is free from this pattern.

(29) We are a product of evolution and thus I do not accept the possibility of coming back at a lower level, as an animal for instance. So that would be involution and not evolution, right?

Yes. It is evolution, but sometimes it stops for a while and then goes back up again. It is always going up but sometimes we slip down. If you want to go to the top of the mountain and your foot slips, you might fall down a little. But you will climb up because you know that you have to go to the top of the mountain, and how hard it is. It is always evolution. So if a man behaves as an animal and not as a human being then in his next life he will have to learn the animal's lesson because he has not done well. Then, he will be scared of it, will have enough of it, and say "Okay, no more. I will go back to a human life, I will behave as a human. I will know what to do next time!"

(30) I know of the law of cause and effect as a universal law. Could you tell me more about other universal laws? Are there more than one?

Yes, there is a higher law than the law of cause and effect. It is the law of grace, the law of forgiveness which comes directly from God. The law of cause and effect is appointed by God to regulate the universe, but there are higher

laws above this, such as the laws of love, forgiveness and grace. This is what Jesus brought down to us when He was in the physical body. And this is what any great Master would bring to people, whomever comes to them for refuge and help. This is the law of love and grace.

(31) Master, how can I remember my past lives, so that I can retrieve the knowledge I learned then?

No, no, it's enough to learn in the present. Because in present life, we haven't even learned enough yet. The past life is gone, and God has drawn a curtain between the past and present. It's for our own benefit. Therefore, it's not always necessary to trace the past. If we know too many things about the past, without having enough power to handle it, or to improve it concerning the present, then we will be in trouble. That's why people sometimes come into a possessed kind of state of mind. Or knowing too much of the past, they will be miserable living in the present. Suppose you know that in the past life, you were the sultan of such and such country, and now you are driving a taxi. Would you like it? Or suppose that you know that last life, you and your wife had some kind of bloodshed with each other. Now every time you see her, would you be afraid that she killed you last life? Can you ever be loving again to her? It would affect very much your family harmony, your personal relationships, as well as your own happiness. Is that not so? Therefore, we don't need to know the past. We take care of the present, and the future will come beautifully. Meditate on your inner self, or choose whatever method you like. But I would only recommend the Quan Yin Method, because I know after all the studies, that it's the best; that it's the highest, the quickest, the safest. So we offer that to you, in case you want to gain more knowledge in the present, and for the future. And the past takes care of itself. The past is gone, the past we can just forget it.

(32) Master Ching Hai, I have two questions. One is, what world do past life memories come from, if you were to have the memory of the past life. And secondly, how do past lives relate to karma?

To your present, right? To your karma?

(33) To the present karma and to one's present understanding? Are they part of the excess baggage?

Yes, yes. They relate very much. First question, where does the past karma come from?

(34) Past life memories. Yes.

Establish World Peace and Resuscitate Humanity

You can read the past life record, that's for sure. And the past life records, as I have told you, came from the akashic record. Yes. And this is a kind of library in the second world which is accessible to anyone who can reach there. Not everyone can go to the United Nations' library and have accessed to it. But I can, for example today, because I'm invited to talk in the United Nations. Right? Not everyone can come in, but you can, because you are a kind of residents here. So, similarly, when we get access to the second world, we can read the past life, yeah! Also when we access into the first world, some of it, we can have some glimpse of the past life of a person. But that's not very high and not very complete record. And how do these past life experiences relate to the present karma? We can say that these are the experiences we have learned in order to cope with this present lifetime. You understand? What you assimilated in the past, you will bring into practice at this present lifetime. And similarly, too many unpleasant experiences in the past would make you frightened, when you see some symbol that is very much similar to the past life... For example, if last life... just now, you drop off from the staircase, yeah, by accident and then hurt yourself badly and in the dark, and nobody helps you. And now when you walk down the staircase, you would feel a little frightened, especially when it is deep and dark underneath, you would feel a kind of struggle whether you go or not. Or if last life you have already studied and researched deep into some scientific field. This life you will find yourself still very interested... interested in... This is Chinese tongue-twister (laughs). I'm sorry. Is my English still clear enough? Yeah? (Audience: Yes) Okay. Thank you. So you still feel very... you have kind of a pull to any kind of scientific research, even though you are not a kind of scientist now. Any kind of thing like that. That's why Mozart, he was so..., a genius when he was four years old. He went straight to the piano and he became famous up till now, still. Yeah? He was a genius because he had practiced in many other lifetimes until mastership, but then he died after that. Understand? Before he reached the peak of his career, he died and he wasn't satisfied just to leave... to leave his career because he loved music. So he came back and all his learned experience from his past musical talent came back to him, because he had so strong desire to continue when he died. Understand? And some of these people learn many things from the astral world or the second world before they are reborn in this world again. Therefore they are fantastically gifted with science, or with music, or with literature, or with any kind of inventions, which other people don't know. You see, kind of very extraordinary inventions that other people cannot understand it and cannot even dream of inventing. Okay? Because they have seen them, they have learned them. Therefore, two kinds of learning in this world or in the world beyond. Those who are gifted and excellent, like genius, they are the experts from the world beyond, like in the astral world, the second world... sometimes from the third world, if he chooses to come back. Yeah? They are excellent. These are geniuses. Okay? Yes?

(35) Master Ching Hai, I want to know... that because we are in the body now... could it be that we could have a fallen from being liberated from this body before? Have we always been in this state or have we been in a better state before, or just in this state? What is the good attitude or a good disposition to quickly move ahead?

To quit the body and move ahead ah huh. Yes, we can if we know how. Yes. There are many different methods for leaving the body behind and go beyond this world. Some go not far, some go very far, and some go to the end. So according to the comparison that I have made with my different research since I was young. Even though I look still young now, but I was young then, you know. Our method here is the best, yeah! Goes to the farthest one, the farthest one, the far end. There are many other methods, if you choose to experience, you can choose. There are many in the market, some go to the astral world, some go to the furthers..., the third or the fourth, but not many can go to the fifth, yeah. So, our method, our practice is to take you to the fifth before we set you free. Understand? Let you go alone. And beyond that we can approach a different aspect of God, beyond the fifth plane, but it's not always pleasant, yes. We always imagine that the higher the better; it's not always true. For example, sometimes we go into a beautiful palace and we were invited into the living room of the master. We sat there and we were served with cool drinks and beautiful eating and everything. And then we thought we should go a little bit deeper into the house, have a look. And we would venture into the garbage place and you know many other things in the house. It's not always important. Yeah? And also into a power house you know, we went into the electricity house which is just behind the house, beyond the house, and we got shocked so then we die there. So it's not always necessary or recommendable to go into deeper, but we could do that for the sake of adventure. Yeah, Okay.

CHAPTER XI :

Real 100% Scientific evidence on Reincarnation :

A movement to establish scientific evidence on Reincarnation through past lives thoughtphotography by Reincarnation Centre.

Real 100% Scientific evidence on Reincarnation

Skeptics often raise their eyebrows saying whether Reincarnation is a reality at all.

The first challenge they put up is. “Then produce scientific proof to vindicate the phenomenon.”

Any assertion unaccompanied by scientific verification or laboratory testing is dismissed as rubbish or bunkum.

All of us experience different kinds of emotion, occasioned by certain situations and circumstances.

For example,

Love and hate are the commonest of them all.

Say, if someone should demand demonstrable proof of how these feelings of hate and love spring how are you going to set up an experiment in the laboratory to prove it ?

But aren't these things and several others that the human flesh inherit to are living realities ?

Do we dismiss them as non-existent since they cannot be scientifically proved ! as in the case of material objects of the observed phenomenon ?

Certainly not.

Similar is the realm of reincarnation.

There are certain inner realities that bear intimate relationships with one another, but all the time imperceptible. Memory, through one form or the other carries the ‘Weaving thread’ ‘ad infinitum.’

This is a subtle truth and so defies observable demonstration.

Beyond all visible phenomenon is the ‘soul’ - ‘a Metaphysical reality’ could we dismiss this too because we fail to comprehend it, bound by obvious human limitations ?

Recent efforts to prove reincarnation as a reality through investigations have been primarily based upon ‘memories of the past’- and the reconstruction vouches for absolute authenticity as far as time and space are concerned - here historical and geographical facts have blended so well that there seems to be hardly any flaw in such a recalling of previous existence.

From out of this has been built up the theory of reincarnation, the cycle of life and death. of course, this eludes the purely physical and demonstrable verification, as materialists and scientists demand right now.

What we should remember is the ‘Subtlety ‘of the perennial process of reincarnation.

We cannot easily hope to understand its truth applying the physical yardsticks as done in scientific laboratories.

Tools required in respect of the cycle of reincarnation, for purposes of faith and convincing proof, are wholly different from those employed in scientific pursuits.

It is unfortunate that scientists do not cross these frontiers in order to appreciate something different.

If at all proof is necessary to establish the fact of reincarnation, what the scientists ought to remember is that they do not possess those tools that enable them to understand such things.

But when those endowed with metaphysical imagination, exceptional intuitional faculty and extraordinarily unsullied memory come out with certain facts, they ought to practice humility that there are an infinite number of things they have the least knowledge of, and to dismiss the entire thing is ‘useless’ is sheer folly.

Memories as Evidence

The Story of reincarnation is the study of evidence available in that regard as investigated in the earlier chapters.

Memory, be it remembered, is the very fountain of information through remembrances either by spontaneous or by the induced methods.

However, these memories in most of the cases mentioned earlier in this publication have proved to be genuine regarding their authenticity.

It is necessary to understand more about memories and their character to examine whether memories have any definite role in vindicating scientific proof on reincarnation.

Memory is the means by which the human brain preserves many impressions of an indelible nature - it records, stores and retrieves information based upon divergent experiences, as projected through time without break.

It has got three vital functions: the ability to retain impressions, their production when required in a series and ‘recall’.

All such experiences that are associated with strong feelings carry their intensity as well as their longevity.

A person's memory is invariably taken to mean all such associations and relationships of the past as well as present.

Several influences impinge upon the human mind during the process of actual experiences, preservation or retention, and 'recall'.

Actually the relationships between the past and present arise basically out of a profound transformation in the cycle, (of course, imperceptible) through what is called biographical change.

As links in a chain they run on undeterred. That is how past, present and future become one continuum of time.

Memory is one of the most fundamental function operative in Nature's design. In the vast cosmic laboratory everything is recorded and retained and transmitted. Nothing can obliterate this activity.

The cycle of time in its purely ephemeral aspects such as past, Present and future is just an arbitrary human arrangement for convenience.

At the level of cosmic consciousness, the question of time as we understand does not exist.

For that matter to comprehend it completely, past, present and future are all merged into one ceaseless activity of the 'now' awareness carried on eternally.

As such memory of future is not a misnomer but a valid phenomenon, as real as the past that is gone by or the living present.

But then the very important question comes up: who are those souls that could prophesy future events ?

Yes, they are the emancipated souls or 'Jivanmuktas. Nothing is mysterious to them much less misty.

They have the powers to use the Divination as ordained by destiny, Surely they are the ones qualified to envision all such possibilities legitimately.

However, in general, we notice in all instinctive actions of living beings-man, bird and beast and so on - memory arising out of the past experiences and at the same time dominating the course of action at that moment.

The manner in which these activities take place is a knowledge that belongs to the subtler regions of universal or cosmic consciousness and the lawful evolutionary mechanism of all creatures.

Man may be considered as the most mysterious phenomenon of all living beings.

Human brain contain within them a treasure house of infinite memory, ordinarily not accessible.

Remote things too do imprint upon the memory and the storage of memory may sometimes get shrunk.

Flashes of experiences of the by - gone periods or intuitional prophetic insights of future occurrences come from this inexhaustible source, as a compelling influence upon the conscious mind.

Actually they are the re-enactment of the earlier events, registered so vividly there. Sometimes the revisiting of this kind of flash - back of memory may bring about a change in the life of an individual.

However, I have endured to reconstruct the past lives of the individuals that I have studied so far out of this treasure house of memory.

Normally speaking; People by and large hesitate to report some of these things as they flash across their consciousness.

It is also true that sometimes these experiences seem to be so very abnormal that many people keep them as a closely - guarded secret.

Where certain recalling becomes very greatly over-whelming and irrepressible, delving into the previous existence has been possible in all such cases.

That is how I have recorded the lives of those whom I have studied for purposes of reincarnation.

It is asserted by many that this kind of memory seems to be more dependable than sensate memory as far as proof, in respect of reincarnation, is concerned.

Needless to emphasise here that these are facts generally based upon reincarnation, if they are recent enough to be tested accurately historically as well as geographically, the matter becomes simpler still.

Here it is necessary to consider three kinds of memories :

1. Continuous memory – it is an involuntary but ceaseless pouring out of experiences mostly arising out of the unconscious.

2. Immortal memory – this is a case arising out of the reincarnated immortal self of a person who happened to experience actually the past life of an individual whose imprint is so well recorded in the memory in the “ non-dying causal body ”.

3. Cosmic memory – not ordinary people can hope to possess this gift. Seers and sages, saints and prophets of extra-ordinary intuition and perception, and those who could look before and after through their rich range of imaginative faculty alone could preserve and recall such things of the past as well as future. These memories are what are called ‘Cosmic memories’.

It is very important to remember here that this should not be mistaken for wishful thinking much less confused for creative imagination’, or speculative

philosophy, or merely delusive excursion into the realms of the unknown or aimless conflict between the true and the false.

What matters here is the validity or better still, The authenticity of a memory experience in the light of its impact on the life of individual in question.

A genuine memory has the subtle quality of re-experiencing the past instead of merely recollecting something without enough identity. A significant one will ever endure rather than fade out its effect could be seen on the life of the individual and his outlook.

UNCONSCIOUS CONTINUOUS MEMORY

Memory is one constant denominator in respect of all living creatures.

In the case of man, no doubt it has reached the peak. Rather fascinating to know that plants too have the power of memory, though in an infinitesimal way.

The Unconscious continuous memory is investigated by the source of modern technology and science as the various scientists worth the name.

Research work undertaken by great horticulturists of the order of Luther Burbank, George Washington carver and many others reveal the fact that the faculty of memory is not the monopoly of man alone but plants and flowers too enjoy the gift of memory as endowed by nature in the same manner as sensory organs, though, of course, in a microscopic manner.

The concept of continuous memory can nowhere be better seen than in the instances of child –prodigies as discussed in the earlier chapter under the title “Astonishing talents and abilities - child –prodigies” .

Especially the cases of Mozart, Hamilton, Tom, Pascal are the ones that need to be remembered. They were able to see a continuous recovery of the past life or previous existence, all such faculties that shone in the illustrious career.

This kind of recovery is quite significantly a case of remembering the previous existence in terms of re-experiencing all the accumulation or a portion of it as an unbroken chunk of a live situation’.

Extraordinarily gifted individuals could be cited as cases of ‘continued-use’ of a faculty developed long ago in the earlier birth or past existence.

All of us are aware of the fact how some pick up certain skills acquire learning of new things or possess the ability to execute some jobs with ease, grace and competence.

Whereas others might sweat hard, toil day and night and yet cannot come anywhere near category mentioned earlier.

Genetic content by itself won’t prove the point or the environment.

The only plausible theory is the theory of reincarnation.

Let us think of people who share certain pleasures or discuss things in a like-minded fashion or consider how some people get so close as friends or turn bitter enemies.

The force of attraction or the pull of repulsion could be traced back to the previous existence of the individuals.

Better still, how do some people turn 'addicts' to alcohol or tobacco or drugs or some other vice.

These are definitely the traits and tendencies of the previous life carried on to the present existence.

The force of the past is so strong that no power on earth could dissuade the person from the addiction.

It might ruin the life. And yet, the addiction continues unchecked in spite of warning that comes up from one's own 'conscience'.

Sometimes we notice how some individuals get perturbed by what is called 'compunctions of conscience'.

What exactly is this? It is nothing but the soul's memory of mistakes made in the past.

Often there may be a forewarning too to avert the catastrophe.

But what happens is ultimately the 'composition of the past'.

Could anyone possibly notice the phenomenon of unconscious continuous memory as such?

The answer to this is clearly 'NO' - because all of us have been busily engaged in employment that we are hardly aware of its presence, generally speaking.

This is so since this aspect has been part and parcel of our daily existence.

Then how is it that people of diverse nature and temperament and capacity have been cast for different jobs, professions and careers such as teachers, priests, doctors, engineers, ministers, business executives and so on?

Again the answer to this is self-explanatory.

Deep inclination in a definite direction springs from the same source of the past in which the qualities that persisted in previous existence continue to manifest, though in an altered physical environment, in the same channels of achievement or failure.

Obviously this is nothing but the tremendous flow of the past memory reshaping itself towards a particular end as the soul deep inside has charted out.

This can be seen in our everyday existence, though, of course, without the realization of its impact or the reason for its continued existence in the same path.

Thus this flow of memory, the reshaping of the soul against the background of the past, the ways and means of the soul's journey in the light of the earlier records of the treasure house of memory determine the course of

one's existence through reincarnation which is in every sense a sort of revelation when properly understood.

IMMORTAL MEMORY

At times every one of us will experience 'glimpses of vision' like a stroke of lightning in its 'flash' that helps us gain some meaning out of it.

Of course, not all are capable of comprehending either meaning or its significance.

Its adjustments are suitably made in the wake of 'message flashing out' of the memory much of the misery in the individual life could be mitigated.

However, it is ideal to pay heed to this vision, and its symbolic value may be related either for good or for bad depending upon the nature of the memory.

The fact is such a memory may be looked upon as an indicator in one's life. Its influence has immense possibilities for corrections and adjustments. The way it appears most naturally is from a feed-back.

One might often wonder whether it is not an obscure memory of visual imagination - yes it is imagination traceable to the recalling of the past episodes or trends !

At times such signals hoisted up would be able to guide the destiny of individuals. What is required in this regard is the capacity for a little reflection for reconstruction of details. Generally speaking, the effect of an immortal memory is often life - giving as well as life shaping.

It is not only enduring but the dual aspects or facets of a single universal phenomenon ever in a state of flux, with the cause and consequence chasing along the roads of destiny.

Akasha is a Sanskrit word, highly pregnant with meaning.

It is fundamentally the very matrix of the universe out of which all that exists has been born.

In that respect, it is a super-sensuous essence that pervades all space and time.

Its response is spontaneous as well as eternal, to the vibration of all creation in the universe.

Surprisingly though, is both dense and subtle very much akin to the micro-material recorded on the tape.

This activity of recording the infinite vibrations unto eternity is God's supreme Grandeur, collected and compiled in the form of akashic records.

Highly gifted individuals with super-sensory perception would be able to read these records as occasions offer themselves for such a possibility.

In this sense, Edgar Cayce may be cited as an outstanding example who could read Akashic records.

A person's life is governed by what he does and by what is modified in the course of his life through his experiences.

All that which takes place naturally affect the individual either for affliction or for affection, as determined by the thoughts and acts and consequences.

Mechanism Recalling

This is acquired by constant training of the mind to reproduce certain things at will Recitation of a poem, the enactment of a role, the reproduction of a scene from a text or any memorable passage are all possible for those that devote their time and energy to such an exercise.

There is another facet to this from the point of reincarnation. That is, when a person is asked for a name which he encountered in his past life, he supplies it.

By this we see how the person "re-lives" - and when extended to experiences, they reveal a wealth of detail about lives of the by-gone ages - whether of the immediate past or very distant past this becomes as real as the present.

In all such cases, it is the 're-creating' of the atmosphere in all its salient features and characteristic qualities, here and now.

In brief, successful recalling is found to be a common occurrence in our daily life.

Recognition

This is an act of recognizing the incident place or person or any other thing experienced earlier during the present life.

Paradoxical Recognition (Déjà vu)

Although a certain event seems to have been recognised by the person in question paradoxically though, on verification is discovered to have taken place earlier before the present birth or an occurrence revived after several centuries sometimes.

Such a 'déjà vu' is entirely on account of past life experience or positively because of post cognition.

Imagining

Imagining is a faculty of the mind in projecting certain pictures in relation to an environment on the mental screen.

Sensory stimulation couples with the innate capacity “ to see ” provides the material for all imaginings. This faculty distinguishes man from the beast.

Memory Imagining, of all the other kinds, may be regarded as unique in that it provides a powerful recalling when we experience a kind a journey back in time.

In fact, this is essentially an illusion especially so when we happen to witness certain things in our mind’s eye as experiences taking place, here and now. Invariably this is a kind of “re-living” the past moments.

Finally the fact about memory may be stated thus:

while we are able to visualise many things of the past through the help of our memory, it must be admitted here that there is no mechanism or marvel to make the other person remember or re-live the past by the help of our memory as a substitute in his position.

Method of getting scientific evidence on Reincarnation.

What is the demand of present scientific world to accept Reincarnation as Scientific fact?

What is Science ?

If the subject has to get a status of science it must fulfill the basic conditions of science like objectivity, repeatability, consistency and universality in addition to experimentation, observation and inference.

The past lives if exhibited by photographic proof may rise the eyebrows of intellectuals. The following method can be tried out by utilizing the knowledge of photography, Clairvoyance, Electronics, Hypnotism, Mesmerism, Yoga, Psychology, Psychiatry, Ophthalmology, intuition and Astrology to produce photograph of the past lives.

In this method the memories of the past lives thoughts can be photographed as thoughtography.

Thoughtography of the present life memories has already been photographed by Ted Serios in the form of buildings, places, persons etc. through the polaroid camera.

Dr. Jule Eisenbud has photographed number of memories of Ted under laboratory conditions in 1966 and at the same has been published as “The world of Ted series” in Great Britain in 1968.

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The same principle can be implemented to get the past life thoughtography by regressing an individual to past lives through Hypnotism.

To confirm the validity of thoughtography three stages of thoughtography are suggested here on selected individuals by Astrological Knowledge.

I STAGE :

Put the subject under trance through both hypnosis and mesmerism and a particular person or places are suggested to remember and the photograph is taken and confirm the trueness of the photo against the suggested person or place.

This experiment is to be continued for a minimum of three times which confirms the thoughtography.

This stage proves that the thoughts of an individual can be pictured.

II STAGE :

Regress the subject under hypnotic and mesmeric sleep to a particular time of this life (say about 5 or 10 years) and photograph that particular memories as in stage one and repeat thrice to confirm the trueness of his memory with thoughtography.

This stage proves that memories of past can be photographed of an individual in his present life.

III STAGE :

Regress the subject under hypnotism and mesmeric sleep to any particular time of his past life and photograph that memories as in stage I and stage II.

Repeat the process thrice and confirm the similarity and trueness.

Further confirmation can also be made by physical verification of such places and persons photographed. If these thoughtography is produced reincarnation theory becomes a scientific validity as it meets the demand of the scientific World.

This is not a challenge to the scientists, but an appeal to our Scientific World to develop interest in the super science of this era and help the humanity by proving scientifically in laboratory the theory of Reincarnation which alone can bring world peace and prosperity.

**Thoughtography of the present life memories
has already been photographed
by Ted Series
in the form of buildings, places, persons etc.
through the polaroid camera
as
Shown
In
Next Page**

**Human mind has a power to do wonder of wonders
as
There is a Sleeping Giant of Mental Power in Every Human
Being
Read the article below to confirm
The above statement**

X - RAY EYE

LAD LEO SHOWS LIGHT

Professional stunned at his Insight

Men of medical profession, who often throw up their hands in utter despair, faced with chronic ailments, have nowadays accepted hypnotherapy as one of the possible means of diagnostic treatment.

Dr. William McDougall wrote long ago without reservation that "Hypnotism is undoubtedly the most Important, the most fruitful and far-reaching method of experimental psychology." It is neither magic nor witchcraft but a device highly beneficial in hypnotherapy. Today American physicians use it without labelling it just as McDougall used it in neuralgia cases.

The New York Journal has published a very interesting narrative wherein an eleven year old boy is credited with X-ray vision. He is the son of Dr. Frank Wallace Brett; a Massachusetts : physician. His performances in diagnosing diseases are extraordinary.

Mrs. Allen, wife of Dr. Allen, had been a sufferer from gouty rheumatism. Dr. Frank boy Leo was called in. Just looking at the lady he was able to see where the malady lay. He started describing at once all the symptoms of gouty rheumatism, including in his details chalky deposits in the joints, the thickening and inflammation of the right sciatic nerve. How did Leo acquire this power ? Was it a God given gift ? Once Dr Frank hypnotised his own son for professional reasons. In that state, the boy cried out, " Papa, how is it you have a crack in your arm ,bone ? " And further he declared, " oh father, I can see your bones very well". Greatly surprised at this, Dr. Frank realised that what the son had said was all true to facts. This was all the more confirmed, when the boy succeeded in coming out with the truth related to half a dozen fractured cases at the hospital.

Once Dr. Brret introduced Leo to one Mrs. Randall and asked the boy what was the matter with the lady. Then the boy was hypnotised and asked to examine her. Leo said, after a minute "I can see a great big sore in her lungs, just where the two are joined together, and it looks as though it had been bleeding. On confirmation it was literally true. The lady had two haemorrhages within a week. And very shortly she died of galloping consumption.

Another startling case was presented to Leo. And it was a case of a lady of sixty. A team of doctors had pronounced her ailment as cancer. As the last resort Leo was called in, by his father, Dr. Frank. When the boy was asked to report he said, after looking at her steadily for a while: "Why papa, her liver is much larger than yours. Besides, yours is smooth, while hers is all covered with bunches like hubby ice. Yours is brown, while hers is brown all streaked with white, like fancy chocolate cake. The white stuff looks to me like candle vision."

The father was very happy and now he was in full possession of facts, The source of the old lady's trouble had been shown to him. Plainly, the old lady was suffering from amyloid degeneration of the liver. No doubt it was dangerous but definitely not a case of cancer.

One more instance is enough to substantiate this boy's abnormal gifts. A married lady of 35, was alive despite valvular disease of the heart. Dr. Frank wondered, as usual Leo was called into the consultation room. In a minute he expallned that the two valves functioned all right, but the third one didn't, properly. It was just the case to set right this defect.

Dr. Frank offers his opinion about his son Leo. " I do not claim the boy's peculiar gifts as supernatural. I do not belive in the supernatural, But I do say that they are supernormal."—Yes, if only we care to realise the implications of such possibilities !

HYPNOTISM SUPERMINDS

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X-Ray Eye LAD LEO SHOWS LIGHT Professionals stunned at his Insight

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CHAPTER XII :

**Contribution from Reincarnation Research Centre
Bangalore, Karnataka, India
to Resuscitate Humanity and Establish World Peace**



(1) True Education = Music + Literature + Culture

(2) Right way of Living =

(3) Self - Realization = salvation

**(4) Research on : The Secret of Mind
+ : The Secret of Mental diseases
+ : The Secret of Universe
+ : The future of Mankind**

(5) Research on Reincarnation and Survival of the Soul

These are the Five books containing the knowledge of Jana, Vijana, Sujana and Divya Jana and also

These are the five VEDAS and UPANISADS of future Golden age that is SATHA YUGA.

**If kumar Vasa sings a song there will be floating flood of lightening in the human body as though the sacred land of Bharth is dancing with joy in the people's eyes converting the present Kali Yuga to Dawapara Yuga.
- K.V. Puttappa**

**If Researcher on Reincarnation writes there will be lightening of the knowledge of self-realisation and salvation with the dawn of universal Brotherhood and World Peace converting the present Kali Yuga to Satya Yuga.
- Dr. C. Rama Swamy**

(1) True Education

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(2) Right way of Living

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(3) Self - Realization

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**(4) Research on Mental diseases
And
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(5) Research on Reincarnation and Survival of the Soul

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Research on Reincarnation
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Creation Macrocosm	UNITS OF CREATION					Man Microcosm	
Satyaloka	Finer Three worlds		ATMA (Spirit)	Anandamaya kosha	Spirit	Head	
Tapoloka			BUDDHIC PLANE	Buddhimaya kosha	Saints	Forehead	
Janoloka			(Spiritual Soul)		Siddha	Eye	
Maharloka	Dense Three worlds	1 2 3 4 5 6 7	MENTAL PLANE (Human Soul)	(Pure mental body) Manomaya kosha	Mahatma	Throat	
Swargaloka		1 2 3 4 5 6 7		(Impure mental body)			GODS
Bhuvraloka		1 2 3 4 5 6 7	ASTRAL PLANE (Animal Soul) Hell, Yamaloka	Pranamaya kosha	DEVIL	Navel	
		1 2 3 4 5 6 7	PHYSICAL PLANE	Annamaya kosha			
		1 2 3 4 5 6 7					HUMAN
		1 2 3 4 5 6 7					
1 2 3 4 5 6 7							
Bhuloka	1 2 3 4 5 6 7						
ATALA						Sex-region	
VITALA						Thigh	
SUTALA						Knee region	
TALATALA						Legs	
MAHATALA						Ankle region	
RASATALA						Foot	
PATALA						Bare-Foot	

ಜಗತ್ತು ಆಂಡಾಂಡ		ಒಂದು ಬ್ರಹ್ಮಾಂಡದ ವಿವರ					ಮನುಷ್ಯ ಪಿಂಡಾಂಡ	
ಸತ್ಯಲೋಕ	1. 2. 3. 4. 5. 6. 7.		ವೇದಾತ್ಮಕ ಶರೀರ	ಆನಂದಮಯ ಕೋಶ	ATMA (spirit)	ಶ್ವಾಸ	ಹಿರಣ್ಯ	
ತಪೋಲೋಕ			ಮೌನಾತ್ಮಕ ಶರೀರ	ವಿಜ್ಞಾನಮಯ ಕೋಶ	BUDDHIC 'PLACE (Spiritual Soul)	ತಪಸ್ಸುಗಳು	ಹಣೆ	
ಮನೋಲೋಕ			ಸಿದ್ಧಾತ್ಮಕ ಶರೀರ			ಸಿದ್ಧಿಪುರುಷರು	ಕಣ್ಣು	
ಮಹಾಲೋಕ		1. 2. 3. 4. 5. 6. 7.	1. ಕುದ್ಲಮನೋಮಯ ಶರೀರ	ಮನೋಮಯ ಕೋಶ	MENTAL PLANE (Human Soul)	ಕುಪಾಪ್ತರು	ಕಂಠ	
ಸ್ವರ್ಗಲೋಕ		1. 2. 3. 4. 5. 6. 7.	ಮನೋಮಯ ಶರೀರ - ಸ್ವರ್ಗ 2. ಅಶುದ್ಧಮನೋಮಯ ಶರೀರ			ದೇವರು (ಮರರು) ದೇವತೆಗಳು	ಹೃದಯ	
ಭುವಲೋಕ		1. 2. 3. 4. 5. 6. 7.	ಕಾಮಮಯ ಶರೀರ	ಪ್ರಾಣಮಯ ಕೋಶ	ASTRAL PLANE (Animal Soul)	ರಾಕ್ಷಸರು (ಅಸುರರು)	ಹೊಕ್ಕಳು	
ಭೂಲೋಕ		1. ಒದ್ದಿ (Finer Atomic)	ಭಾಯೋಶರೀರ (ಒಂಗೆ ಶರೀರ)	ಆಸ್ತಮಯ ಕೋಶ	PHYSICAL PLANE	ಮನುಷ್ಯರು	ನಡು	
	2. ಅಪಾಂಡ (Subatomic)							
	3. ಅಪಾಂಡ (Superatomic)							
	4. ವಾಯು (Ethereic)	ಸ್ಥೂಲ ಶರೀರ						
	5. ಅನಿಲ (Gas)							
	6. ದ್ರವ (Liquid)							
	7. ಘನ (Solid)							
ಆಶು						ಬುಧನ		
ವಿಶು						ಕೋಡ		
ಮಿಶು						ವೋಣಾಲು		
ಕೂಷು						ಕಣಕಾಲು		
ಮಜಾಷು						ಬರಡಿ		
ಮಾಷು						ಪಾದ		
ಪಾಷು						ಆಂಗುಲು		

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How to Establish World Peace and Resuscitate Humanity ?

O God !

Lead this Human society

From

Darkness to light

Ignorance to knowledge

Untruth to truth,

Death to immortality

WORLD WAR TO WORLD PEACE

