

Scientific Evidence for Reincarnation, NDEs and Karma with Personal Stories.

Open Research Consortium

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Scientific Evidence for Reincarnation, NDEs and Karma with Personal Stories.

Scientific Evidence for Reincarnation and Karma and Real-Life
Personal Accounts of Near-Death and Out-of-Body Experiences.

A Publication of the Open Research Consortium.

(2)

First Edition 2024

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Prologue:

We believe that scientific knowledge gathered through various experiments should be shared in all countries for the benefit of mankind and the development of human society. However, we also recognize that certain scientific data, particularly in fields like military science and weapons development, are unable to be shared between different countries.

Science is the systematic study of the structure and behaviour of the physical and natural world through observation, experimentation, and the testing of theories against the evidence obtained.

Scientific research is the process of using systematic observation, inquiry, and experimentation to discover new knowledge and solve problems in various scientific fields.

According to the Merriam-Webster Dictionary, definition and meaning of the word Science is knowledge or a system of knowledge covering general truths or the operation of general laws especially as obtained and tested through the scientific method and concerned with the physical world and its phenomena.

In general, the word “science” means materialist science that goes with earth element, liquid element, fire element and air element.

The scientific method is a systematic approach to investigating phenomena, acquiring new knowledge, or correcting and integrating previous knowledge. It typically involves steps like observation, hypothesis formation, prediction, experimentation, and analysis.

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Empirical research is a method of gathering and analyzing data through direct observation or experimentation to test hypotheses and draw conclusions. It relies on evidence and measurable outcomes to validate or refute theories.

Scientific evidence is information that has been systematically gathered through observation or experimentation using the scientific method, and is used to support or refute hypotheses and theories. It is typically empirical, measurable, and reproducible.

Science also means wisdom and truth. Therefore Science and spirituality has a connection. It is because spirituality seeks to go to the ultimate truth about the universe and life.

In Buddhism, consciousness is mentioned as one of the major elements. In Buddhism, consciousness is knowing and it is inside any creature's body.

Except Buddhism, all other religions and philosophies teach the soul or self is eternal. But Buddhism teaches that there is no soul or self but a chain of changing natures. For a person who seek to find out truth about this by using meditation, it becomes visible that the Buddhist teachings are correct. So the idea that says "soul is permanent" is false.

Reincarnation or rebirth is consciousness travelling from one body to another body. Consciousness is also known as the mind. And when travelling it is not always the same consciousness and same body. Both consciousness and body become a subject for changes according to karmas. Karma is a energy that creates consciousnesses, perceptions, feelings and bodies. Karma also creates the environment and all other things. It is a powerful energy.

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A near-death experience is when a person dies for a short time and then becoming a spontaneous invisible being for a short time and then dying from that life and re-entering the human body. Out-of-body experience means travelling outside the dead human body in a different spontaneous being life. And a meditative vision is a vision seeing using meditation powers while practising meditations.

Some children who speak about past life memories, and their families, are not comfortable sharing their names and private details. In such cases, where families are concerned about their privacy, we have to use pseudonyms, show only part of the names, or remove highly private details.

Please note that due to space limitations in this book, we are unable to include full research reports. Instead, we provide a summary of each research study. It is not possible to include all the details of the scientific research in a book of this size.

One person says there is no wind, there are no atoms, there are no ghosts, there is no reincarnation phenomenon because we cannot see them with our eyes. Another person says there is wind, there are atoms, there are ghosts, there is a reincarnation phenomenon even though we cannot see them with our eyes; there are things that our eyes cannot see. Between these two people, who is the foolish person and who is the intelligent person? It requires higher intelligence to understand invisible things, and most people lack that kind of higher intelligence. The problem is that a foolish person does not know what they do not know.

A person born blind is not aware of the existence of colors, much like how some people are unaware of the phenomenon of reincarnation. A person born blind might say, 'You know, from where I stand, I think you're very foolish for believing in colors, as they don't exist.'

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Similarly, those who deny the existence of reincarnation stand on the grounds of ignorance, akin to the person born blind. Despite scientific evidence supporting reincarnation, some people refuse to acknowledge it due to personal reasons. They often change the subject, say unrelated things and deny the existence of reincarnation, seeing an admission as a defeat to their ideology. Furthermore, they may attempt to cause mental anguish to those who believe in reincarnation by preventing them from finding satisfaction in proving its existence.

Skeptical people are not important people. Those who believe in reincarnation should respond to the skeptical people by saying, "Even though you do not acknowledge the existence of reincarnation, we already know that reincarnation and other invisible phenomena exist in the universe, just as we know and see that we are wearing clothes. Therefore, your arguments are not valid." There is no use in thinking about the skeptical and ignorant words of stupid people.

Empirical studies of reincarnation cases have yielded compelling evidence that warrants serious scientific consideration.

The idea that consciousness survives death gains empirical support from these well-documented reincarnation cases.

Rebirth or reincarnation has a strong empirical basis, grounded in the testimonies and behaviors of thousands of children worldwide.

Reincarnation or rebirth is a natural phenomenon that occurs regardless of one's nationality, religious views, country, race, gender, culture, or beliefs.

A significant volume of scientific evidence, uncovered by reincarnation research in the last 50 years, supports the

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reincarnation hypothesis advanced by Scientist Ian Stevenson for spontaneous past-life experiences (PLEs).

Asian people generally have open minds toward the idea of reincarnation, while Western people tend to have more closed minds on the subject. When an Asian child talks about past life memories, their Asian parents listen carefully and do not punish the child for sharing these memories. Among Buddhist and Hindu communities, there is a greater openness to the idea of reincarnation, while others have more closed mindsets. In places where reincarnation is not accepted, parents tend to suppress children's expressions of past-life memories. Scientists have scientifically proven that reincarnation (rebirth) is a fact.

The exploration of reincarnation has intrigued many prominent thinkers throughout history, revealing a common belief among influential intellectuals and writers in the Western world. Notable figures such as inventor Thomas Edison and automobile pioneer Henry Ford both expressed their faith in reincarnation. Edison envisioned survival through cycles of existence, stating, "The only survival I can conceive is to start a new Earth cycle again." Similarly, Ford described his understanding of reincarnation as a profound realization that transformed his view of life: "Work is futile if we cannot utilize the experience we collect in one life in the next." His belief that reincarnation offers a universal plan and eases his anxieties about time demonstrates how these esteemed minds found purpose and comfort in the idea of life's continuity and the soul's growth across different lifetimes.

Birth is the beginning of life, while death marks its end. Life itself is ephemeral and constantly changing, impermanent in nature. This impermanence includes all aspects of life, such as material possessions, relationships, and even our own physical and mental

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states. In some cultures, such as Buddhism, the fact of reincarnation or rebirth is prevalent. Reincarnation refers to the cycle of death and rebirth, wherein the consciousness or mind is continually reborn into a new body in a never-ending cycle. Nirvana is the ultimate goal in Buddhism, representing the cessation of suffering and the end of the cycle of rebirth. It is achieved through the realization of the true nature of reality and the eradication of desire and ignorance. Nirvana is also known as liberation. According to the Buddha, the meaning of life is acquiring liberation from reincarnation.

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Project Info:

Project Name: Iskan 7

Subject: Life after death, Truth, Meaning of life.

Status: Ongoing.

Project Description:

The Iskan 7 project is an ongoing research initiative focused on exploring and understanding the phenomenon of life after death, truth, meaning of life. This multidisciplinary project aims to collect, analyze, and interpret data related to various aspects of post-mortem existence, including near-death experiences, after-death communications, reincarnation cases, and other related phenomena.

Objectives:

1. Data Collection: Gather and document cases and experiences related to life after death from various sources and cultures worldwide.
2. Case Analysis: Investigate and analyze collected cases to identify patterns, similarities, and unique features, contributing to a comprehensive understanding of the phenomenon.
3. Verification: Whenever possible, verify the authenticity of the collected cases by cross-referencing sources, interviewing witnesses, and examining physical evidence.
4. Theoretical Development: Develop and refine theoretical frameworks to explain and interpret the collected data, drawing from various disciplines such as psychology, philosophy, anthropology, and neuroscience.

5. Collaboration: Foster collaboration with other researchers, institutions, and organizations interested in life after death studies, encouraging data sharing and joint efforts.
6. Publication and Outreach: Publish findings and insights in academic journals, books, and other platforms to inform the scientific community and the general public about the project's progress and discoveries.

Scope:

- Near-death experiences (NDEs).
- Out-of-body experiences (OBEs).
- Karma energy.
- After-death communications (ADCs).
- Reincarnation cases, including those involving children's past life memories.
- Deathbed visions and apparitions.
- Mediumship and channeling.
- Cultural beliefs and practices related to life after death.
- Theoretical and philosophical aspects of post-mortem survival.

Methodology:

- Case studies and phenomenological analysis.
- Surveys and interviews with experiencers and witnesses.
- Cross-cultural and historical comparisons.
- Theoretical and philosophical inquiry.
- Interdisciplinary collaboration and data collecting.

By investigating the phenomenon of life after death through a rigorous, interdisciplinary, and collaborative approach, the Iskan 7 project seeks to advance our understanding of the nature of consciousness, the self, and the potential for post-mortem survival.

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Data Contributors:

For Reincarnation (Rebirth) Researches:

The following scientists, universities, or organizations contributed scientific research data for this book regarding reincarnation (rebirth), NDE, and OBE researches. (Reincarnation, NDEs , and OBEs sections may contain data from multiple independent research studies.)

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-Researcher Resat Bayer, Professor, (Koc University, Turkey and Stanford University, United States of America)

For Karma Researches:

The following scientists, universities, or organizations contributed scientific research data for this book regarding karma researches.

-Professor and Scientist Nandasena Ratnapala, (University of Sri Jayewardenepura, Sri Lanka)

The following ancient Buddhist scriptures provided data for the creation of this book:

-Parajika Pali Vinaya Pitaka Buddhist scriptures collection.

-Pachiththiya Pali Vinaya Pitaka Buddhist scriptures collection.

-Maha Vagga Pali Vinaya Pitaka Buddhist scriptures collection.

-Chulla Vagga Pali Vinaya Pitaka Buddhist scriptures collection.

-Parivara Pali Vinaya Pitaka Buddhist scriptures collection.

-Vinaya Attakatha Buddhist scriptures collection.

-Dhiga Nikaya Sutra Pitaka Buddhist scriptures collection.

-Majjima Nikaya Sutra Pitaka Buddhist scriptures collection.

-Sanyuktha Nikaya Sutra Pitaka Buddhist scriptures collection.

-Anguththara Nikaya Sutra Pitaka Buddhist scriptures collection.

-Khuddaka Nikaya Sutra Pitaka Buddhist scriptures collection.

-Sutra Attakatha Buddhist scriptures collection.

-Dhammasanganippakarana Abhidharma Pitaka Buddhist scriptures collection.

- Vibhangappakarana Abhidharma Pitaka Buddhist scriptures collection.
- Dhathukathappakarana Abhidharma Pitaka Buddhist scriptures collection.
- Puggalapagngnaththippakarana Abhidharma Pitaka Buddhist scriptures collection.
- Kathavaththuppakarana Abhidharma Pitaka Buddhist scriptures collection.
- Yamakappakarana Abhidharma Pitaka Buddhist scriptures collection.
- Patthanappakarana Abhidharma Pitaka Buddhist scriptures collection.
- Abhidharma Attakatha Buddhist scriptures collection.

The following book provided data for the creation of this book:

- Practical Meditation Guide By A Forest Monk written by the reverend Brahmadeva forest monk.

[Special note: This book is for free distribution only. Not for sale.]

Reincarnation cases collection:

Reincarnation (rebirth) has already been scientifically proven. Reincarnation cases have been found on all continents of Earth except Antarctica, making it a universal phenomenon. Asian parents tend to have an open mind toward reincarnation and the supernatural. Therefore, when an Asian child speaks about reincarnation or past life memories, it is easier to spot such cases. However, in the West, Western parents often have closed minds about the subject and may ridicule or rebuke a child who talks about reincarnation or past life memories. This is often because reincarnation does not align with their religious or philosophical views, or because they want to preserve their materialistic views. Consequently, a depressed Western child may stop talking about their past life memories, making it harder to spot reincarnation cases in Western culture. Western families often do not tell anyone when their children speak of past life memories. So such news does not reach the ears of researchers. Nevertheless, despite many Western parents trying to hide this information, there are still numerous Western reincarnation cases, indicating that the truth cannot be hidden.

Italy Alexandrina Samona reincarnation case:

Dr. Carmelo Samona, Professor and Physician, (Scholar of Esotericism and Paranormal Phenomena, Society of Metapsychics, Palermo, Italy and University of Palermo in Sicily, Italy)

A verified reincarnation case in Italy. [The girl who haunted her house in a past life as a non-human spirit being.]

Italy is a European country with a long Mediterranean coastline. The rebirth story of Alexandrina Samona took place in Palermo, Italy, in the early 20th century. Dr. Carmelo Samona, a respected physician and scholar of esotericism and paranormal phenomena, lived there with his wife, Adele Monroy di Pandolfina, a princess from a noble Sicilian family. Carmelo Samona and Adele Monroy di Pandolfina were married in 1897. Their marriage united two prominent families in Palermo; the Monroy family, known for their ancient nobility, and the Samonà family, also noble by lineage and recognized in cultural circles. They had several children, including a daughter named Alexandrina, born in 1905, who was the apple of their eye.

Timeline of Events:

- March 15, 1910: Alexandrina I dies of meningitis. (At the age 5)
- March 18, 1910: Adele has her first dream of Alexandrina.
- March 21, 1910: Adele has her second dream of Alexandrina.
- Late March 1910: The family hears unexplained knocks on their door and noises in the house.
- April 10, 1910: Carmelo and Adele attend the first séance, where Alexandrina communicates her intention to be reborn into the family.
- May 1910: Adele realizes she is pregnant.

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-August 1910: An obstetrician confirms that Adele is pregnant with twins.

-November 22, 1910: Adele gives birth to twin girls, Alexandrina II and Maria.

Notable Statements of Alexandrina 2:

- "But, Mother, I know Monreale, I have seen it already." (When Alexandrina II was around eight or nine years old, her parents planned a vacation trip to Monreale.)
- "Oh, yes, I went there. Do you not recollect that there was a great church with a very large statue of a man with his arms held open, on the roof? And don't you remember that we went there with a lady who had horns and that we met some little red priests in the town?" (In response to Adele's denial that Alexandrina II had been to Monreale.)
- "Alessandrina is afraid." (When fearful, she refers to herself in the third person. Just like Alexandrina 1 also spoke in the third person when she was alive.)

Alexandrina I's Life and Death:

Little Alexandrina, (Alexandrina 1) affectionately called Alessandrina or Sandrina, was a lively and intelligent child. She had unique habits, such as speaking in the third person, writing left-handed, and playfully altering people's names. She loved playing with other children but disliked dolls and cheese. She also had distinctive physical features, including a slight facial asymmetry, with her left eye closer to the midline than her right, and a rash called seborrhea behind her right ear.

Tragically, Alexandrina contracted meningitis when she was about five years old. Despite the efforts of renowned doctors, her condition worsened rapidly. She passed away on March 15, 1910, leaving her family, especially her mother Adele, devastated.

Announcing Dreams:

Three days after Alexandrina's death, Adele had a vivid dream. In the dream, Alexandrina appeared and said, "Mother, do not cry. I have not left you; I have only withdrawn. Look! I am going to become small like this," gesturing to indicate the size of a baby. A similar dream occurred three days later, on March 21, when Alexandrina appeared to her again. This time, the dream ended with a firm and reassuring statement: "I will return. I will return. I will return."

Unexplained Knocks:

A few days after Adele's dreams, the family heard three loud knocks at their door. Both Carmelo and Adele heard the knocks, and their three sons also heard them. When the family opened the door, no one was there. In the days that followed, they experienced unexplained noises in the house, including the sound of someone walking around, knocking on the walls, and footsteps. This strange occurrence, along with Adele's dreams, prompted Carmelo and Adele to participate in séances to better understand what was happening.

Mediumistic Communications:

Mediums are people who can connect with spirits or ghosts. On April 10, 1910, less than a month after Alexandrina's death, Carmelo and Adele went to a séance. They wanted to contact the girl who had died, and she responded right away. During the séance, a professional medium shared messages from Alexandrina. She said she had been reborn as a non-human being. Alexandrina explained that she caused the three knocks on the door to get attention. She also mentioned that another spirit friend is with her. She took responsibility for the knocks and other noises and said she would be reborn before Christmas with a twin sister. She said the second spirit would be her twin. When they asked if she could always communicate this way, she said that, after three months of Adele's

pregnancy, she might not be able to talk through the medium anymore because she would be connected or attached to the human plane. (In fact, once the consciousness comes to the embryo, communications like this become impossible because that person is then no longer a non-human spirit. Non-human spirit dies then.)

Also, on the evening of Wednesday, May 4, Alexandrina delivered a second message; "Mommy, I love you so much. However, I want you to know that there will be another one in you."

Alexandrina's insistence on communicating her rebirth became almost annoying to Carmelo. However, the séances provided comfort to Adele, who found solace in the hope of her daughter's return.

Pregnancy and Birth:

Soon after the séances, Adele realized she was pregnant. This was surprising, as she had undergone an operation that was thought to have reduced or abolished her fertility. Carmelo and Adele were then cut off from communicating with Alexandrina. In August 1910, an obstetrician confirmed that Adele was indeed pregnant with twins.

On November 22, 1910, Adele gave birth to twin girls. One of them bore an uncanny resemblance to the deceased Alexandrina. The parents named her Alexandrina (Alexandrina II), while the other twin was named Maria.

Similarities Between Alexandrina I and II:

As Alexandrina II grew, her parents noticed striking similarities between her and the deceased Alexandrina (Alexandrina I). These similarities included:

Physical traits: Both had redness in the left eye, a rash behind the right ear, and slight facial asymmetry.

Personality traits: Both were quiet, preferred playing with other children over toys, disliked cheese, and enjoyed folding and smoothing clothing.

Habits: Both liked to put on adult shoes and walk around, spoke in the third person, and playfully altered people's names.

Phobias: Both had phobias of loud noises and barbers.

Left-handedness: Both were left-handed, unlike the rest of the family.

Past Life Memory:

When Alexandrina II was around eight or nine years old, her parents planned a vacation trip to the city of Monreale. Adele told the girls that they would see sights they had never seen before. To their surprise, Alexandrina II responded, "But, Mother, I know Monreale, I have seen it already."

Adele was taken aback and told her daughter that she had never been to Monreale. However, Alexandrina II insisted, "Oh, yes, I went there. Do you not recollect that there was a great church with a very large statue of a man with his arms held open, on the roof? And don't you remember that we went there with a lady who had horns and that we met some little red priests in the town?"

Adele was stunned by her daughter's response. She recalled that a few months before Alexandrina I's death, they had taken her to Monreale to see the church there. On that trip, they had taken a female friend who had a skin condition that involved prominent lesions on her forehead, which could be interpreted as "horns" by a child. As they were entering the church, they met Orthodox priests who were wearing blue robes decorated with red. Adele and Carmelo remembered that Alexandrina I had taken great notice of the woman with the skin condition and the priests they had met at the church.

Verifications and Witnesses:

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Dr. Carmelo Samona documented the case extensively, publishing a report in 1911 and supplementing it with additional documentation in 1913. He included photographs comparing the physical resemblance between Alexandrina I and II. The case was supported by six letters from witnesses who claimed to have learned about Adele's dreams and the séances before knowing about her pregnancy. These witnesses included family members, relatives, an Evangelical pastor, and other prominent individuals.

Other Information:

Alexandrina II grew up to lead a normal life. She married a high-ranking officer and lived to an old age. She became a medium and was a scholar of spirit and mediumistic phenomena, writing two books on the subject.

The case of Alexandrina Samona gained much notoriety in Europe among those interested in esoteric phenomena. It is mentioned in various literature on reincarnation, including works by renowned researchers such as Ian Stevenson. The case is considered exceptional due to the paranormal announcements of Alexandrina's rebirth and the extensive documentation provided by her father. The case of Alexandrina Samona is a fascinating and well-documented story that offers intriguing evidence for reincarnation.

Israel Golan Heights Axe Murder reincarnation case:

Dr. Eli Lasch, Medical Doctor and Professor, (Israel and Germany)

A verified reincarnation case in Israel. [The boy who found his own skeleton and the axe that killed him in a past life.]

This rebirth case is important because the individual could remember 2 different past lives.

This case involves a murder. Dr. Eli Lasch, a renowned Israeli medical doctor and professor, shared an extraordinary reincarnation case from the Golan Heights region in Israel. This case involved a three-year-old Druse boy who claimed to remember his past life and the circumstances of his murder. The Druse are a unique ethnic and religious group primarily found in Lebanon, Syria, Jordan, and Israel, particularly on the Golan Heights. Their belief system includes a strong conviction in reincarnation, which plays a central role in their culture. They are neither Muslims nor Christians.

The Boy's Birthmark and Early Claims:

This rebirth story begins with a young boy who was born with a distinctive birthmark on his head. Specifically, it was described as a long red birthmark stretching from the upper forehead to the center of his head. The Druse community also believes that birthmarks are often indicators of past life injuries. When the boy was old enough to speak, he began to share details about his past life, claiming that he had been murdered with an axe. However, he could not initially remember his own past life name or the name of his murderer.

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Statements Made by the Boy:

(Initial Claim of Past Life Murder)

- "I was killed in my past life by being hit on the head with an axe."

(Recognizing the Past Life Village)

- "This is not my past life village." (upon visiting the first two villages)
- "This is where I lived." (upon arriving at the third village)

(Remembering Names)

- "My name was (First Name) (Last Name)."
- "The man who killed me was (Murderer's First Name) (Murderer's Last Name)."

(Identifying the Past Life Home)

- "This is my house." (pointing out his past life home in the village)

(Confronting the Murderer)

- "Aren't you (Murderer's Name)?"
- "I used to be your neighbor. We had a fight and you killed me with an axe."

(Locating the Burial Site and Murder Weapon)

- "I even know where he buried my dead body."
- "He buried my body under these stones, and the axe is over there."

The Investigation Begins:

The boy said that he had been murdered with an axe, and the birthmark on his head was said to correspond to the injury he received in that past life. This claim was taken seriously by his family and the community, leading to the formation of a group to investigate his past life memories. When the boy turned three, a group of 15 men, including his father, relatives, village elders, and

representatives from neighboring villages, decided to investigate his claims. Dr. Eli Lasch, known for his interest in reincarnation, was invited to join the group. They set out to visit neighboring villages to see if the boy could recognize his past life home.

Visiting the Villages:

The group first visited a nearby village, but the boy did not recognize it as his past life village. They moved on to a second village with the same result. Finally, they reached a third village, where the boy declared that this was the village where he had lived in his past life. This recognition triggered more memories, and he was able to remember his own name and the name of his murderer.

Identifying the Past Life Home and Murderer:

Inside the third village, the group met an elderly resident who confirmed that the man the boy named had disappeared four years earlier and was presumed to have come to harm in the war-torn area. The group then walked further into the village, and the boy pointed out his past life home. As they continued, the boy suddenly approached a man and called him by name. The man acknowledged the name, and the boy said, "I used to be your neighbor. We had a fight, and you killed me with an axe." The man's face turned white as a sheet.

Finding the Body and the Axe:

The boy then led the group to a nearby field and stopped in front of a pile of stones. He stated, "He buried my body under these stones, and the axe is over there." The group removed the stones and discovered the skeleton of a grown man wearing farmer's clothes. The boy checked his past life skeleton. The group also checked it. The skull had a clear split in the front, consistent with an axe wound, which matched the location of the boy's birthmark. This correlation between the birthmark and the past life injury provided compelling

evidence for the boy's claims of a past life. The murderer had first buried the dead body and then hid the axe. The boy then directed them to the location where the axe was buried, and they quickly found it.

The Murderer's Confession:

With the evidence before them, the group stared at the accused murderer, who finally admitted to the crime in front of everyone. Dr. Lasch was present through this whole process. Dr. Lasch asked what would become of the murderer, and the Druse elders replied that they would decide on an appropriate punishment themselves rather than handing him over to the police.

Other Information:

After his death, the boy, now in a new form, witnessed what the murderer did to his lifeless body and saw where he hid the axe. The birthmark on the Druse boy's head served as a critical piece of evidence in the reincarnation case, providing a physical link to his past life claims. The discovery of the skeleton with a matching injury further strengthened the case, making it a compelling example of reincarnation and past life memories.

This reincarnation story is included in Trutz Hardo's book, 'Children Who Have Lived Before,' published in 2005. For the Druse, reincarnation is a fundamental belief that requires no proof. However, cases like this one continue to captivate them. One of the most remarkable cases documented by Dr. Eli Lasch is this three-year-old Druse boy from the Golan Heights region in Israel, often cited as an example of reincarnation and past life memories. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

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Dr. Eli Lasch was a prominent Israeli and German medical doctor and professor who made significant contributions to both conventional medicine and the exploration of spiritual and metaphysical phenomena, including reincarnation. In the 1990s, Dr. Lasch gained significant public recognition in Germany and other countries through his television appearances and successful distant healings. His book, 'From Doctor to Spiritual Healer,' published in 1998, detailed his journey from conventional medicine to spiritual healing and included numerous accounts of reincarnation cases. Dr. Lasch, who documented this verified reincarnation case, passed away in 2009.

Dr. Lasch's work in the field of reincarnation and spiritual healing has had a lasting impact on both the medical and spiritual communities. His ability to bridge the gap between conventional medicine and metaphysical phenomena has inspired many to explore the potential of past life regression and spiritual healing.

American James Leininger reincarnation case:

Dr. Jim B. Tucker, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in United States of America. [The boy whose Christian father rebuked him for speaking about his past life.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of

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the previous person's life was found to confirm things with further accuracy.

In this reincarnation case, the subject made specific statements about a past life, which were recorded before any investigation. Upon verification by researchers, a deceased (dead) individual was identified whose life and death confirmed the subject's memories. Written records of the previous person's life or related incidents provided additional scientific evidence, strongly supporting the case.

This rebirth case is important because the individual could remember 2 different past lives.

The case of James Leininger is a prominent example of reincarnation or rebirth, widely known in the U.S. From an early age, James experienced recurring nightmares about being trapped in a burning plane and crashing. When James was around two years old, he began revealing more about these memories. He claimed to have been a World War II pilot named James Huston, who had flown a Corsair. He frequently described being trapped in the cockpit of his plane, feeling the impact of the crash, and experiencing the fire and chaos as the plane went down. He made specific statements about his past life, including being shot down near Iwo Jima, being based on a ship named 'Natoma,' and having a friend named 'Jack Larsen.' These details closely matched the life of James Huston Jr., an American pilot killed in action in March 1945.

Born on April 10, 1998, in San Francisco to Bruce and Andrea Leininger, James and his family later moved to Dallas, Texas, and then to Lafayette, Louisiana. James's past-life memories became prominent between the ages of two and five, following the family's move to Lafayette. The extensive verification of his memories through detailed research by his parents, who later published a book

about the case, contributed to widespread media attention and made this case one of the most notable in the Western world.

James Leininger's past-life memories and behaviors exhibited remarkable details and consistency. At just 22 months old, James showed a keen interest in World War II planes during a visit to the Cavanaugh Flight Museum, where he was so captivated that he had to be coaxed to leave.

When he was nearly two, James's mother noticed his specific knowledge about aircraft parts. Upon seeing a toy plane, he correctly identified a 'drop tank,' a term for an extra fuel tank on aircraft, despite this being an advanced concept for his age.

When James Leininger was around two years old, he began experiencing frequent nightmares about plane crashes, often screaming about 'airplane crash' and 'plane on fire.' He would scream and kick, seemingly reliving an airplane crash. He would cry out, 'Airplane crash! Plane on fire! Little man can't get out!' He began sharing memories of being a pilot named James Huston, flying a Corsair from a ship named 'Natoma,' and being shot down near Iwo Jima. He even mentioned a fellow pilot friend named Jack Larsen.

James's play and artwork reflected his memories. He frequently crashed toy planes into furniture and drew detailed WWII aerial battles featuring accurate aircraft types, such as Wildcats and Corsairs for the Americans, and 'Zekes' and 'Bettys' for the Japanese planes. His drawings depicted scenes of burning and crashing planes, consistent with WWII imagery, and he signed some as 'James 3,' indicating he saw himself as a reincarnation of a previous James.

Additionally, James mimicked the actions of a pilot while buckling into his car seat and correctly used pilot headgear during a local

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airshow, further showcasing his detailed and consistent past-life memories.

Bruce Leininger, James's father and a devout Christian, initially resisted the idea of reincarnation and sought to disprove his son's statements. He strongly opposed the concept of reincarnation because it was not mentioned in his Christian religion. However, his later research uncovered that the USS Natoma Bay was a WWII aircraft carrier involved in the Iwo Jima operation, and a pilot named 'Jack Larsen' had served on it. Although Jack Larsen was not killed in action, leading Bruce to investigate further.

Bruce then focused on James McReady Huston Jr., a pilot killed near Iwo Jima. Although Huston was initially thought to have flown an FM2 Wildcat, not a Corsair, a photograph of Huston in front of a Corsair and testimonies from veterans confirmed that he had indeed flown that aircraft. Eyewitness accounts of Huston's plane being hit and exploding matched James's nightmares. The burning plane, the Corsair, the ship—everything matched.

At a Natoma Bay pilots' reunion, James recognized a pilot by his voice. Anne Barron, Huston's sister, verified additional details from James's statements, including personal information about Huston's family, further supporting the reincarnation hypothesis.

James also shared memories of choosing the Leiningers as his parents and described a hotel stay in Hawaii, which was later confirmed to be accurate. When James was 4 years old, he told his parents how he had chosen them. One day, when his father kissed him, James said to Bruce, "That is why I picked you. I knew you would be a good daddy." Bruce was taken aback and asked, "What did you say?" James replied, "When I found you and Mommy, I knew you would be good to me."

Bruce asked for more details, "Where did you find us?" James responded, "Hawaii." Bruce inquired further, and James explained that he had been watching them and added, "I found you in the big pink hotel. I found you on the beach. You were eating dinner at night."

What James said was indeed true. In 1997, Bruce and Andrea had gone to Hawaii to celebrate their 5th wedding anniversary. They had stayed at the Royal Hawaiian, the landmark pink hotel on Waikiki Beach. On their final night, they had a moonlight dinner on the beach. It was just five weeks before Andrea became pregnant with James. Remarkably, James had described it perfectly. Thus, James had spoken the truth.

Additionally, James named his GI Joe dolls after three squadron-mates of Huston who had died before him, adding another layer of confirmation to his past-life claims.

When James Leininger was three, his mother, Andrea, sought help from Carol Bowman, a regression therapist and author of 'Children's Past Lives: How Past Life Memory Affects Your Child'. Bowman provided techniques to alleviate James's recurring nightmares, including reassuring him that the past was over and he was safe in his current life. This approach significantly reduced the nightmares. Bowman maintained correspondence with the Leiningers for eight years and facilitated the publication of their story in the book 'Soul Survivor: The Reincarnation of a World War II Fighter Pilot' in 2009, which briefly appeared on the New York Times bestseller list.

In the lead-up to James's fourth birthday, Bowman introduced the Leiningers to ABC, which was preparing a TV show on children's past-life memories. Although some footage was recorded, the show was never aired due to perceived weaknesses in the case. Jim Tucker, a

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psychiatrist specializing in past-life memories, noted that the show was considered weak overall, not specifically due to James's case.

Two years later, ABC approached the Leiningers again for a segment on 'ABC Primetime' with Chris Cuomo. By this time, additional evidence had strengthened the case, leading to a broadcast on April 15, 2004. The segment drew significant media attention, including international newspaper articles and TV reports.

Tucker later recontacted the Leiningers, but they initially declined further interviews due to the overwhelming media attention and their focus on publishing James's story. Tucker was only able to interview the family in 2010.

Jim Tucker scientifically investigated the James Leininger case and discussed it in his 2013 book, 'Return to Life: Extraordinary Cases of Children Who Remember Past Lives', and in a formal case report published in 2016. He examined the authenticity of James's statements about his past life and found evidence supporting their validity.

Tucker noted that although the Leiningers' original records were lost, several pieces of evidence confirmed that James made his statements before the identification of James Huston Jr. These included video footage from ABC and dated Internet print-outs showing Bruce Leininger's search for information about the Natoma Bay in 2000.

Details about the death:

James Huston Jr. underwent rigorous training to become a skilled pilot and was eventually deployed to the Pacific Theater during World War II. He had enlisted in the U.S. Navy and served as a fighter

pilot with the VC-81 squadron, which was based on the escort carrier USS Natoma Bay.

In March 1945, during the Battle of Iwo Jima, Huston flew numerous missions to support various military operations. On March 3, 1945, he took off in his F4U Corsair fighter plane for a mission to provide air support for the ongoing battle. During this mission, Huston's plane was hit by anti-aircraft fire from Japanese forces, severely damaging the aircraft. The plane crashed into the ocean, and Huston did not survive the crash. His body was never recovered, and he was officially declared killed in action. Huston's death was a significant loss for his squadron and his family. He was posthumously awarded the Distinguished Flying Cross for his service and bravery. The details provided by James Leininger about Huston's life and death matched the historical records.

James's verified statements included details such as:

- His plane was shot in the engine and crashed in water.
- He died during the Battle of Iwo Jima.
- The plane was on fire and sank, preventing his escape.
- He flew a Corsair.
- His plane was based on a ship (the Natoma Bay).
- His plane was shot down by the Japanese.
- Corsairs often had flat tires upon landing.

Tucker argued against the possibility of fraud, suggesting that if the Leiningers were fabricating the story, they would have presented a stronger case to ABC in 2002, before knowing they would have another media opportunity in 2004. He also ruled out fantasy, pointing to the detailed nature of James's nightmares, behaviors, and drawings as indicative of genuine past-life memories rather than mere imagination.

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The chance of James's detailed statements coincidentally matching a real person's life was considered highly improbable by Tucker. He concluded that all documented statements leading to Huston's identification were made by James himself, who could not have had prior knowledge of Huston or the Natoma Bay through any external sources.

Following the publication of 'Soul Survivor: The Reincarnation of a World War II Fighter Pilot' in 2009, media segments featured interviews with Natoma Bay veterans and Huston's sister, highlighting James's recognition of veterans and private family details. A Japanese TV station funded a trip to Chichi-Jima, where James participated in a memorial service. This visit reportedly led to a reduction in the destructiveness of his drawings and a sense of spiritual release, with James expressing hope that his story would help people understand reincarnation. James has recently joined the navy to do the things he loves, again, which he did in his past life. That is clear evidence that shows living beings do the same thing again and again.

[Special note: This book is for free distribution only. Not for sale.]

German Ruprecht Schulz reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Dr. Karl Eugen Muller, (President of the International Spiritualist Federation, Switzerland)

Researcher Hans Bender, Psychologist and Parapsychologist, (Germany)

A verified reincarnation case in Germany. [The businessman who lost his fortune twice, in two different lifetimes.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

Ruprecht Schulz was born on October 19, 1887, in Berlin, Germany, to Christian parents. As a child, he exhibited unusual behaviors and interests that would later be linked to a past life. Whenever Ruprecht became depressed, he would shape his hand into a gun, with the index finger representing the barrel, put it to his temple, and say, "I shoot myself." His mother became concerned about this behavior and ordered him to stop.

Ruprecht also had a keen interest in ships and shipping, which was unusual for a boy living in land-locked Berlin. He built a collection of model ships and pictures of ships. Additionally, he was fascinated with revolvers, which would later connect to his past life memory of committing suicide with a revolver.

As Ruprecht grew up, he demonstrated a natural talent for business. He left school at the age of 18 to start a laundry business with a delivery service, which became very popular with young mothers. By the age of 20, he had more than twenty employees, and his company grew to employ 200 people. Ruprecht became rich and enjoyed participating in community affairs, becoming a member of his local Chamber of Commerce and a representative in the Berlin municipal council.

Despite his success, Ruprecht was risk-averse and known among his friends to be "security conscious." This attitude was later attributed to the losses incurred in his past life as Helmut Kohler.

World War II and Past Life Memories:

World War II significantly affected Ruprecht's life and financial holdings. During Allied bombings of Berlin, past life memories began to surface. Ruprecht was assigned duty watch by city authorities to observe for fires that could arise from the bombings. He took a regular shift from Saturday evening to Monday morning, during which he would stay at his business office to get work done during quiet hours. His office was in an old building designated as a historical landmark, with a safe located in a dimly lit hallway.

Whenever Ruprecht went to the safe to get the account books, he had the repetitive thought: "You were in this situation once before." As he reviewed his account books and while fully awake, he would remember himself in a past lifetime. In a tape-recorded statement, Ruprecht explained:

"I could see how I looked then. I was wearing a high collar and formal clothing. I had come from a ceremony on a special day. My business was finished. An employee had run off with the money—embezzled it

and absconded. So I sat down with the account books and could see that there was no future. It was all over. Then I was in a room by myself and put a bullet into my head at the right temple. You would call these images clairvoyance, but for me, they are memories."

In another statement, Ruprecht noted how similar the settings were in the past lifetime and his current incarnation during World War II:

"The setting of the previous time was similar to the one I was in then. The safe was in a similar location and the account books were also similar."

Past Life Memories and Validation:

Ruprecht's memories became clearer and clearer over time. He recalled that in this past lifetime, he was involved in a business dealing with wood and was somehow connected with shipbuilding or shipping. He felt that the past life took place in an old small or middle-sized seaport, which seemed to be Wilhelmshaven. Ruprecht also recalled that the man he was wore dark clothes of the style of that period and had come from some important session or unusually important event.

Ruprecht wrote to municipal authorities of Wilhelmshaven and nine other seaside towns, inquiring whether they knew of a businessman who was involved with shipping of timber, the lumber business, and who had shot himself and died in the 1880s. Of the ten cities he wrote to, all responded indicating that they knew of no such man, except for Wilhelmshaven.

An official from Wilhelmshaven wrote to Ruprecht and stated that a man from that town did fit the description. The man was a ship broker and timber merchant who had committed suicide. In the first letter from Wilhelmshaven, the official wrote that the family name of

the timber merchant was "Kohl." Ruprecht knew that this name was slightly off. In a second letter from the official, the family name was corrected to "Kohler," and Ruprecht was provided with the address of the man's surviving son, Ludwig Kohler.

Relationships Renewed through Reincarnation:

On September 17, 1952, Ruprecht wrote to Ludwig Kohler, who responded and confirmed that Ruprecht's past life memories corresponded closely to the life of his father, Helmut Kohler. Ludwig, in a letter to Ruprecht, gave the following testimony:

"My father, Helmut Kohler, had a substantial business in Wilhelmshaven that included trading in timber and also a sawmill. Our residence was in 25 Friedrichstrasse, and right next to it was a one-story building that was used for the offices. This building faced north, and it had only small windows, so that it was always dark in there. In a corner of one of the rooms, there was a somewhat antiquated safe, which you have mentioned. In it money, account books, and also a cash box and important papers were kept. My father ordinarily wore dark clothing, and whenever he went out he wore a top hat on his head.

He imported wood by ship from Danzig, Königsberg, and Memel, but particularly from Norway, Sweden, Finland, Russia, and America. In 1888, he mistakenly believed that a customs duty would increase, and he purchased from abroad an unusually large amount of timber. Unfortunately, this was a faulty speculation, because the price of timber fell and much more than the customs duty rose. He then had difficulty in paying the invoices.

In order to get through the crisis, he had arranged for his accountant, who had been his 'right hand' and enjoyed his complete trust, to falsify the records of their foreign exchange transactions. The two of

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them thought that they would extricate themselves when the exchange rate fell. This did not happen. The accountant became afraid that he would be arrested, and he fled to America taking with him a substantial amount of the company's available funds.

My father now got into a complete panic and shot himself on the Day of Prayer and Repentance. The company had to declare bankruptcy, although this was in fact unnecessary. Even though the buildings, the sawmill, and the lumber on hand were all sold in a forced auction, all the creditors were paid off."

Meeting Ludwig and Recognizing Past Life Sons:

In October 1956, Ruprecht traveled to Wilhelmshaven for the first time, where he met Ludwig Kohler. Wilhelmshaven is 370 kilometers or 230 miles from Berlin. Ruprecht had never been to Wilhelmshaven before. Ludwig was 12 years old when his father, Helmut, committed suicide. Now, as an adult, Ludwig would meet the proposed reincarnation of his father.

Ruprecht said that he recognized certain buildings, such as the Town Hall, in Wilhelmshaven. He stated that when Ludwig showed him photos of the Kohler children, who were pictured among a large group of schoolchildren, he was able to recognize Helmut's other sons from the crowd, though he was not able to recognize his past life daughters.

Other Information:

Ian Stevenson considered the case of Helmut Kohler | Ruprecht Schultz as one of the strongest reincarnation cases he had studied. Stevenson was particularly impressed with Ruprecht's validated memories involving a past life in the remote town of Wilhelmshaven, which included a shipping and timber business that ended in suicide.

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Stevenson felt this combination of memories was far too unusual to occur by chance or coincidence.

Ruprecht Schulz, reflecting on his past life memories and their impact on his current life, stated: "I have always been a conservative investor, avoiding risk, which I attribute to the losses incurred in my lifetime as Helmut Kohler. Despite my success in business, I have always been conscious of the possibility of losing everything, as I did in my past life."

Ludwig Kohler, reflecting on his meeting with Ruprecht Schulz and the validation of Ruprecht's past life memories, stated: "Meeting Ruprecht was a profound experience for me. It was as if I was meeting my father again, but in a different body. The memories that Ruprecht shared with me were incredibly accurate and detailed, leaving no doubt in my mind that he was indeed the rebirth of my father, Helmut Kohler."

Helmut Kohler was skilled in business, a trait that carried over into his life as Ruprecht Schulz. Like Helmut, Ruprecht became very wealthy. Helmut's wealth came from dealing with timber imports and processing lumber. However, when his financial situation declined and he faced bankruptcy, he committed suicide to escape the consequences of his lost fortune.

Similarly, like Helmut Kohler, Ruprecht Schulz also lost all his wealth. The primary cause for this was the devastating effects of World War II on Berlin and the subsequent division of the city into East and West sectors. The war resulted in substantial damage to Ruprecht's business and properties. Additionally, the political and economic instability following the war further contributed to his financial losses.

This repeated pattern of gaining and losing wealth in both lives suggests a kind of karmic cycle or lesson that Ruprecht has been unable to avoid thus far.

Ruprecht retired from business when he was 68 years old and moved with his wife from Berlin to Frankfurt, where he died at the age of 80 in 1967.

Helmut Kohler died on November 23, 1887. According to records, Ruprecht Schulz was born to Christian parents in Berlin, Germany, on October 19, 1887—five weeks before Helmut Kohler's death. This rebirth case belongs to the possession-type reincarnation cases, which means a mind enters an already formed body after the original mind of that creature has left upon death. This rebirth case is similar to the Indian Sumitra Singh reincarnation case.

Lebanese Wael Kiwan reincarnation case:

Dr. Erlendur Haraldsson, Professor and Scientist, (University of Iceland)

A verified international reincarnation case in Lebanon. [The man who died in the United States of America and became a man in Lebanon after his death.]

In this documented past-life memory case in Lebanon, Wael Kiwan remembered details about a previous life in Beirut, which is 70 kilometers from his village. A deceased individual whose details

matched Wael's memories was identified, but notably, this person had died by suicide in the USA, not Lebanon. This makes the case very special as it involves an international global connection.

Erlendur Haraldsson investigated 32 Druze cases in Lebanon between 1998 and 2001, publishing reports on four of them, including the Wael Kiwan case. In 84% of these cases, children reported dying by violence. Ian Stevenson had investigated 77 Druze cases by the time he published Volume III of his series, providing detailed accounts of six. In about two-thirds of Stevenson's Lebanese cases, there were memories of violent deaths.

Wael Kiwan case:

Wael Kiwan, born in 1988, grew up in the village of Batir, 70 kilometers east of Beirut. When he was four years old, he began saying, "My name is Rabih; I was big, not small like I am now." He insisted that he had different parents in Beirut and expressed a desire to know where they were. He also made specific statements, such as, "I had two homes, one to which I had to go by aeroplane."

Wael's father frequently traveled to Beirut for business, and each time he returned, Wael would ask if he had found his previous home. Wael became upset when his father reported no success. He also cautioned his father, saying, "If you find it, don't tell them that Rabih has died, because they will cry."

Wael mentioned that in his previous home, they had a balcony from which he used to jump down to the street. He also told his mother, as many children in similar cases do, "My [previous] mother is prettier than you."

Wael gave conflicting accounts of how he had died. He stated that "they" shot him in the head, but also mentioned that a group of

people kicked and beat him until he no longer felt anything, leading his parents to infer that he had been killed.

Wael made sixteen statements about his past life, of which eleven were verified as matching the previous personality. One statement that did not match (cause of death) is marked with an asterisk (*), and the remaining four statements, marked with a question mark (?), could not be verified and may or may not be true. Here are some of his statements:

- My name was Rabih. I was big (not small).
- I have parents. They are not here; they are in Beirut.
- My house is in Beirut near the sea.
- My house is near the house of Allah Wa Akbar (mosque).
- There is a house with a red brick roof.
- It was sunset and I saw people coming and they shot me. (*)
- A group of people hit me and kicked me until I did not feel anything. (?)
- I was often on a boat out at sea.
- I used to stand and steer the boat with a wheel. (?)
- I would walk from my house to the sea.
- My house is in Jal al Bahr.
- I had two homes: one in Beirut and one to which I went in an airplane.
- We had a balcony.
- I used to jump from the balcony to the street.
- I used to throw an 'iron' to stop the boat. (Only reported by his aunt.) (?)
- My [previous] mother is prettier than you. (?)

Investigation and Verification:

Wael's parents and aunt reported that he made all these statements before they began searching for a deceased person who matched them. Before investigating in Beirut, they and his siblings tried to elicit a recognition by going through various family names. Wael rejected all of them until they mentioned the name Assaf, which he identified as his previous family name. Note that Assaf is a common name in Lebanon, used by Druze, Christians, and Muslims alike.

Wael's father shared what Wael was saying about his previous life with a Druze friend in Beirut, Sami Zhairi. Sami agreed to inquire further and eventually identified a deceased boy named Rabih Assaf whose life appeared to match Wael's statements.

About a year after Wael made his initial statements, his father took him to Beirut. Accompanied by Sami Zhairi, they visited a house in the Jal al Bahr district, which borders the sea, where Rabih Assaf had lived. Upon arriving, Wael ran ahead into the house and straight to the ground floor apartment. He saw a picture on the wall and said, "This is my picture." The picture was of Rabih Assaf.

Rabih's mother, Munira, was not at home when they visited. However, they met Raja Assaf, Rabih's brother, who showed Wael a photo album. Wael's father reported that Wael successfully identified Rabih's father, sister, and a paternal aunt from the pictures.

Wael's mother also recognized the photo of Rabih as someone she had dreamed about a week before giving birth to Wael. In her dream, the youth had a mustache, black hair, and was wearing an open shirt. He appeared to be sweating and breathing with difficulty, similar to the photo of Rabih.

On the return journey, Wael told his father that he felt relieved to have found his previous home. After this, he spoke little about his

past life and no longer discusses it spontaneously. There were additional visits between the families, and when Haraldsson met Wael, who was eleven at the time, he still occasionally communicated with the previous family over the telephone.

Haraldsson and his assistant Majd Abu-Izzedin first met Wael at his home. Wael returned from school while they were interviewing his parents and, by that time, had started forgetting his memories and could no longer describe them. By age eleven, memories of a previous life often fade, though some details may persist. At a second meeting in January 2001, Wael told Haraldsson that he still remembered how he was shot. It is common for memories of the death scene to last longer, but in this case, it appears not to match the facts. Sami Zhairi, who had identified the deceased Rabih Assaf, had died three years before Haraldsson's investigation, so he could not be interviewed.

Haraldsson and Abu-Izzedin visited Rabih's mother, Munira, at her home in Jal al Bahr, a ground-floor apartment in a four-story building near the sea. Munira explained that Rabih died in South Pasadena, California, in January 1988. Rabih had moved to America at the age of 21 and studied electrical engineering for two years. During his third year, he wished to return to Beirut but could not due to the ongoing civil war. He was thinking about how to go to Lebanon. His mind was on Lebanon. Lacking sufficient funds to either stay in California or return to Lebanon, he fell into a state of depression and attempted suicide by swallowing pills. However, he was taken to the hospital and survived.

Munira did not learn about Rabih's first suicide attempt until after he died from a second, successful attempt on January 9, 1988, by hanging himself in the garage. Abboud Assaf, the relative with whom Rabih was staying, had kept the news of the first attempt from her

and had tried unsuccessfully to prevent Rabih from making a second attempt. This information was validated through a telephone interview Haraldsson conducted with Abboud Assaf.

Wael never mentioned that he had killed himself. Instead, he said that "they" had shot him or that a group of people kicked and hit him until he no longer felt anything. Neither Munira nor Abboud Assaf in California were aware of any such incident.

When Wael first visited Munira's home, he inquired about a house with a red roof. A house with a red roof had indeed stood behind their building, but it had been torn down by the time of Wael's visit. Rabih had grown up seeing this house from their apartment, and this detail, more than anything else, convinced Munira that Wael was Rabih reborn.

Munira's apartment is on the ground floor and has a balcony from which it is easy to jump to the street. Rabih had frequently done this, according to his mother. Wael had mentioned jumping from a balcony to the street before meeting the Assaf family or seeing their house.

Wael frequently mentioned a boat. Some relatives and neighbors kept boats in a small harbor at the end of the street, mostly rowing boats. It is possible that Rabih might have occasionally used a boat with a steering wheel and possibly cast an anchor, although these details could not be confirmed.

Wael mentioned that he lived near a mosque. There is an old mosque located approximately 100 meters from Rabih's house on the same street as the harbor. It is the only mosque in the Jal al Bahr area. Wael's statement about having "two homes," one of which required traveling by airplane, aligns with the fact that Rabih had also lived in

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America. Rabih died in the USA and was reborn in Lebanon. Wael's case is one of only fourteen verified international reincarnation cases. Verifying international reincarnation cases is often difficult due to distances, required effort, and other factors. This reincarnation case provides evidence that reincarnation phenomena are universal.

Finland Taru Jarvi reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Finland. [The little girl, who was a big married man in her past life. From Germany to Finland, and then back to Finland again.]

The subject of this rebirth case remembered the life of her mother's second husband. The case therefore has the feature of a difference in sex between the subject and the previous personality.

Case and Its Investigation:

Helsinki is the capital and most populous city of Finland. It is located on the shore of the Gulf of Finland and serves as the seat of the Uusimaa region in southern Finland.

Taru Järvi was born in Helsinki, Finland, on May 27, 1976. Her parents were Heikki Järvi and his wife, Iris. She was their only child. They were members of the Lutheran Church. Taru Järvi was not quite 5

years old when Ian Stevenson, a professor and scientist, met her in March 1981.

Taru began to speak when she was about 1 year old, and when she was about 1½ she began rejecting her given name and saying that she should be called Jaska. This was the nickname of Iris Järvi's second husband, Jaakko Vuorenlehto, who had been accidentally run over by a bus in 1973. Thereafter, Taru made several statements about the life and death of Jaakko and also showed in various ways that she considered herself a boy. She showed a marked antagonism toward her father, and her attitude toward him generated some alienation between her parents.

Rita Castrén notified Dr. Ian Stevenson about this case in a letter dated August 28, 1979. Stevenson went to Finland in March 1981 and had a long interview with Iris Järvi on March 8. He also talked a little with Taru, who was then just under 5 years old. Rita Castrén was his interpreter. Because she had known Iris Järvi for 12 years, she was also an informant for some of Taru's statements about the previous life. Stevenson interviewed one other informant for Taru's statements and behavior. She was Vappu Haanpaa, a friend and fellow-employee of Iris Järvi.

Later in 1981, Rita Castrén translated for Stevenson the report by the Helsinki Police Department of the inquest into the death of Jaakko Vuorenlehto.

In correspondence during 1997, Rita Castrén sent Stevenson some information about Taru's later development. In September 1999, Stevenson was again in Helsinki and had another long interview with Iris Järvi. Unfortunately, he could not meet Taru again, because she was then living away from Helsinki, in Espoo. He was equally disappointed not to be able to meet Taru's father, Heikki Järvi. He

had not met him in the 1980s and hoped to learn his views on the early behavior and development of Taru. Unfortunately, in the intervening years, Heikki had developed Parkinsonism and had become frail. Iris said it would be inappropriate to try to interview him as he then was.

Some statements made by Taru Järvi, as documented in the case study by Dr. Ian Stevenson:

1. Regarding her name and identity:

"I am not Taru; my name is Jaska." (Jaska was Jaakko Vuorenlehto's nickname.)

"You are not my mother. I was left under a car and died. Don't you know?"

"Of course a boy, a big boy." (when asked if she was a girl or a boy when she died)

"Why should I have to choose you as my mother?"

"I was a big man."

"Why am I so small? I would like to be bigger."

"I was a big man. I have never been a small man."

2. Regarding the manner of Jaakko's death:

"I was run over by a bus."

"First died the stomach, then the head."

"I was taken to the hospital, but I was already dead by that time."

3. Regarding death and reincarnation:

"You do not have to be afraid of dying because I have died many times."

"I had another mother called Senya in Germany."

4. Regarding her relationship with her parents:

"He can go away and we can live together without him."
(referring to her father, Heikki)

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"We do not need you. You should go away." (to Heikki, father and 3rd husband)

"You are only a visitor here." (to Heikki)

"Heikki, are you coming to us today?" (to Heikki)

5. Regarding Jaakko's possessions:

"This is mine. I have played with it." (referring to a large toy car that belonged to Jaakko)

These statements were made by Taru between the ages of 1 and 5.

The Life and Death of Jaakko Vuorenlehto:

Jaakko Vuorenlehto was born in Helsinki on November 15, 1929.

Little is known about his early life. His childhood was spent close to that of the girl, Iris Sundström, who would later become his wife. Iris was born on September 18, 1935, and was thus 6 years younger than Jaakko. Iris later told Stevenson that when she was 12 years old and Jaakko 18, Jaakko said of Iris: "One day I will marry that girl." (Iris learned of this statement later.) She also remembered that at about the same time she herself had said, referring to the house where Jaakko lived: "One day I will live in that house." Although they would then see each other at a distance, Jaakko and Iris did not meet until later.

Iris did not marry Jaakko as her first husband. With that husband, she had three daughters. In the meantime, Jaakko grew up. He finished junior high school, but had no further formal education. After a period in the armed services, he became employed in a service station. Later, he became the manager of a hardware store. He and Iris became acquainted, and their friendship developed into love, so that in 1970, when Iris was 35 and Jaakko 41, Iris divorced her first husband and married Jaakko.

Their life together was a happy one. Jaakko had become an alcoholic before their marriage, and Iris helped him to drink less alcohol. Jaakko wished for children, but they had none before his untimely death. On the evening of September 13, 1973, Jaakko was riding a municipal bus in Helsinki, and when it came to his stop he got off the bus. The bus driver, on a signal from the conductor, began driving the bus toward its next stop. Almost immediately, he sensed that the bus had run over something, and he stopped the bus. Jaakko's inert body was found lying under the rear of the bus behind one of the rear wheels. The bus had run over him. His trunk and legs were still under the rear part of the bus, and his head and shoulders were exterior to the bus's frame. The police report stated that: "On leaving the bus at the bus stop Mr. Vuorenlehto apparently stumbled and got under the right back wheel of the bus so that the wheel ran over his chest as well as his throat and the left side of his head."

A physician who came to the scene of the accident declared Jaakko dead, and his body was taken to the Institute of Medical Jurisprudence where a postmortem examination was made. According to the police report, this showed "that death was caused by a fracture of the bottom of the cranium and inner contusions."

The accident occurred shortly after 8:00 p.m. It was then dark in Helsinki, but the street was well illuminated and dry. Jaakko's blood alcohol was not measured, so there was no way of knowing whether alcohol contributed to his death. How and why he stumbled so as to fall under the wheel of the bus remains a mystery. He was 44 years old when he died.

Jaakko was a tall man. Iris Järvi said that he was 1.88 meters in height and weighed 86 kilograms. He was therefore both tall and slim. His movements were slow and clumsy.

Jaakko owned dogs when he was young. He liked nature and flowers, hunting and fishing. He was fond of horses, although he did not own any. He enjoyed driving cars and he played ice hockey. He occupied some of his leisure time with handicrafts. Some of his other activities were ones generally associated with women. For example, he liked to play with dolls, sewed tablecloths, and crocheted. He liked women's clothes and sometimes bought clothes for Iris. She thought that the way he moved was somewhat feminine. Jaakko, however, had never expressed a wish to change sex. He believed in reincarnation.

Events Between Jaakko's Death and Taru's Birth:

A little more than a year after Jaakko's death, Iris married her third husband, Heikki Järvi. A year later, in September 1975, Iris visited Jaakko's grave and, while there, heard something like his voice saying that he would be reborn as her child on May 27 and that this time he would be a girl. Iris was not pregnant then, and she did not expect to be, because she was 40 years old. Nevertheless, in October, she did become pregnant and gave birth to Taru on May 27, 1976.

Although Iris did not believe that she would become pregnant again, she was somewhat receptive to the idea of reincarnation. She had been brought up in the Lutheran Church, but broke away from it when she was about 25 years old. She began believing in rebirth which is mentioned in

Buddhism and Hinduism soon after her separation from the church.

Taru's Statements and a Recognition:

Taru made few statements that directly expressed memories of Jaakko's life and death. All of her statements of which Stevenson learned occurred between the age of 1½ and 5. (As mentioned, she was not quite 5 years old when Stevenson met her in March 1981.)

Her first statement probably occurred soon after she began to speak when she was about 1 year old. She said that she had been run over by a bus. When she was about 1½ years old, she rejected the name Taru and said: "I am not Taru; my name is Jaska." ("Jaska" was Jaakko's nickname.)

When she was about 3½, she said to Iris: "You are not my mother. I was left under a car and died. Don't you know?" A few days later Rita Castrén asked Taru: "Were you a girl or a boy when you died?" Taru replied: "Of course a boy, a big boy." Rita Castrén then asked her: "Was the car big or small?" Taru replied: "It was big. First died the stomach, then the head." On another occasion, Taru said: "I was taken to the hospital, but I was already dead by that time."

Once Taru said: "You do not have to be afraid of dying because I have died many times." (In support of this last statement Taru once said that she had another mother called Senya in Germany.)

On several occasions Taru said: "I was a big man." Once she said: "Why am I so small? I would like to be bigger." Another time she said: "I was a big man. I have never been a small man."

At times Taru seemed puzzled by the situation in which she found herself. Once she looked at Iris strangely and said: "Why should I have to choose you as my mother?"

Taru's only recognition of an object that belonged to Jaakko occurred when she said that a large toy car (that had been Jaakko's) was hers. She added: "I have played with it."

She did not say that a photograph of Jaakko was of her; but she did want to keep the photograph by her bed.

Taru's Behavior Related to the Previous Life:

Circumstances and Manner of Taru's Speaking About the Previous Life: When Stevenson asked Iris whether Taru showed any unusual emotion when she spoke about the previous life, she replied: "She seems to be abstracted, like another person. It is as if she is away."

Taru's Phobia of Large Vehicles: When Taru was just about a year old, she showed a marked fear of buses, large automobiles, and tractors. At the age of (nearly) 5, when Stevenson met her, this phobia was persisting. If she was walking with Iris and a bus approached, she would ask Iris to pick her up. She did not react in this way when she saw small vehicles.

Taru's Play: Taru played with dolls, but she also played at games typically preferred by boys. For example, she liked to play with toy soldiers, sometimes wearing a helmet and carrying a gun. She played at pretending to drive a car. She asked to be given a gun and a hockey stick.

In playing with other children Taru would never accept a girl's role, saying insistingly: "I am a boy."

Taru's Preference for Clothes: Taru had a strong preference for boys' clothes. In this respect she differed markedly from her three older stepsisters, who had always preferred girls' clothes.

Taru's Preferences for Food: Stevenson learned of no unusual preferences for foods that Taru and Jaakko shared, with one possible exception. Jaakko had eaten fish, such as Baltic herring. Up to the age of 3 Taru ate Baltic herring, but then developed an aversion to fish.

Taru's Attitudes Toward Her Parents: Taru sometimes called Iris by her name, that is Iris, and sometimes called her "Mama." She was particularly attached to Iris.

In contrast, Taru had an aversion to her father, Heikki. She never called him "Papa," but only Heikki. Once, referring to Heikki, she told Iris: "He can go away and we can live together without him." Once she said to Heikki: "We do not need you. You should go away." Another time she said to him: "You are only a visitor here." Aware of his coming and going in the house, she still did not understand, even when Stevenson met her, that Heikki was a permanent member of the family. She would sometimes say to him: "Heikki, are you coming to us today?"

Physical Resemblances Between Jaakko and Taru:

Iris believed that there were close resemblances in the faces and pigmentation of Jaakko and Taru. Jaakko's mother and also Rita Castrén (who had known Jaakko) concurred in this opinion.

According to Iris, Taru was slow and clumsy in her movements as Jaakko had been.

Taru was relatively tall for a woman; she was taller than her father. As mentioned, Jaakko had been a tall man.

Other information:

Taru's aversion to Heikki was a significant factor in a partial separation between Iris and Heikki. Her attitude to Heikki had wounded him; she was his only child. He and Iris never formally separated, but found that life was more harmonious if they lived in separate houses during the cold seasons. In the summer, they lived together in a country cottage that they owned.

Taru had little interest in schooling and left school at the age of 15. She never trained for a skilled job. She did, however, train to be a taxi driver, and in 1999 she was working as one. Like Jaakko she was fond of horses, and she owned and managed a stable for boarding horses.

In 1999 Taru was 23 years old. Her mother said that she was “still masculine.” As evidence of this Iris mentioned that Taru never wore any makeup and invariably dressed in pants. She had only one skirt. Nevertheless, in 1998 she married and wore a skirt for her wedding. Her husband was a carpenter and interior decorator.

Taru’s phobia of vehicles continued until she was about 19 years old, and she then lost it. Iris said that Taru had a superstitious anxiety about the 13th day of the month, which was the day on which Jaakko had been run over and died.

As she grew up, Taru had become reconciled to her father. In fact, her relationship with him was much better than mere harmony; as he became older and frailer, she helped to take care of him as a devoted daughter should.

This is a rebirth case that Stevenson had investigated, in which a child claimed to be the deceased spouse of one of its parents. There are other similar reincarnation cases, including those of Ma Tin Tin Myint and Asha Rani. In each such case, the child has shown a strong attachment to the parent who was the spouse and less attachment, indifference, or even antagonism to the other parent.

Like all same-family cases, this one has the weakness that the subject and previous personality were members of the same family. We must also note the further defect of the expectation by the subject’s mother that her deceased husband would be reborn as her child. Against this we can balance thoughts about how unusual it would be

for a mother to damage her marriage by imposing the personality of a previous husband on the child of that marriage.

Stevenson greatly valued the opportunities he had to learn about the later course in life of some subjects he had known as young children. He found Taru's case particularly instructive. In her fondness for horses and her distaste for schooling, she resembled Jaakko. In young adulthood, she accepted her anatomical sex and married; and yet she retained residues of masculinity. She overcame an early antagonism to her father and became affectionate toward him. She emerged from a phobia related to Jaakko's accidental death, but retained some anxiety.

Portugal Alfonso Lopes reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Portugal. [The boy who had a phobia of cars and a longing for a river he had never seen.]

Fernando and Irma Lopes, a businessman and his wife, lived in Lisbon, Portugal, with their three daughters: Marta, Angelina, and Augusta. The family was Roman Catholic, and the children attended local schools. On July 9, 1960, a car accident resulted in the tragic death of their middle daughter, Angelina, who was nearly seven years old at the time. Angelina was known for her affectionate nature and would often address her mother as "Dear Mother." Her untimely death

profoundly affected the family, particularly Irma, who struggled with her faith and sought answers.

Meeting Francisco Marques Rodrigues:

About six months after Angelina's death, a friend introduced Irma to Francisco Marques Rodrigues, a Rosicrucian wise man known for his wisdom and paranormal and spiritual insights. He advised Irma that Angelina would return to the family in another form, possibly of a different sex, in about two years. Initially skeptical about reincarnation, Irma became confused but continued to visit Rodrigues for his guidance.

Pregnancy and Alfonso's Birth:

Toward the end of 1961, Irma became pregnant. Rodrigues, upon hearing the news, smiled and said, "I was expecting you. I was expecting the good news." Irma gave birth to a boy on August 23, 1962, and named him Alfonso. During her seventh month of pregnancy, Irma dreamed of Angelina, who communicated that the baby would be a boy.

Alfonso's Early Life and Statements:

Alfonso began speaking clearly around the age of 1. What follows are detailed accounts of statements and behaviors that seemed connected to Angelina's life, as documented by Dr. Ian Stevenson, who investigated the case in 1997.

-**Television Incident (Age 1½):** While watching TV, Alfonso saw a truck and a boy running across the street. He closed his eyes, shouted "No. No. No," and seemed distressed. Irma believed this was linked to Angelina's accident.

-**"Dear Mama" (Age 2):** Alfonso hugged Irma tightly and said, "Dear Mama, you cried so much, you cried so much." This phrase was

significant because only Angelina had addressed Irma as "Dear Mother."

-Sewing Machine Incident (Age 2½): Irma heard the sewing machine running and found Alfonso near it. When she rushed to him, he said, "No, Mother, I won't [prick myself]. I took the needle out." Irma discovered that Alfonso had indeed removed both the needle and the screw that held it, which she believed was connected to Angelina's experiences with the machine.

-Street-Crossing Incident (Age 3): Alfonso dashed across the street to his sister after hearing a car horn. Irma, frightened, closed her eyes. Alfonso then said, "Don't cry, Mama. It was the car again, you know." Later, he repeated, "It was the car, dear Mama, you cried so much and you would cry a lot again."

-Wooden Horse Incident (Age 4): A family friend's son, Hernani, visited with his parents. Alfonso asked Hernani, "Have you kept the wooden horse?" Hernani's mother confirmed that they used to have such a toy, which Angelina and Hernani played with together. Alfonso also mentioned Aninhas, a servant both families knew, and her little son.

-Red-Checked Napkin (Age not quite 6): Alfonso noticed a red-checked napkin on the table and said, "Look, Mama, the napkin I used to take to school with my snack. I will take it again when I go back to school, won't I?" Irma had indeed used this napkin to wrap Angelina's school snacks.

-Feminine Word Forms (Age 6-7): Alfonso's teacher reported that he used feminine word forms when referring to himself, claiming to be a girl. Irma consulted Rodrigues, who advised her that Alfonso would grow out of this habit, which he did around the age of 7.

-Stocking Incident (Age 7): Alfonso put a glass inside a stocking, took a needle, and acted as if he were mending a run. He said, "Oh, I have not done this for such a long time." This mimicked Angelina's actions when she was with her aunt, who worked in a seamstress's shop.

-Gypsies' River (Age 7): Alfonso repeatedly asked to visit the "gypsies' river." When they visited Loures, where the family used to live, Alfonso crossed the street and said he wanted to see the bridge. He later told Irma, "Yes, I went to see the bridge; but it is quite changed, and there are no gypsies there." He remembered details about the river, bridge, and gypsies that were true to a location the family used to visit.

-Memory of a Dog (Age 33): In 1995, Alfonso recalled the death of a family dog that occurred about two months before Angelina's death. He correctly described the dog as being small, white with black spots, but couldn't remember its name.

Alfonso's Phobia and Aversion:

Although Alfonso did not initially show a fear of vehicles, he developed a phobia around the age of 16, which gradually diminished. He also showed an aversion to places connected to Angelina. When Irma took him to the beach where the accident occurred and the cemetery where Angelina was buried, Alfonso became very unhappy and wanted to leave, even crying at the beach.

Alfonso's Statement About Rebirth:

When Alfonso was 3½ years old, he had a conversation with his mother about life and death:

- Alfonso: "Mama, why do we live on earth?"
- Irma: "On earth, on this place?"

- Alfonso: "No, Mama, why are we born on earth?"
- Irma (mumbling): "Well, son, we..."
- Alfonso: "Don't you know, Mama? I do."
- Irma: "All right. Then say why."
- Alfonso: "It is one time here and another time there."

This exchange startled Irma, but she did not pursue the topic further at that time.

Other information:

Alfonso Lopes was born in Lisbon, Portugal, on August 23, 1962. His parents were Fernando Lopes and his wife Irma. When Alfonso was 17 years old, Irma Lopes wrote an account of the principal events of the case. In the early 1990s Irma Lopes wrote another account of the case, and Francisco Coelho sent Dr. Ian Stevenson a copy of this in 1997. In 1997, Dr. Ian Stevenson interviewed Irma and Alfonso Lopes. Alfonso, then 34, still had some memories of the previous life, including the wooden horse, the dog, and a scene by a river where women were washing clothes. He had even consulted Francisco Marques Rodrigues himself to understand these memories better. This case shares similarities with other reincarnation cases, involving the family's loss of a young child and the mother's longing for the child's return. It is also notable for the change in sex between the previous personality and the subject. Irma Lopes, initially skeptical about reincarnation, gradually accepted the possibility after witnessing Alfonso's statements and behaviors. This case was investigated by Dr. Ian Stevenson, Professor and Scientist at the University of Virginia, United States of America. The information provided is based on his research, interviews with the Lopes family, and written accounts by Irma Lopes. The book 'European Cases of the Reincarnation Type' by Ian Stevenson contains full scientific research information about this case of reincarnation.

British Pollock Twins reincarnation cases:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

2 verified reincarnation cases in United Kingdom. [The girls who were friends in their past life and became twins in this life.]

This is a British reincarnation case where two young sisters who died in a road accident seemingly were reborn as twins to the same parents.

John Pollock, born in Bristol in 1920, was raised in the Church of England but later converted to Catholicism. His wife, Florence Pollock, grew up in the Salvation Army and also became Catholic upon marrying John. Despite his Christian upbringing, John believed in reincarnation, a concept he encountered in a novel at age nine. He prayed for evidence of reincarnation, seeking to prove his belief correct. The Pollocks eventually left the Church in the 1960s. At the time of their twins' birth, John was a firm believer in reincarnation, while Florence was not.

Joanna Pollock, born in 1946, was the third child and first daughter of John and Florence Pollock. In 1951, after the family relocated to Hexham in Northumberland, their second daughter, Jacqueline, was born. With their parents busy running a grocery and milk delivery business, Joanna and Jacqueline were primarily raised by their maternal grandmother.

Joanna and Jacqueline Pollock were inseparable, with Joanna often "mothering" her younger sister, a role Jacqueline readily accepted. Joanna enjoyed wearing costumes and creating her own plays, and she was known for her generosity, often sharing with other children. Both girls loved combing people's hair, particularly their father's. Joanna had a premonition that she would never grow up, frequently saying, "I will never be a lady."

At the age of three, Jacqueline Pollock had an accident where she fell into a bucket, resulting in a small gash on her forehead near the root of her nose, above her right eye. This injury left a permanent scar that was slightly depressed and became more noticeable in cold weather. Additionally, Jacqueline had a roundish dark birthmark on the left side of her waist.

On May 7, 1957, Joanna Pollock, aged eleven, and her six-year-old sister Jacqueline were tragically killed while walking to church with a friend. The driver, a local woman attempting suicide by driving after ingesting large amounts of aspirin and phenobarbitone, struck the girls. Witnesses reported seeing her driving erratically, and the children, trapped by a wall beside the sidewalk, were unable to escape. The impact was so severe that it threw the girls into the air "like cricket balls," killing them instantly. The incident made headlines across Britain.

Following the tragic deaths of Joanna and Jacqueline, their parents, John and Florence Pollock, were deeply affected. Florence tried to avoid thinking about their loss, while John became obsessed with the idea of reincarnation. On the day of the accident, John had a vision of the girls in heaven and felt their spirits present in a top room of their house, where he spent time to feel close to them. He believed their deaths were a divine punishment for his prayer for proof of reincarnation and hoped that their rebirth into his family would

confirm his beliefs. Florence was opposed to this idea, leading to marital tension.

Despite Florence's objections and the doctor's predictions of a single birth, she became pregnant again. On October 4, 1958, Florence gave birth to twins, Gillian and Jennifer. Notably, Jennifer had a birthmark that resembled Jacqueline's scar and another in the same location as Jacqueline's original birthmark.

Ian Stevenson, a pioneering researcher in reincarnation, began scientifically investigating the Pollock case after reading about it in the newspaper in 1963. That year, he visited the family at their home, conducted extensive interviews with the parents, and examined the twins for birthmarks. He returned to meet the family again in 1967 and continued to correspond with them until his next visit in 1978, when the twins were twenty years old. During this visit, Stevenson arranged blood tests to determine their zygosity, which confirmed that they were monozygotic (identical).

Florence Pollock passed away in 1979. In 1982, Ian Stevenson visited John Pollock, his new wife, and Gillian. He continued to correspond with John until John's death in 1985. Stevenson documented the case in detail in the second volume of his work, 'Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects', and provided summaries in two other publications.

Between the ages of three and seven, Gillian and Jennifer made several statements and recognitions related to Joanna and Jacqueline. When the twins were about three, their parents brought out toys that had belonged to the deceased sisters, which had been stored in the attic. Gillian identified the doll that had belonged to Joanna, and Jennifer recognized the one that had belonged to Jacqueline. Both girls referred to the dolls as gifts from Santa Claus, just as they had

been for Joanna and Jacqueline. When Gillian saw a toy clothes wringer that had also been a Santa Claus gift to Joanna, she remarked, "There is my toy wringer," and mentioned that Santa had brought it. The twins did not argue over the toys.

Florence Pollock occasionally overheard Gillian and Jennifer discussing details of the accident. On one occasion, she found Gillian cradling Jennifer's head and saying, "The blood's coming out of your eyes. That's where the car hit you." John Pollock remembered that Jacqueline's head had been bandaged above the eyes when he identified the bodies. Additionally, Gillian once pointed to Jennifer's forehead birthmark and remarked, "That is the mark Jennifer got when she fell on a bucket."

After Florence Pollock stopped helping John with the milk delivery business, she put away the smock she had worn for that work. When the twins were about four and a half years old, John wore the smock while painting. Jennifer asked him, "Why are you wearing mummy's coat?" She became irritated with Gillian for not recognizing it, as Gillian had been at school and had not seen their mother wearing the smock. When John asked Jennifer how she knew the smock belonged to Florence, she replied that her mother had worn it while delivering milk.

When Gillian and Jennifer were about four years old, the Pollocks visited Hexham for the first time since moving away when the twins were about nine months old. As they walked toward a park without yet being in sight of it, Gillian and Jennifer expressed a desire to cross the road to go to the park and the swings, and they clearly indicated that they knew the way.

When Gillian and Jennifer complained about the lunch at home, their mother suggested they could have lunch at school instead. The twins

responded, "We've done that before," which was not true for them but had been true for Joanna and Jacqueline. John Pollock recounts these recognitions in a video detailing their experiences in Hexham.

John Pollock noted that when the twins discussed the accident, they often spoke in the present tense, as if reliving the event. The twins exhibited behaviors reminiscent of their deceased sisters. Like Joanna and Jacqueline, Gillian and Jennifer were very close, with Gillian often taking on a "mothering" role towards Jennifer, who accepted it. They looked to their maternal grandmother, who had raised Joanna and Jacqueline, for guidance and affection, despite Florence's availability. Similar to their elder sisters, the twins enjoyed combing people's hair, especially their father's. Gillian was notably more sociable and generous with other children, displaying an early interest in costumes and acting, traits also seen in Joanna. Despite being the same age, Gillian appeared more mature compared to Jennifer.

The twins displayed phobias related to cars. Their mother observed that they were very cautious when crossing streets, holding her hands. On one occasion, when a car engine started near them in an enclosed alleyway, John Pollock saw the girls cringe in terror, cling to each other, and cry out, "The car! The car! It's coming for us!" This reaction might have reminded them of the wall that had blocked their escape in their previous lives.

At the time of her death, Jacqueline Pollock had still been learning to write and was holding the pencil upright in her fist. Her teacher had suggested correcting this habit by slapping her hand. When Gillian and Jennifer started learning to write at age four, Gillian immediately used the proper pencil grip, while Jennifer initially held the pencil in a fist. Jennifer only started using the correct grip at age seven and occasionally reverted to the fist grip even as a young adult.

Joanna Pollock was somewhat slender, a trait that Gillian also shared, while Jennifer's build was more stocky, resembling Jacqueline's. Additionally, Joanna had a more splay-footed gait compared to Jacqueline, and this difference was similarly observed in Gillian and Jennifer.

At birth, Jennifer Pollock had a dark brown, roundish birthmark on the left side of her waist, matching a similar mark that Jacqueline had. Florence Pollock noted that Jennifer's mark was slightly depressed and became more visible in cold weather, just like Jacqueline's scar. No other family members had similar birthmarks.

Ian Stevenson noted that because the twins were monozygotic and thus genetically identical, genetics cannot account for Jennifer's birthmarks. He also considered maternal impression (the idea that a mother's beliefs or experiences could influence her unborn child) unlikely, as Florence did not believe in reincarnation. Stevenson speculated about paternal impression as a possible explanation but found it implausible. In a later work, Stevenson argued that it is inconceivable that John and Florence Pollock could have influenced their twin daughters' behaviors to so precisely match those of their deceased daughters.

French Nadege Jegou reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in France. [The girl who was a man in her past life.]

Subject: Nadege Jegou, born on December 30, 1974, in Neuilly-sur-Marne, France.

Parents: Patrick Jegou and Viviane Jegou (née Ennuyer).

Remembered Previous Life: Lionel Ennuyer, born on August 22, 1953, in Chelles, France.

Died on December 23, 1973, in a motorcycle accident.

Lionel was Viviane's younger brother.

Rebirth Case and Its Investigation:

The story of Nadege Jegou begins with the tragic death of her maternal uncle, Lionel Ennuyer. Lionel's accidental death left his mother, Yvonne Ennuyer, in a state of inconsolable grief.

Nadege Jegou was born on December 30, 1974, to Patrick Jegou and Viviane Jegou. Viviane had been married for five years without having children, but after Lionel's death, she wished more earnestly to have a baby. Her obstetrician attributed Nadege's birth to Viviane's strong determination to have a child. Later, Viviane gave birth to a boy, Joris, in 1979. Patrick Jegou was an Algerian and was not a significant informant for the case. He and Viviane divorced in 1989.

The Life and Death of Lionel Ennuyer:

Lionel Ennuyer was born in Chelles, France, on August 22, 1953. He had two older sisters, Viviane and Lydia. Lionel was known for his abundant vitality, which bordered on restlessness. His adventurousness and love of risk-taking led his parents to send him to a boarding school for discipline. After two years, they missed him so much that they brought him home to attend school as a day student.

Lionel did not pass the baccalauréat examination required for higher education in France. Instead, he began training to become an electrician. At the age of 20, he was called up for his year of obligatory military service and chose to serve among the Chasseurs alpins to spend time in the mountains.

Lionel had many friends and often preferred their company to that of his family. He enjoyed various sports, including skating, skiing, tennis, swimming, shooting, and cycling. He was also known for his generosity, often lending or giving away his possessions, including money, to his companions.

In December 1973, Lionel returned home from his military station for the Christmas holidays. One evening at about 9:00 p.m., he went for a ride on his motorcycle with a companion on the pillion. Friends followed them in an automobile. Lionel crashed, struck his head on a roadside bench, and died almost instantly. The companion on the pillion escaped with a broken arm. The witnesses to the accident gave varying accounts, but Yvonne Ennuyer believed that the youth driving the automobile playfully crowded Lionel on the motorcycle, causing him to lose control and crash.

Statements Made by Nadege and Their Circumstances:

Nadege began to speak clearly when she was about 2 years old. Soon afterward, she started making a series of statements showing knowledge of the life of her maternal uncle, Lionel Ennuyer. Yvonne Ennuyer, Nadege's grandmother, noticed and remembered these references to events in Lionel's life. In October 1978, Yvonne wrote to a French friend of Dr. Stevenson, Isola Pisani, describing what she had observed up to that time that made her believe Nadege was the reincarnation of Lionel. Isola Pisani sent the letter to Dr. Stevenson, who met Yvonne Ennuyer in Paris on November 22, 1979.

Over the years, Dr. Stevenson continued to correspond with the Ennuyers and met them several times. The following are the statements made by Nadege and the circumstances surrounding them:

1. Lionel's Accident: Nadege spoke spontaneously about Lionel's accident as if it had happened to her. She said that her friend had pushed her and the motorcycle had fallen onto a bench. She did not specify where she (Lionel) had been wounded. Nadege recurred to the topic from time to time and always seemed then to be reliving the event.
2. Photograph Recognition: Yvonne Ennuyer showed Nadege a photograph of Lionel, saying it was of Yoyo (a nickname for Lionel). Nadege replied, "No. It is of Nana." (Nana was Nadege's own pet name at this time.) Nadege was about 3½ when she made this statement. She repeated this statement on another occasion when shown a photograph of Lionel.
3. Passage Jouffroy Recognition: Nadege was watching a television program with her grandmother one day. A particular street of Paris, Passage Jouffroy, appeared on the screen. Nadege said, "That is near where Mama [meaning Viviane] works." Yvonne Ennuyer discussed

this statement later with her daughter and said that Viviane must have told Nadege where she worked; but Viviane said she had not done so. She then reminded her mother that she and Lionel had often met at the Passage Jouffroy, which he enjoyed and which was also near the bank where Viviane worked. Nadege was about 4 years old when she made this statement.

4. Folding Bed Recognition: Lionel had a kind of bed that could be folded into a cupboard. After his death, it was never opened again until one day Yvonne Ennuyer thought it should be aired out and she opened it up. Nadege was standing by and said, "I slept there when I was small." Yvonne Ennuyer told her that she had never slept in that bed. To this, Nadege replied, "Before I became small." Nadege was 4 years old when she made this remark.

5. Carembars Statement: Nadege remarked to her grandmother, "When I was Lionel I used to buy carembars." Then, surprised to hear herself use the word "carembars," she asked her grandmother, "What are carembars?" They are a candy consisting of sticks of caramel. Lionel had been very fond of them. Yvonne Ennuyer had never bought any for Nadege. Nadege was about 4½ years old when she made this statement.

6. Liquorice Statement: After the last remark, Nadege went on to say, "I also used to buy some black things with a white candy inside for my mama." Yvonne Ennuyer was extremely fond of liquorice, and Lionel had often bought for her liquorice rolls—which would have been black—that had a white candy in their middle. Nadege herself did not care for liquorice.

7. Toy Monkeys Recognition: Nadege was playing at her grandmother's house with her two young cousins. One of these, a 6-year-old boy, happened to open a cupboard where he discovered toy

monkeys made of plush. They had been Lionel's. The boy asked Yvonne Ennuyer where the toy monkeys came from and when her mother said they were Lionel's, he asked how Lionel had obtained them. Viviane explained that he had won them in a shooting contest at a fair. Nadege overheard this and said, somewhat angrily, "No. It was I who won them at the fair." Yvonne Ennuyer, who was present at this exchange, was confident that Nadege had never seen the toy monkeys before. Nadege was about 4½ when she made this statement.

8. Before Birth Statement: Once Nadege said to her mother, "Before I was in your heart, I had died." She was just under 5 years old when she made this statement. Yvonne Ennuyer was a secondhand informant for it.

9. Infant Photograph Recognition: Nadege happened to see a black and white photograph of Lionel that was taken when he was an infant. Looking at the photograph, Nadege said to her grandmother, "You know, when I was Yoyo I wore this white blouse with blue embroidery." The blouse had long since disappeared, and Yvonne Ennuyer was sure it had never been mentioned in front of Nadege. She was 5 years old when she made this statement.

10. Restaurant Recognition: On the occasion of one of Dr. Stevenson's meetings in Paris (in 1981) with Nadege and her grandmother, he was staying at the Hotel de Seine in the 6th arrondissement. Yvonne Ennuyer told Dr. Stevenson later that Nadege had afterward said that she knew a restaurant in this quarter. Nadege had never been to this quarter of Paris before, but Lionel had been to a Chinese restaurant there and had come away with a plate that was then in the possession of his sister Viviane. Nadege was then 5½ years old.

11. Footbridge Recognition: On an occasion when Francis Ennuyer was showing slides of travel scenes to members of the family, he showed one of a footbridge in a grotto near Annecy (in Savoy). Nadege cried out, "I have been there. I remember it very well." In fact, Nadege had never been to this grotto, but Francis had taken his children there. Lionel was 6 years old at the time. Nadege was not quite 9 years old when she made this statement.

12. Summer Camp Recognition: When Nadege was about 9½ years old, she went for a summer vacation to a camp in Savoy where Lionel had also gone, but where she had never been before. When she came back, she mentioned to her grandmother that at the camp there was a little path that she had gone along before.

Nadege's Attitude Toward Life After Death:

1. Beach Statement: Nadege once said to her father, Patrick Jegou, when they were together on a beach during a vacation, "You know, Daddy, it is warm here in the sand; but when we were both dead it was very cold in the earth."

2. Ambulance Statement: In 1981, when she was about 7 years old, Nadege and her grandmother were watching a television program that depicted a wounded person being rushed to a hospital in an ambulance. Listening to the sound of the ambulance, Nadege commented, "This is not the music you hear when you have died."

3. Skepticism Statement: When Nadege was about 5½ years old, she spent a vacation with her paternal grandparents, and Yvonne Ennuyer later reported to Dr. Stevenson that Nadege returned "quite changed." She assertively told Yvonne Ennuyer, "When one dies, one does not return." Yvonne Ennuyer believed that Nadege had made

some statements referring to the life of Lionel in front of her other grandparents, who had then laughed at her.

If Nadege had a period of skepticism in childhood, she certainly had no objection to Dr. Stevenson studying her experiences. She has several times written letters or postcards to him and readily gave her permission for the use of her real name in this report.

Nadege's Behavior Related to the Previous Life:

Of the 12 statements that Dr. Stevenson listed, 8 occurred when Nadege saw some object, such as a photograph or place, familiar to Lionel, that stimulated her apparent memories and led to a sudden expression of them. She rarely made any statement about the previous life without an external stimulus. In this feature, the case resembles others, such as those of Mallika Aroumougam and Wolfgang Neurath.

Mannerisms and Other Behavior Shared by Lionel and Nadege:

1. Facial Grimace: Lionel enjoyed making a facial grimace in which his lower lip would be put forward. He called it making a "tortoise face." Yvonne Ennuyer showed and gave Dr. Stevenson a photograph of Lionel grimacing in this way. When Nadege was about 2 years old, she spontaneously made this grimace, exactly as Lionel had done. Her mother also remembered seeing Nadege make the grimace of the "tortoise face" that Lionel had made. Yvonne Ennuyer was sure that Nadege had never seen the photograph of Lionel grimacing in this way.

2. Pipe Signature: Lionel had the habit of adding a tobacco pipe with a curl of smoke coming from the bowl at the end of his personal letters; the pipe was effectively a part of his signature to the letter or postcard. Yvonne Ennuyer showed and gave Dr. Stevenson two

samples of this "pipe signature." Nadege had seen these letters thus signed, but no one suggested that she should imitate them.

Nevertheless, she began to end her letters with a "pipe signature." Yvonne Ennuyer sent Dr. Stevenson an example of this.

3. Envelope Addressing: Lionel was so annoyed when his older sister Viviane married that he refused to recognize her as "Mrs." Instead, when he wrote to her and her husband, he addressed the envelope to "Mr. and Miss Jegou," instead of to "Mr. and Mrs. Jegou." When Nadege was away from home and wrote to her parents, she also addressed the envelope to Mr. and Miss Jegou." Yvonne Ennuyer gave Dr. Stevenson copies of two envelopes addressed by Lionel and Nadege in this way. She (Yvonne Ennuyer) obviously regarded Nadege's fashion of addressing envelopes as spontaneous; but because she had kept at least one envelope addressed by Lionel, Dr. Stevenson could not affirm that Nadege never saw it or another like it.

4. Spelling Mistakes: Yvonne Ennuyer told Dr. Stevenson that Lionel and Nadege were both poor at spelling. They made, she had observed, the same mistakes in spelling. She did not give Dr. Stevenson actual examples of their errors.

5. Enthusiasm for Sports: In his family, Lionel stood out for two characteristics from other members of the family. First, he was intensely interested in all sports. Earlier in this report, Dr. Stevenson mentioned the variety of sporting activities that he enjoyed. Nadege was also enthusiastic about sports, especially swimming, diving, and skating. At the age of 2½, she began diving into water and at 3½ dived from a height of 3 meters.

6. Generosity: Lionel was known for his generosity toward other persons, an unselfishness that sometimes left him without funds for himself. Nadege was equally generous toward other persons.

Other Relevant Behavior of Nadege:

Nadege showed no inclination to wear male clothes or to prefer boys' play and other activities over those of girls. She once expressed a preference for being a boy instead of a girl, but that is not an uncommon wish of girls and women, even in the West.

Nadege had no phobias.

The Attitude of Nadege's Family Toward Her Statements:

As Dr. Stevenson mentioned earlier, the principal informant for the case was Nadege's maternal grandmother, Yvonne Ennuyer.

Nadege's mother, whom Dr. Stevenson interviewed in 1981, seemed somewhat shy and inhibited with him, and he could not satisfactorily gauge her attitude toward Nadege's statements and mannerisms suggestive of Lionel. She was not negative toward them, but Dr. Stevenson could not record her as being strongly positive. She acknowledged that several of Nadege's statements had made an impression on her.

Yvonne Ennuyer, in contrast to her daughter, was far from detached regarding Nadege's statements and mannerisms. She recounted them to Dr. Stevenson in person or in letters with obvious enthusiasm. When an occasion presented itself, she intervened in radio programs to defend the concept of reincarnation and to present the merits of Nadege's case. She undoubtedly obtained solace for the loss of Lionel by believing that he had been reborn as Nadege. She liked to hear Nadege make statements about the previous life and even at times asked her to repeat what she had said before, for example, about Lionel's fatal accident. Once, when

Nadege was about 5½ years old, Yvonne Ennuyer, almost reproachfully said to Nadege, "You don't any longer speak to me about Lionel." Nadege replied, "I have told you everything."

In April 1979, Yvonne Ennuyer wrote to Dr. Stevenson that she had asked Nadege, "What did you do when you were Yoyo?" Nadege had replied, "I was Lionel and I did foolish things."

In April 1980, Yvonne Ennuyer wrote to Dr. Stevenson that she was asking Nadege to speak about Lionel. Although she insisted that what Nadege said when she was less than 5½ years old had been completely spontaneous, by that time Yvonne Ennuyer had already been prompting her to speak for at least a year.

There were times when Yvonne Ennuyer's enthusiasm for Nadege's case led her to see similarities between her and Lionel that others would ignore or dismiss. For example, she thought it significant that both Lionel and Nadege had hemangiomas, although they were not in the same location. She believed that Nadege's eyes were also asymmetrical. Yvonne Ennuyer said that Lionel's eyes were asymmetrical. Dr. Stevenson agreed that in one photograph of Lionel his left palpebral fissure was distinctly narrower than the right one, but he had not observed such asymmetry in Nadege, either in photographs or when he had met her. She also thought that severe headaches from which Nadege suffered in childhood and a cyst of her neck derived somehow from the fatal head injury of Lionel.

Nadege's Later Development and other information:

Nadege suffered greatly from headaches as a young child. In 1981, she was admitted to a pediatric neurology ward where numerous tests, including an electroencephalogram, showed no important abnormality. When she was 15, her parents divorced and this event perturbed her, but Dr. Stevenson thought no more than is usual with

other children undergoing a similar misfortune. When she was 18, she had a cyst on or near her thyroid gland removed surgically. Her scholastic career developed normally. She passed the "bac" in the summer of 1993 when she was 18½ years old. She then went to a university, where she studied English. Ian Stevenson's book 'European Cases of the Reincarnation Type' provides a detailed full scientific account of this reincarnation case.

[Special note: This book is for free distribution only. Not for sale.]

Scotland Cameron Macauley reincarnation case:

Dr. Jim B. Tucker, Professor and Scientist, (University of Virginia, United States of America)
Researcher Tricia Robertson, (Society for Psychical Research, United Kingdom)

A nearly verified reincarnation case in Scotland. [The toddler who described the unique beach airport from his past life.]

Scotland is a country that is part of the United Kingdom. In the early 2000s, a case of reincarnation emerged from Scotland, involving a young boy named Cameron Macauley. The case was investigated by Dr. Jim B. Tucker, a professor and scientist at the University of Virginia, and later by Tricia Robertson, a survival researcher and writer with the Society for Psychical Research.

Cameron Macauley was born near Glasgow on 23 August 2000. Around the age of two, he began making statements that seemed to relate to a past life on Barra, a remote Scottish island in the Outer Hebrides. His mother, Norma, was puzzled, as neither she nor anyone in their family had been to Barra or had any known connections to it.

By the age of three, Cameron Macauley's memories of a past life on the Scottish island of Barra became more frequent and detailed. He said his previous house was a large white house with multiple toilets and large stacks of boxes placed outside. Cameron exhibited a strong emotional attachment to his past-life family, often crying and asking for his "Barra mother" instead of Norma, his current mother.

Cameron would repeatedly say, "I have to go to Barra, I have to go to Barra, my family are missing me."

As Cameron grew older, his memories became more vivid. He talked about Barra daily, insisting, "I want to go to Barra to my other family." He shared specific details about his past life, including:

- His father's name was Shane Robertson, who had died after being hit by a car. Cameron described the car as either green and silver or greenish silver, but later changed this detail to blue and green.
- His mother had long brown hair, which she later cut short.
- He had three brothers and three sisters, one of whom was named Lindsay. They would play tag together.
- The family lived in a large white house with multiple toilets and large stacks of boxes placed outside. Cameron later specified that the boxes contained water and fish.
- They had a black dog with white hair on its chest and an orange cat.
- Cameron remembered swimming in rock pools, playing with friends on the beach, and watching planes land on the beach.
- He once mentioned using a black dial phone.

-He described picking apples, playing in the front garden, and avoiding crabs on the beach.

Cameron never mentioned dying but said he "fell through" a hole connected with the white house and came into Norma's "tummy." He stated, "I was in Barra and now I'm here."

In 2005/6, a TV production company planning a reincarnation documentary contacted the Division of Perceptual Studies at the University of Virginia. Dr. Jim B. Tucker agreed to participate and traveled to Glasgow to meet Cameron and his family. Together, they journeyed to Barra to investigate Cameron's claims.

Upon landing on Barra's unique beach airport, Cameron triumphantly declared, "I told you it was true!" A local historian, Calum MacNeil, later found that a Robertson family from the mainland had vacationed on Barra in the 1960s and 1970s. Their house matched Cameron's description and offered a view of planes landing on the beach. Cameron recognized the house and its layout, easily finding all three bathrooms.

Cameron exhibited behavioral signs typical of children with strong past-life memories. He often insisted on being taken to Barra. Visiting the house where he had apparently lived before proved therapeutic, and Cameron became calmer about his memories afterward.

Dr. Tucker maintains that the case is genuine, noting that Cameron's memories deeply affected him emotionally. He hypothesized that the name Robertson might have been an error, or that Cameron could have mixed memories from two past lives. Tricia Robertson believed the name Robertson and the house were correct, suggesting that Cameron might have been considered or treated as part of the family

rather than being an actual member. Tricia Robertson is neither a relative nor a known person of the individual.

Russian Tatiana Snitko reincarnation case:

Dr. Ohkado Masayuki, Professor and Parapsychologist, (Chubu University, Japan and Massachusetts Institute of Technology, United States of America)

A verified international reincarnation case in Russia. [The girl who dreamt of Japanese dolls in a Soviet Union childhood.]

Russia is the world's largest country by area, spanning Eastern Europe and North Asia, and is the 9th most populous country globally. It shares borders with 14 countries and has 16 major cities with over a million inhabitants. The capital and largest city is Moscow, while Saint Petersburg is the second-largest city and cultural capital.

Tatiana Snitko was born in 1955 in Krasnodar, Soviet Union (now Russia). She grew up in a family with no apparent connections to Japan. Her father was a botanist, and her mother was a pianist who taught music at a university. She had one younger brother, born in 1956. Despite her typical Russian upbringing, Tatiana felt different from her surroundings. As a child, she often wondered, "How did I end up here?"

Various Statements of Tatiana:

Statements about feeling disconnected from her environment:

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- "How did I end up here?" (as a small child, questioning her existence and surroundings)
- "I wanted a Japanese hina doll, not the Western dolls other girls desired." (she made this statement as an adult about her childhood)
- "I often felt like I didn't belong here."
- "I had a map of Japan on my bedroom wall instead of one showing my own country."
- "I chose to attend a school in Sakhalin based on the beautiful-sounding name of the town 'Tomari'."

Statements about learning Japanese and early experiences:

- "I wanted to study Japanese at the National University of Asia and Africa in Moscow but lacked the necessary party recommendations."
- "I began learning Japanese on my own while listening to enka music."
- "My language skills improved significantly after meeting a Japanese engineer living in Rostov through my father."

Early Affinity for Japanese Culture:

From a young age, Tatiana showed an unusual attraction to Japanese culture. When other girls desired Western dolls, Tatiana dreamed of owning a Japanese hina doll. She had a map of Japan on her bedroom wall instead of one showing her own country. She even chose to attend a school in Sakhalin based on the beautiful-sounding name of the town "Tomari," which retained its Japanese name from the time when the southern part of the island was under Japanese control.

Learning Japanese and Early Experiences:

Tatiana's fascination with Japan continued into her university years. She wanted to study Japanese at the National University of Asia and Africa in Moscow but lacked the necessary party recommendations. Instead, she attended Rostov State University, where she studied Germanic languages. Around this time, she received a Japanese language learning text from a deceased relative and a cassette tape

of Japanese enka music from an unknown source. She began learning Japanese on her own while listening to enka music.

Her language skills improved significantly after meeting a Japanese engineer living in Rostov through her father. She acquired more learning materials and even had a relationship with a man from the Circassian region, partly due to his 'Japanese-like appearance.'

Career and Further Education:

After graduating in 1977, Tatiana taught English at Rostov State University. She continued her Japanese studies through a technical translation course from 1980 to 1984. In 1987, she earned her doctorate in linguistics and began teaching at Pyatigorsk State Linguistic University. By 1994, she was teaching Japanese at a middle and high school in Pyatigorsk, where two of her students achieved remarkable success in national Japanese speech contests.

In 1996, Tatiana visited Japan for the first time as a Japanese teacher. She took classes at the Japan Foundation's International Center in Kitasuna, formally learning Japanese during a two-month stay. In 1999, she enrolled at the National University of Asia and Africa in Moscow, graduating the following year with a doctorate in linguistic philosophy, comparative linguistics, and comparative cultural studies. She taught at Rostov State Economic University and served as a visiting professor at the University of Tokyo for two years on a Japan Foundation research fellowship.

Past-Life Memories:

Tatiana believes in reincarnation and feels a connection with 'gods or invisible living beings.' She has received information about her past lives on three occasions:

1. Ono no Komachi: In her twenties, a fortune teller in Russia told her that she was Ono no Komachi, a famous Japanese poet from the Heian period (9th century). At the time, Tatiana could only think of "Yoko Ono" and did not take it seriously.
2. Ono no Komachi (again): Around 2007 or 2008, a Japanese spiritual medium told her the same thing after she began studying calligraphy in Tokyo. Her teacher was astonished by her skills and suggested she visit a medium who could see past lives.
3. Multiple Past Lives: In 2009, a fortune teller named Rana-on-sa told her that she had lived multiple past lives as Japanese individuals. The most connected past life to her current life was that of Ono no Komachi. The most recent past life was that of a five- or six-year-old girl who died in the atomic bombing of Hiroshima.

The Girl from Hiroshima:

Tatiana did not initially feel certain about being Ono no Komachi but sensed that she did not feel like a foreigner in Japan. The idea of reincarnating so quickly within ten years as the girl from Hiroshima seemed unusual to her. However, strange experiences during her visits to Hiroshima in 1996 and 2000 started to make sense.

In 1996, Tatiana was moved to tears upon seeing photos of the children who perished in the atomic bombing at the Hiroshima Peace Memorial Museum. She almost fainted and had to leave the exhibition. In 2000, she could not enter the museum at all and had to wait outside until her group finished their visit.

Years later, while riding a train in Tokyo, she suddenly remembered the name of that girl. When a group of boys entered her train car wearing shirts with names on the back, one name caught her

attention: "Miyamoto." She was not thinking about her past life at that moment, but she was certain that "My name was 'Miyamoto!'"

In 2018, Tatiana visited the Hiroshima Peace Memorial Museum again with a friend. She inquired if they could search for a "girl named Miyamoto who died at the blast site at around five years old." They found a photo of a girl named Katsumi Miyamoto, who was five at the time of the bombing and noted to have died instantly due to being close to the epicenter. Tatiana was surprised by the match but did not feel a strong emotional response other than a fleeting thought that "maybe those were my eyes." When she tried to recall the circumstances of death, she remembered looking up at the sky and then finding herself in a different place (the afterlife).

Japanese Cultural Affinity and Skills:

Throughout her life, Tatiana has shown a strong affinity for Japanese culture and has learned many traditional Japanese arts at a high level:

1. Japanese Literature: She has read classic works such as 'The Tale of the Heike,' 'The Tale of Genji,' and 'The Pillow Book' in Russian translations. 'The Pillow Book' is her favorite, and she has even memorized parts of it.
2. Buddhist Meditations: Tatiana began practicing Buddhism and Buddhist meditations around 1985 while still in Russia. She has participated in several Buddhist retreats at Eiheiji and Hase-dera and has been engaging in Koan practices at Toshō-ji, a Soto Zen temple, since 2011.
3. Calligraphy: Tatiana started learning calligraphy in 2007 during a visit to a friend in Kyushu. She earned a third-degree certification, and her works have been displayed at the Tokyo Metropolitan Art Museum. Koki Yamamoto, the innovator of a special calligraphy

technique, has praised her insights into the mechanisms of the technique.

4. Waka Poetry: In 2017, Tatiana began studying Waka poetry at the request of an acquaintance. She has composed numerous poems since then.

5. Noh and Aikido: Tatiana is also skilled in Noh and Aikido, although details of her training and experiences are not provided.

Investigations and Verifications:

The investigation into Tatiana's case began with an email she sent in September 2022, containing detailed accounts of her experiences. Attached were materials showcasing her calligraphy and Japanese poems. After reviewing these materials, an interview was conducted via Skype on September 30. Additional references included Tatiana's published works and web pages, as well as books discussing her life. Points not covered in the September interview were clarified via email. A second interview was conducted via Skype on February 17, 2023, along with a phone interview with Mr. H on the same day.

Throughout the investigations, several aspects of Tatiana's case were verified:

1. Existence of Katsumi Miyamoto: The Hiroshima Peace Memorial Museum's database confirmed the existence of a girl named Katsumi Miyamoto who died in the atomic bombing.

2. Skills and Proficiency in Japanese Arts and Language: Tatiana's skills were verified through her published works and compositions, certifications and awards earned, the display of her calligraphy works at the Tokyo Metropolitan Art Museum, and her success in teaching Japanese.

Other Information:

Tatiana Snitko's case is a fascinating example of an individual with memories of past lives in a foreign country. Her experiences and skills align with the characteristics observed in other cases of the reincarnation type, particularly those involving international past-life memories. Her story offers valuable insights into the potential influence of past lives on present-life interests and abilities. Cases like Tatiana's contribute to the growing body of scientific evidence supporting the existence of past-life memories, rebirth and their impact on individuals' present lives. This case has been documented as a verified international reincarnation.

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Ghana Kwamena Yeboah reincarnation case:

Independent researchers and English language media.

A verified reincarnation case in Ghana. [The boy who remembered a life as a scarred man in a different village.]

Ghana is a West African country bordering the Gulf of Guinea and Atlantic Ocean, with a diverse geography and a population of nearly

35 million. The capital is Accra, and it's the second-most populous country in West Africa.

In the early 2000s, an extraordinary case of reincarnation emerged from a small village in Ghana involving a three-year-old boy named Kwamena Yeboah. Kwamena began recalling a past life as a man named Kofi, detailing Kofi's life, family, home, and a distinctive scar Kofi bore—evidence of a specific injury. Notably, Kwamena and Kofi had lived in different villages within Ghana.

Unusual behaviors for a child his age accompanied Kwamena's recollections. He frequently referred to himself as Kofi, speaking with surprising depth about Kofi's family, home, and village. His maturity and wisdom at such a young age were striking, as he often exhibited traits atypical for his peers.

As Kwamena's claims gained traction, independent researchers and psychologists decided to investigate the case further. They employed various methods to validate his statements, which included:

- Conducting interviews with Kwamena and his family.
- Visiting the village Kwamena described and speaking with Kofi's family and friends.
- Verifying specific details Kwamena provided, such as the layout of Kofi's house and the nature of the scar.

During the investigation, Kwamena accurately recognized Kofi's family members, including his parents, spouse, and children, and was able to pinpoint the village where Kofi lived. He provided intricate descriptions of Kofi's house, including the arrangement of rooms and the locations of various items. Researchers confirmed many of Kwamena's assertions, including the names of Kofi's family members, the details of his home, and the scar's backstory.

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The behaviors exhibited by Kwamena supported his claims of being Kofi reincarnated. His knowledge and memories seemed to transcend what a child of his age should possess, lending further credibility to his narrative.

The story of Kwamena Yeboah is a remarkable exploration of reincarnation—a compelling account of a young boy who remembered a life he had once lived. His case offers scientific evidence for the phenomenon of reincarnation.

Sri Lanka Warnasiri Adikari reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Francis Story, (Independent researcher and scholar, United Kingdom)

Researcher Godwin Samararatne, (Independent researcher and scholar, Sri Lanka)

A verified reincarnation case in Sri Lanka. [The boy who was a rabbit in his past life.]

Sri Lanka is an island country in South Asia. This rebirth case is important because the individual could remember 4 different past lives.

Warnasiri Adikari was born on November 9, 1957, in Kirikita, a small village near Weliweriya, which is located approximately 32 kilometers northeast of Colombo, Sri Lanka. His parents were Julis Adikari, a farmer, and B. A. Roslin Nona. Warnasiri was the first child of the family, and his younger brother, Upavansa, was born in early 1960. By 1970, Warnasiri had five younger brothers.

At the age of four, Warnasiri began speaking about memories from what he claimed was a previous life. These memories were detailed accounts that included specific locations, people, and events. He spoke of a life as a potter's son in Kelaniya, a life as a man named Ananda, a life as a rabbit that was shot and killed, and a life as a baby in Dompe. However, his parents were initially skeptical.

The first occasion when Warnasiri spoke about his past life occurred while he was playing with a car tire. He said, "Now you must take me to Kimbulgoda and stop near the culvert." A little later, Warnasiri said to his father while playing, "Father, Kimbulgoda is my village." His father had an open mind and was open to the idea of reincarnation because he was a Buddhist. His father asked Warnasiri, "If Kimbulgoda was your village, where was your house?" Warnasiri described Kimbulgoda as his previous village and mentioned that his house was close to the school, beside the main road, and painted blue. He also stated that this blue house was better than their current one.

As Warnasiri Adikari grew older, his recollections of past lives became more frequent and detailed. His parents, Julis Adikari and B. A. Roslin Nona, were initially somewhat puzzled by their son's claims but soon realized that these memories are not fantasies. Warnasiri's statements about his past lives were consistent and included verifiable details that his parents found intriguing and sometimes unsettling, such as living the life of an animal.

Memories of Ananda V. Mahipala:

Warnasiri's most detailed memories were of a life he claimed to have lived in the village of Kimbulgoda, about 8 kilometers from his current home in Kirikita. He described one of his previous lives as that of a young man named Ananda V Mahipala. Ananda was born on October 26, 1926, and died suddenly on October 26, 1956, at the age of 30.

Warnasiri provided specific details about Ananda's life, including these:

- 1) House Description: Warnasiri described Ananda's house as being close to the school, beside the main road, and painted blue. He mentioned that it was better than their current house.
- 2) Family Details: He spoke about Ananda's family, including his mother, T. Ranaweera, and his sisters.
- 3) Death Circumstances: Warnasiri claimed that Ananda died like suddenly after eating some "beautiful fruits."

Memories of Other Past Lives:

In addition to his memories of Ananda's life, Warnasiri also claimed to remember three other past lives.

- 1) Life as a Potter's Son in Kelaniya: Warnasiri described living in Kelaniya, a town just north of Colombo. He said he was the son of a potter and had worked as a dental mechanic in a Chinese shop. He mentioned that his finger had been injured on a wheel used for grinding teeth. Warnasiri also remembered boating on the Kelani Ganga (Kelani River) and drowning in a boating accident.
- 2) Life as a Baby in Dompe: Warnasiri claimed to have been reborn as a baby boy in Dompe, who died soon after birth in October 1956. He described being placed in a cardboard box at the hospital. This

detail was verified by his parents, who confirmed that B. A. Roslin Nona had given birth to a baby boy in October 1956, who died about an hour after birth at the Government Hospital in Dompe. Dompe is a city in the Gampaha District.

3) Life as a rabbit: Warnasiri claimed he was once a rabbit shot and killed in the Kirikita area near his current house, attributing this to Ananda's actions. Despite Ananda's good deeds, he shot rabbits and crows. Warnasiri described eating grass and leaves as a rabbit. (In 1973, Godwin Samaratne learned from Ananda's younger sister, Iranganie, that he had in fact shot rabbits.)

Warnasiri's memories of past lives had a profound impact on his family. His parents, initially skeptical, became more open to the possibility that their son's claims might be genuine. Julis Adikari decided to take Warnasiri to Kimbulgoda to verify his statements and meet the people he claimed to have known in his past life.

These early memories set the stage for a thorough investigation by researchers interested in reincarnation. The detailed and verifiable nature of Warnasiri's claims made his case particularly compelling and attracted the attention of renowned figures in the field, including Dr. Ian Stevenson and Godwin Samaratne. Their subsequent investigations would shed light on the authenticity of Warnasiri's memories and contribute to the broader understanding of reincarnation.

Recognition and Verification:

Warnasiri's father, Julis Adikari, was intrigued by his son's detailed descriptions of a previous life in Kimbulgoda. Despite not knowing anyone from that village, Julis decided to investigate further. Word of Warnasiri's statements spread to Kimbulgoda, where a resident named Emma Nona heard about them from her relatives in

Weliweriya. Emma Nona mentioned these statements to her sister, T. Ranaweera, who recognized similarities between Warnasiri's claims and the life of her deceased son, Ananda V. Mahipala.

T. Ranaweera, Ananda's mother, visited Weliweriya in the spring of 1962 to meet Julis Adikari. Although she did not meet Warnasiri on this occasion, her conversation with Julis increased her desire to meet the young boy. T. Ranaweera invited Warnasiri and his father to visit Kimbulgoda, setting the stage for recognition and verification.

The Visit to Kimbulgoda in 1962:

About two weeks after T. Ranaweera's visit, Warnasiri and his father traveled to Kimbulgoda, a village about 10 kilometers away from where they lived. Warnasiri had previously said the general location of his past life home as Ananda. Upon arriving in Kimbulgoda, Warnasiri led the way to the site of the Ananda's house, but it had been torn down. They then went to a neighbor's house, where a group of women had gathered.

Among the crowd, Warnasiri immediately recognized T. Ranaweera as his mother from his past life, despite other women trying to draw his attention. He asked her, "Where are your teeth, mother?" referring to the fact that she had them extracted after Ananda's death. Warnasiri also correctly identified several of her deceased son's possessions and made accurate statements about the family, the house, and the circumstances of Ananda's death. This recognition was a pivotal moment, as it provided strong evidence that Warnasiri's past life memories were not fantasies.

Shortly after this first meeting, an account of the case appeared in the 'Ceylon Daily News' on June 28, 1962. This media attention brought the case to the notice of Francis Story, a researcher who played a crucial role in investigating Warnasiri's claims.

Francis Story visited the two villages, Kirikita and Kimbulgoda, in July and August 1962 to investigate the case firsthand. He witnessed a test of Warnasiri's ability to recognize other members of Ananda's family, especially his sisters. In this test, Warnasiri was presented with a group of young girls and successfully recognized his two sisters, Iranganie and Vinitha. This recognition was witnessed by Francis Story and provided further evidence supporting Warnasiri's claims.

In 1965, Francis Story returned to the area to recheck the testimony and record developments in the case since his earlier visit. He learned that Warnasiri had made a few additional statements about the life of Ananda Mahipala. These statements were documented and added to the growing body of evidence supporting Warnasiri's claims.

In July 1966, when Dr. Ian Stevenson was in Sri Lanka, Francis Story and Stevenson worked together on the case. They visited both the family of Warnasiri Adikari and that of Ananda Mahipala. This collaboration allowed for a more thorough investigation, with additional details and corrections made to the testimony.

Some verified details were:

- 1) House Description: Warnasiri's description of Ananda's house matched the actual house that had been torn down.
- 2) Family Details: Warnasiri correctly identified T. Ranaweera as Ananda's mother and recognized Ananda's sisters.
- 3) Death Circumstances: Although Warnasiri attributed Ananda's death to eating "beautiful fruits," it was later determined that Ananda had died suddenly after eating rice curry, possibly due to a heart attack.
- 4) Recognition of Photographs: In 1965, Francis Story witnessed Warnasiri's recognition of photographs of Ananda and one of his

sisters. This recognition was significant because Warnasiri had never seen these photographs before.

These verifications provided strong evidence that Warnasiri's memories were genuine. The recognition and verification phase of Warnasiri's story laid the groundwork for further investigation and analysis by researchers interested in the phenomenon of reincarnation.

Warnasiri's Notable Verified Statements and Recognitions:

- His mother lived in Kimbulgoda, but his father had died. (Indeed, Ananda's father, D.M.N. Mahipala, had died in 1953, three years before Ananda died.)
- His mother in Kimbulgoda was fairer and fatter than his present mother. (Verified by observations and comparisons of the two women.)
- His mother in Kimbulgoda had more money than his present parents. (In fact, Ananda Mahipala's family was more prosperous than Warnasiri's. Ananda himself had a car. Warnasiri had asked his parents why they did not have a car and suggested they buy one.)
- In his previous life, he had stored some money in a drawer at home.
- The house of his former life was beside the main road near the school.
- The house was blue in color and had a tile roof.
- The house was a better one than the current house of his present parents.
- A guava tree grew in front of his house.
- The house was near a culvert.
- In Kimbulgoda, there was a person who sold gotukola and was known as "Uncle Gotukola." (Gotukola is a local vegetable. A gotukola seller in Kimbulgoda was called "Uncle Gotukola.")

In the previous life, he had died after eating some “beautiful fruits.” (He had eaten them in the morning, but his death was due to heart failure.)

-After eating the fruits, he had gone home, eaten breakfast, and died suddenly. (Indeed, Ananda became ill after eating some food and died within a very short time. He ate the meal in question around 10:00 AM. It was, in fact, an early lunch rather than breakfast.)

-After his death, he was reborn as a son of his present mother. (His body was placed in a cardboard box at the hospital but died soon after birth. Ananda died on October 26, 1956. In the same month, B.A. Roslin Nona gave birth to a baby boy who died an hour after birth at the government hospital in Dompe. The infant was born in the seventh month of the pregnancy. Warnasiri was born a little more than a year later, on November 9, 1957.)

-Recognition of his school in Kimbulgoda.

-Recognition of the site of Ananda’s house. (Passing the school, Warnasiri led his father on the way to the house another half a kilometer. When they reached the site of the house, he said, “The house is not here.” This house had been pulled down after the death of Ananda, and T. Ranaweera had moved to another one.)

-Recognition of T. Ranaweera, Ananda’s mother. (This recognition occurred at a house in Kimbulgoda where the group had stopped as they were trying to find the house. They were invited to have tea at this house. While they were there, word spread in Kimbulgoda that Warnasiri had come, and many persons, including T. Ranaweera, came to see him. Warnasiri was then asked whether his previous mother was in the group, and he readily picked T. Ranaweera out of the crowd of women who had assembled. The only other comments or suggestions made consisted of efforts by other women present to draw him to them, saying, “Come here, I am your mother.” All these he ignored, going straight to T. Ranaweera. She then took Warnasiri on her lap and afterward carried him to her house. There he said,

"You are my mother, but this is not the house." T. Ranaweera had moved to another house after the death of her son Ananda.)

-His previous mother had had teeth. (Warnasiri said to T. Ranaweera at their first meeting, "Where are your teeth, mother? You used to have teeth." T. Ranaweera had had her teeth extracted after the death of Ananda.)

-Recognized two sisters of Ananda, Iranganie and Vinitha. (Warnasiri was presented with a lot of girls to recognize Ananda's sisters. Also a considerable crowd had gathered. He correctly recognized Iranganie and Vinitha, who were sisters of Ananda. Warnasiri went to Iranganie and Vinitha and took them by the hand. Then Iranganie asked

Warnasiri a question, "Am I your sister?" and Warnasiri said, "Yes.")

-He had a bicycle. (Warnasiri asked for the bicycle during his first visit to Kimbulgoda. Ananda had had a bicycle, and his mother had sold it after his death.)

-He had an almirah (closet). (Warnasiri also asked about his almirah during his first visit to Kimbulgoda.)

-He had a toy drummer. (Warnasiri asked T. Ranaweera, "Where is my drummer?" T. Ranaweera at first did not know what Warnasiri meant when he asked for the drummer, but on searching through some old things, she found two clay toys that had belonged to Ananda, and one of these was the figure of a Kandyan drummer.)

-He drove a Morris Minor car. (Ananda had owned a car. It was an Austin 40 model. His father had owned a Morris Minor car, and Ananda had driven this car.)

-He had been called "Sudu Mahattaya." (Ananda had been sometimes called by the nickname "Sudu Mahattaya," which means roughly "fair-skinned master.")

-He had also been known as "Ukkung Mahatta."

-He had sisters at home. (Ananda had five sisters.)

-He had no brothers.

-His mother was a school teacher.

-His father's name was Mahipala.

-Recognition of a photograph of Ananda. (A photograph of Ananda as a young man was shown to Warnasiri, and he was asked, "Who is that?" Warnasiri at once said, "That is myself.")

-Recognition of another photograph where Ananda's sister Padma was as a child. (On being shown a photograph of Padma as a child, Warnasiri said, "That is she," and Warnasiri pointed toward Padma who was present. Padma had grown up, and her features had changed considerably since this photograph had been taken. He would not himself have been able to identify Padma from this photograph since she had changed a lot.)

The Life and Death of Ananda Mahipala:

Ananda Vijayamudali Mahipala was born on October 26, 1926, as the eldest child in a family with five younger sisters and no brothers. His father, D. M. N. Mahipala, was a school headmaster, while his mother, T. Ranaweera, also worked as a teacher. The family belonged to the middle class.

After completing his education, Ananda struggled to find stable employment and was largely supported by his parents. He earned some income by driving and renting out his car and selling pineapples that he carried around in it.

Ananda's father passed away in 1953, leaving his mother to continue working as a teacher. Ananda was deeply attached to his mother and sisters. While it was difficult to gather a clear picture of his personality, it was known that he had a calm disposition but could have outbursts of temper when provoked. He was also known for his sense of humor, giving people nicknames, and had two nicknames himself. His love for his car was evident, as he was both a skilled mechanic and emotionally attached to it.

Some villagers, like D. J. Dehiwatte, viewed Ananda as something of a "village playboy," primarily engaging in entertainment and personal pleasures. Despite this, he was popular and had many friends. He participated in helpful neighborhood activities and charity work, which his mother referred to as "social work." Additionally, Ananda owned a gun and was known to hunt crows and rabbits from time to time.

On October 26, 1956, at the age of 30, Ananda died suddenly. After returning home and having an early lunch of rice and curry, he became ill almost immediately. He quickly lost consciousness and could not be revived. His mother, who was at work, was called, and Ananda was rushed to the hospital, but he passed away in the early afternoon. His mother stated that the cause of death was "thrombosis," likely referring to a coronary artery thrombosis, which can lead to a sudden and rapid death. This diagnosis was supported by Ananda's brother-in-law, H. Albert Pieris, who recalled that Ananda had complained of chest pain before he died.

T Ranaweera, Ananda's mother, said that Ananda did not remember any previous lives. (Before he became Ananda, he had another past life in Kelaniya, Sri Lanka.)

Other information:

In addition to his detailed memories of his life as Ananda Mahipala, Warnasiri claimed to recall three other past lives.

The first of these past lives occurred before his life as Ananda. Warnasiri said he had been the son of a low-caste potter in Kelaniya, a town just north of Colombo. He did not want to follow in his father's footsteps as a potter and instead took a job as a dental mechanic in a Chinese-owned shop. He recalled injuring his finger on a wheel used for grinding teeth. In 1962, Warnasiri's father reported

that Warnasiri had said he owned a boutique near the temple in Kelaniya and that he visited a Chinese shop. By 1965, Warnasiri clarified that he had actually worked as a dental mechanic in that shop. He also mentioned that he used to go boating on the Kelani Ganga (Kelani River) and once drowned when the boat overturned.

Research inquiries in Kelaniya area uncovered a few memories from local residents that may be relevant. One informant recalled the existence of a Chinese shop in Kelaniya during the 1920s. Additionally, two elderly locals in the Kelani area remembered a boating accident that occurred around the same time, in which someone had drowned.

According to Warnasiri's timeline, after his life in Kelaniya, he was reborn as Ananda Mahipala in Kimbulgoda. Ananda's mother, T. Ranaweera, mentioned that Ananda had not remembered any past lives during his lifetime. Only Warnasiri, later in life, claimed to remember his Kelaniya life.

Warnasiri also said that after the death of Ananda Mahipala on October 26, 1956, he was reborn as the son of Julis Adikari and B. A. Roslin Nona, but died shortly after birth. Warnasiri described being placed in a cardboard box at the hospital. According to Julis Adikari, this aligns with the family's recollections. B. A. Roslin Nona did give birth to a baby boy in October 1956, who died about an hour after birth at the Government Hospital in Dompe. That baby was born prematurely, after seven months of pregnancy.

Warnasiri further said that he had a past life as a rabbit that was shot and killed near the Adikari house in Kirikita. He explained that this life was a result of Ananda's actions, saying that although Ananda had done good deeds, such as helping people, social work, and charity, he also had a firearm and shot rabbits and crows. Warnasiri described his life as a rabbit, saying that he ate grass and leaves. This claim was

verified by a 1973 conversation between Godwin Samaratne and Ananda's younger sister, Iranganie, in which she confirmed that Ananda had indeed shot rabbits.

Warnasiri's Behavior Related to His Previous Life:

Warnasiri displayed a strong connection to his past life as Ananda Mahipala. He frequently asked to be taken to Kimbulgoda and insisted that his previous mother loved him more than his current one. After meeting Ananda's mother, Warnasiri requested to see her again and even refused to eat until his father agreed to take him. He became very upset when another boy said he would attack his "good mother" (T. Ranaweera) and physically attacked him. Additionally, T. Ranaweera said that Warnasiri would sometimes set aside a portion of his food to give to her, a detail mentioned by Julis Adikari. Warnasiri expressed that he loved his previous mother more than his current one and continued making comparisons between her and his own mother. Up until around 1968, he continued to ask to visit his past life's mother and referred to her as "issera amma" (the previous mother), "honda amma" (good mother), or "Kimbulgoda amma" (Kimbulgoda mother).

Warnasiri also exhibited an unusual interest in automobiles, which was surprising given his family's lack of a car. He frequently asked his father why they didn't have one, a request more typical of city children than village ones. This interest might indicate an expectation of greater affluence or an innate knowledge of cars, as he seemed to understand driving techniques unusually well for an eight-year-old. Ananda had been skilled with cars and was also a skilled mechanic, which could explain this interest. (Warnasiri was 8 years old in 1965.)

Regarding hunting, Ananda had a gun and used to shoot crows and larger game like rabbits. Warnasiri said his rebirth as a rabbit was a consequence of his past actions as Ananda. Consequently, in this

present life, Warnasiri refused to harm any living creature, including insects, and discouraged his younger brothers (of whom he had five by 1970) from doing so as well.

Ananda was known to eat meat, including fish, chicken, mutton, and beef. In contrast, Warnasiri adopted a mostly vegetarian diet, occasionally eating fish reluctantly. His dietary habits differed from those of his parents, who frequently ate fish and, on rare occasions, other meats.

Warnasiri expressed disgust with his repeated rebirths and wished to become a monk to end the rebirth cycle. He had a habit of throwing rubbish into a well at home, claiming he wanted to fill it up, build a house for his parents on the site, and then leave to become a Buddhist monk. His father struggled to curb this behavior and even sent Warnasiri to stay with relatives in hopes of breaking the habit. Ultimately, Warnasiri's desire to become a Buddhist monk persisted, and he was eventually ordained.

From a very young age, Warnasiri expressed his wish to become a monk to his parents. He spoke about his past lives and the lessons he had learned from them, emphasizing his desire to break free from the cycle of rebirth.

Warnasiri's decision to become a monk was directly influenced by his past life experiences and memories. He became a Buddhist monk on August 29, 1973. In March 1976, Dr. Ian Stevenson and Godwin Samararatne visited him at his temple and observed his serenity and contentment. Warnasiri's choice to enter the monastic life was deeply rooted in his understanding of the cycle of rebirth and his past life memories. He explained that his experiences in previous lives had revealed the suffering inherent in the cycle of reincarnation, which resonated with the Buddha's teachings on escaping rebirth through

meditation and enlightenment. His memories served as both a reminder of past suffering and a motivation to seek spiritual liberation. He said he knew the truth of the Buddha's words from his own experiences. Warnasiri's case is one of the verified reincarnation cases where the person had an intermediate life as an animal.

Nigeria Jacinta Agbo reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Stuart J. Edelstein, Professor, (University of Geneva, Switzerland)
Researcher Nicholas Ibekwe, (Independent researcher and scholar, Nigeria)

A verified reincarnation case in Nigeria. [The girl who, in a previous life, was a man.]

Jacinta Agbo was born on December 7, 1980, in Enugu, Anambra State, Nigeria. Her parents, Edward Agbo and Therese Agbo, lived in the village of Akwuke Awkunanaw, about 5 kilometers from Enugu. They were Igbos, and Edward Agbo was a small shopkeeper. Jacinta was their sixth and youngest living child; three other children had died.

At her birth, Jacinta had a distinctive birthmark that extended in a circular manner entirely around her head. This birthmark, along with a dream that Therese Agbo had when pregnant with Jacinta, led to

her identification as the reincarnation of Edward Agbo's older brother, Nsude Agbo.

The Life, Death, and Character of Nsude Agbo:

Nsude Agbo was born around 1914. He had six sisters and one brother, Edward. He lived in Akwuke Awkunanaw and worked as a coal miner.

In March 1970, a quarrel developed over land rights between the villagers of Akwuke Awkunanaw and those of a nearby village, Amagu Ibite. The quarrel escalated into a riot with violence, and during the course of this, someone struck Nsude Agbo on the head with a heavy stick or club. He was transported to the University of Nigeria Teaching Hospital at Enugu and operated on there. He died the following day and was buried with his head still encircled by a bandage that had been placed on it after his operation.

The man who had clubbed Nsude was arrested, tried, and sentenced to 7 years in prison. Dr. Stevenson and Dr. Edelstein did not meet him.

The Dream:

When Therese Agbo was about 6 months pregnant with Jacinta, she dreamed that Nsude Agbo came to her and spoke. They had a conversation, but Therese Agbo did not remember (or did not tell Dr. Stevenson) what the conversation was about. She remembered that in the dream, Nsude did not announce that he was going to be reborn. Therese also remembered that Nsude did not have his head bandaged in the dream.

Statements Made by Jacinta:

Jacinta was barely 2 years old when Dr. Edelstein and Dr. Stevenson saw her. She had not begun to talk. In March 1985, Nicholas Ibekwe learned from Therese Agbo that when Jacinta was 2 years old, she

had said that the "scar" on her head came from her previous life. She had made no other statements about the previous life and had not identified herself as Nsude Agbo.

When Jacinta was about 4 years old, she was with her mother, who was preparing food in the kitchen, and Jacinta said that she was her father's brother. Because Edward Agbo had only one brother, she must have meant Nsude.

Behavior Related to the Previous Life:

Edward Agbo said that, even at the age of 2 years, Jacinta seemed to be especially attached to him.

By March 1985, Jacinta had been observed to have a marked phobia of sticks.

Up to this age, she had not shown any unusual behavior that could be characterized as masculine. However, in October 1988, Therese Agbo told Nicholas Ibekwe that Jacinta played much with boys and seemed to think of herself as one. "She does everything they (meaning 'boys') do."

Jacinta's Birthmark:

A remarkable feature of Jacinta's birthmark—apart from its unusual form—is that, according to both her parents, it was not present at birth. About a month after Jacinta's birth, the area of the mark developed blisters. These then healed to form the scar visible in 1982. Figures 7-5 and 7-6 show that the scar extended entirely around Jacinta's head. It was a hairless area with an uneven surface varying in width between 2 and about 3.5 centimeters.

Nicholas Ibekwe examined Jacinta's birthmark in October 1988 and said that it had not faded or changed in appearance. It even seemed

to him more prominent than it had been. Jacinta was then almost 8 years old.

No other member of the family had a birthmark like Jacinta's. Edward Agbo said that he had six siblings besides Nsude. Many of them had children, none with a mark like Jacinta's.

Other Information:

After being clubbed on the head, Nsude Agbo almost certainly had a depressed fracture of the skull. In the Teaching Hospital at Enugu, the surgeon, if he had followed the usual procedure, would have turned down a flap or flaps of the scalp, made a hole or holes in the intact part of the skull, and attempted to prise up the depressed fragments of bone that would have been pressing on the meninges and brain. Having done this and effected any other repairs or drainage that seemed feasible, he would have replaced and stitched the scalp. A bandage over the scalp incision would have completed the work of the operation.

It would be unusual for the surgeon to have extended his incision in the scalp entirely around the head as Jacinta's birthmark suggests. (He might have needed two skin flaps, one superiorly and one posteriorly, but I think this unlikely.) However, when he came to apply his bandage to the replaced and sewn-up scalp, it would have been convenient to have carried the bandage entirely around the head; he probably tied it to give it reasonable purchase and tightness on the head. In addition, the scalp incision itself would have been thin and, when the wound was closed, no thicker than a pencil line. Yet Jacinta's birthmark was more than 2 centimeters wide. For these two reasons (the extension of the birthmark all the way around the head and its width much greater than that of an incision), Dr. Stevenson believed that Jacinta's birthmark corresponded not to Nsude's scalp wound, but to the bandage placed around his wound

after the operation. The point may receive further support from noting that Nsude was buried with this bandage still around the head of the body. This is one of several cases in which a birthmark corresponds not to a wound, but to some physical feature associated with a wound. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

Iceland Ditta Larusdottir reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Erlendur Haraldsson, Professor and Scientist, (University of Iceland)

A verified reincarnation case in Iceland. [The girl who was born with a birthmark that exactly matched her dead aunt's childhood injury.]

Rebirth Case Overview:

Subject: Ditta Larusdottir.

Birthdate: January 3, 1967.

Birthplace: Reykjavik, Iceland.

Remembered Previous Life: Kristin Olafsdottir (November 10, 1925 – November 6, 1947).

Investigators: Dr. Ian Stevenson and Dr. Erlendur Haraldsson.

The Life and Death of Kristin Olafsdottir:

Reykjavík is the capital and largest city of Iceland. It is situated in southwestern Iceland, on the southern shore of Faxaflói bay.

Kristin was born into a large family of 15 children in Reykjavik, Iceland. She was the third daughter of Olaf Loftsson and Elinborg Sigurdsdottir. When Kristin was around 3 years old, she fell and struck the back of her head, causing a wound that bled. Her father staunched the bleeding and applied a band-aid. This injury left a scar on the back of her head.

Kristin attended a school of drama and acted in radio plays before marrying Einar Grimsson at the age of 17. At the time of her death, she had two children: a 3-year-old son and a 5-month-old daughter. In the autumn of 1947, Kristin and Einar moved into a new, partially completed house with a basement containing a washing machine. One evening, Kristin experienced an electric shock while using the machine. Her sister Soffia, who was visiting, heard her call out and found her held fast to the machine by her right arm. Despite Soffia's efforts to get help, Kristin died from electrocution at the age of 22.

Gudrun Olafsdottir's Dream:

In 1966, Margret Olafsdottir, Kristin's sister, was pregnant with Ditta. Their sister Gudrun had a dream in which Margret and her husband asked Gudrun to take care of their newborn baby while they went out. In the dream, the baby sat up and began to talk, stating:

- "Do you know that I am born again?"
- "Yes, I was here before.... It was very difficult to be born and easy to die."
- "I am darker now, darker in complexion and [have] darker hair."
- "I have a scar.... No, [it has] nothing to do with my death. I was over 20 when I died, but I got that scar when I was a little girl. It will go away."
- "Did you know us before?" (after asking about Maria, another sister who had been Kristin's babysitter)

Gudrun believed the baby in her dream was Kristin and shared the dream with Margret, who paid little attention to it at the time.

Ditta Larusdottir's Birth and Early Life:

Ditta was born on January 3, 1967, to Larus Johansson, a carpenter, and Margret Olafsdottir. She was her parents' third child. Around 10-14 days after her birth, Margret noticed a prominent birthmark on the back of Ditta's head, in the same location as Kristin's scar.

Statements Made by Ditta:

When Ditta was between 2 and 2½ years old, she made two statements suggesting memories of Kristin's life. The first occurred when Margret took Ditta to the bathroom, and Ditta noticed a ring on Margret's finger:

Ditta: "Who gave you that ring?"

Margret: "My first husband."

Ditta: "I had a husband too."

Margret: "No. You do not have a husband."

Ditta: "Yes, I do."

Margret: "Little girls do not have husbands."

Ditta: "Well, I have one."

Margret: "OK. So what is his name?"

Ditta: "Einar."

Margret: "Do you have children?"

Ditta: "No. I have only dolls."

Ditta never verbally alluded to the previous life again. She never called herself Kristin and never drew attention to her birthmark.

Ditta's Behavior and Other Statements:

1. Doll Naming: When Ditta became old enough to have dolls, she named a female doll "Arnheidur." No member of the family had this name, but Kristin had a friend called "Arna," which is often a short form of Arnheidur.
2. Acting Interest: Margret observed Ditta playing at being an actress around the age of 2. When asked what she wanted to be when she grew up, Ditta said she wanted to be an actress. Later, she changed her mind and expressed interest in becoming a teacher, nurse, or doctor.
3. Reading Ability: Ditta could read before anyone had taught her. At the age of 6, she could read much better than other children who had been taught to read. Ditta found it puzzling that she could read without being taught and asked her mother how she could do this.

Investigation:

Dr. Erlendur Haraldsson informed Dr. Ian Stevenson about the case when Stevenson was in Iceland in 1981. Together, they interviewed Margret Olafsdottir on March 5, 1981, and met Ditta, who was then 14 years old. Stevenson examined, sketched, and photographed Ditta's birthmark. On March 6, Dr. Haraldsson interviewed Ditta's father, Larus Johansson, over the telephone, with Stevenson present and taking notes.

In October 1999, Stevenson was again in Iceland, and Dr. Haraldsson obtained a copy of the police report on Kristin's death, which he translated for Stevenson.

Additional Findings:

1. Physical Resemblances: There were physical similarities between Ditta and Kristin, and both had unusually light blue eyes, although Ditta had darker hair and complexion than Kristin.

2. Birthmark: Ditta's birthmark was a roundish, scar-like, hairless area about 1 centimeter in diameter on the right occipital area of her head, above and behind her ear.

This case is unusual due to the long interval (almost 19 years) between Kristin's death and Ditta's birth, as well as the correspondence between Ditta's birthmark and a nonfatal wound on Kristin. Although Margret's skepticism about reincarnation makes it unlikely that she misremembered the conversation with Ditta, our confidence in the correspondence between the birthmark and Kristin's injury depends entirely on Margret's memory of her father's memory. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

Syria Samira reincarnation case:

Researcher Wansa Nasrallah, (Independent researcher and scholar, Syria)

A verified reincarnation case in Syria. [The girl who talked to her teddy bear as her past life's child.]

Syria is a country in West Asia, located in the Eastern Mediterranean and the Levant. It is bordered by the Mediterranean Sea to the west, Turkey to the north, Iraq to the east and southeast, Jordan to the south, and Israel and Lebanon to the southwest.

This reincarnation case is from As-Suwayda, a city in Syria. As-Suwayda, also spelled Sweida, is a city located in southwestern Syria. In the summer of 2019, a young woman named Samira, aged 22,

reached out to Wansa Nasrallah, an independent researcher from Syria. Samira wanted to share her extraordinary story of remembering a past life.

Notable Statements of Samira:

- "My name in my previous life was Lina A." (showing only part of the name to protect privacy)
- "I was married to Imad R."
- "He was a singer."
- "I died in my previous life as I was giving birth to my son." (She had died a while after giving birth to the child)

Behaviors:

- Cried a lot as a child when remembering her past life.
- Insisted on wearing her past life's new clothes.
- Named a teddy bear as her past life's child, Samir.

Samira's journey began when she was just a small child. She started having memories of another life, which would often make her cry. As she grew older and learned to speak, she began sharing details of this other life with her family. She told them that her name had been Lina A. and that she had been married to a man named Imad R., a singer. She also recalled having a son named Samir.

One day, when Samira's mother tried to change her clothes, Samira insisted on wearing different ones, claiming that her clothes were new and that she didn't want to wear the ones her mother had picked out. It turned out that she was referring to new clothes from her past life as Lina.

When Samira was around four years old, her family gave her a teddy bear. Instead of seeing it as a toy, she claimed that it was her son, Samir. She even gave the teddy bear her son's name. This incident

further convinced her family that Samira's memories were not mere fantasies.

Recognitions:

- Recognized her past life's brother and led him to their old house.
- Inquired about the hidden gold from her past life.
- Recognized her past life's brother and family members.
- Identified her past life's house and neighborhood.
- Recognized her past life's son, Samir, and his family.

Verifications:

- Samira accurately identified her past life's family members, house, and neighborhood.
- She provided specific details about her past life, such as her name, husband's name, son's name, and the hidden gold.
- Her past life's family acknowledged and accepted her claims.

Reconnecting with the Past:

As Samira's memories became more vivid, she recalled having a brother in her past life. When her current family contacted this brother, he came to visit them. Samira immediately recognized him and embraced him. She even remembered the way to their old family home and led her brother there. Upon entering the house, she greeted everyone and recognized them from photographs in an album.

Samira also remembered that she had possessed a lot of gold in her past life. She recalled that her mother had taken the gold and hidden it in a false floor (*shīfa*) when she was in the hospital giving birth to her son. When Samira asked her past life mother about the gold, the woman became annoyed and refused to discuss it, fearing that it would cause problems within the family.

Reuniting with Her Son:

Samira's strongest desire was to reunite with her son, Samir. With the help of a neighbor who knew Samir's family, Samira was finally able to meet him. They talked about her story, and Samir acknowledged her as his past life mother. They hugged and kissed, and Samira was overjoyed to be reunited with her son. She even visited him at his home and met his siblings from his father's second marriage.

However, Samira's joy was also mixed with pain and difficulty. She struggled with the emotional strain of living between two generations – her past life and her current one. Her fiancé in her current life was jealous of her relationship with Samir, as was Samir's fiancée. Samira found it hard to balance these relationships and often worried about Samir's well-being.

Additionally, Samira had experienced intense fear during her own pregnancy, terrified that she or her child might die during childbirth, just as she had in her past life.

Another challenge for Samira was the economic difference between her past and current lives. In her past life, she had been wealthy and could do what she wanted. In her current life, however, her circumstances were much more difficult. She struggled with comparing her two lives and found it hard to adjust.

Other Information:

Wansa Nasrallah, the researcher who received Samira's story, knew her personally from when she was still in Syria. Nasrallah documented Samira's case, and with the help of Hanna Vettori.

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Indian Veer Singh reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in India. [The boy who lived in a Peepal tree as an earthly angelic being, watching over and protecting his past life family.]

One of the most interesting reincarnation cases ever recorded is the case of Veer Singh, born in 1948 in a small village called Salikheri, near Muzaffarnagar, Uttar Pradesh, India. Near the Tibetan border. Veer's father's name was Kali Ram Singh, and his mother's name was Parsendi. They were farmers of the Jat caste. As a toddler, he began to refuse food. At first, he didn't say why, but one day, when his mother was making bread, he said, "I will not eat food prepared by you." When she asked why, he replied that she was not his real mother and that he belonged to the Brahmin caste. Brahmins are high-status families in India. The following day, while the Veer's family was at a fair, they gave him some money. He threw it away, saying, "My mother used to give me more."

Veer began remembering details from a previous life since when he was 2 and half years old, claiming he had lived as a Brahmin boy

named Som Dutt, who died in 1937 in the village of Sikarpur, India. There was a distance of 8 kilometers between the village of Sikarpur and his present-life village. He said that one day he and his aunt were on the roof chasing a monkey away when he fell off and suffered injuries from which he eventually died. His memories, combined with the detailed information he provided, were later verified, leaving many convinced that Veer Singh was indeed the rebirth of Som Dutt. Also, Veer Singh remembered spending much of his time after Som Dutt's death in a Peepal tree located close to his past-life family home in Sikarpur. He described it as a place where he could observe his family's life, villagers and activities.

Notable Statements Made by Veer Singh:

- "I am not your son. I am the son of a Brahmin of Sikarpur."
- "My father's name is Laxmi Chand."
- "I have a brother named Vishnu Dutt."
- "I lived in a peepal tree in the land of my former family's house."
- "I accompanied members of the family when they went out alone."
- "I know the names of the children born after my death."
- "I caused the plank on which two women were swinging to break."
- "I showed my mother dreams."
- "I told my mother in a dream that my older brother was secretly going out at night to attend fairs."

Veer Singh's Early Life and Initial Memories:

Veer Singh's parents began noticing strange behavior when he was just a toddler. Around the age of 2 and half, Veer started making unusual statements, often claiming that his current family was not his real family. He insisted that he had lived in Sikarpur, a village not far from his present village, and frequently mentioned the name Som Dutt, saying that was his true identity. He even recalled details about a man named Laxmi Chand, who he claimed was his father in his past life.

One of the first alarming signs for Veer's parents was his refusal to eat food prepared by his mother. He would say, "You are not my mother," and demand food as if he were in another home. At first, his family dismissed this as childish imagination, but as the memories became more frequent and specific, they began to take Veer's statements seriously.

The Life of Som Dutt:

Veer Singh recounted his life as Som Dutt, a boy born in Sikarpur in 1933 to a man named Laxmi Chand. Som Dutt was the second child in a Brahmin family, which included his older brother Vishnu Dutt, as well as two younger siblings born after his death. Som Dutt's mother's name was Bindra Devi. Veer described events from his past life in vivid detail, providing information that no one outside of the Som Dutt's family could have known. According to Veer, Som Dutt had died at the young age of 4 in 1937. Veer said that he had died from a fall off a roof.

Intermission Period (1937-1948): Veer's Memories Between Human Lives:

One of the most amazing things about this reincarnation case is Veer Singh's detailed description of the time between his past life's death in 1937 and his birth in 1948. This 11-year period is the time between his human lives. Veer claimed that he stayed as an earthly angelic being, close to his past family during this time, and he described it vividly.

Also, as an earthly angelic being, he had claimed to have the following supernatural powers: the ability to move or break objects using only the power of the mind, which is called telekinetic powers; the power to influence other creatures' minds, known as telepathy; the power to live inside, inhabit, or merge with a solid object, also

known as phasing; and the power to know things happening at a distance, known as clairvoyance.

Veer's Main Intermission Memories:

-The Peepal Tree: Veer remembered spending much of his time after death inside a peepal tree located close to his family's house in Sikarpur. From this tree, he claimed to have watched over his family, observing their daily lives and changes over the years.

-The Purchase of a Camel: Veer spoke of witnessing his family purchasing a camel during this period. His past-life family confirmed that they indeed bought a camel after Som Dutt's death, a detail Veer could not have known unless he was present in some way.

-Family Legal Disputes: Veer also remembered his family being embroiled in some lawsuits following his death. This too was verified by the Chand family, who confirmed that legal disputes had indeed taken place after Som Dutt's death.

-New Siblings: Veer mentioned that two children had been born into his past-life family after his death. He correctly identified these siblings when he eventually met the Chand family, even though they had been born long after Som Dutt's death.

-Poltergeist-Like Incident: Veer claimed that during his intermission life, he had caused a strange incident. While two women were swinging on a plank, he broke the plank out of anger. He said that, when he was an earthly angelic being, he could not tolerate the behavior of those two women and caused an accident to the two women. This event, though unusual, was later confirmed by the Chand family, who remembered it as an inexplicable accident that had actually happened.

-Following His Brother: During his time in the intermission life, Veer Singh often spoke of following his brother Vishnu Dutt when he would sneak out of the house at night. Veer described how, in his invisible body, he accompanied Vishnu Dutt on these secretive outings. He recalled joining Vishnu Dutt at local fairs and other nighttime activities, providing detailed accounts of Vishnu Dutt's secret activities. This claim was further strengthened when Som Dutt's mother, Bindra Devi, revealed that she had a strange dream several months after Som Dutt's death. In this dream, Som Dutt appeared to her and explicitly told her that Vishnu Dutt was going out at night to attend fairs and that he, Som Dutt, was accompanying him. This dream prompted Bindra Devi to inquire about Vishnu Dutt's activities, and she discovered that her son Vishnu was indeed sneaking out at night to attend these fairs. Vishnu Dutt later confirmed this to both his mother and to Ian Stevenson during his investigation.

The Trip to Sikarpur and Reuniting with the Past-Life Family:
When Veer was about 5 years old, his persistent pleas to visit Sikarpur led his parents to finally make the journey. Upon arriving, Veer immediately recognized several landmarks and homes, including that of Laxmi Chand, Som Dutt's father. Without hesitation, he ran to Laxmi Chand and embraced him, calling him Bapu (father). He also accurately identified Vishnu Dutt, his past-life elder brother, and several other members of his former family.

Veer's emotions ran deep during this visit. He reconnected with Som Dutt's mother, expressing overwhelming love and familiarity, much like a long-lost son reunited with his family. The Chand family, astonished by Veer's knowledge and emotional attachment, confirmed many of the details he shared about his life as Som Dutt.

Verification of Veer Singh's Statements:

Veer Singh's case became widely recognized due to the overwhelming accuracy of his statements, many of which were independently verified. The Peepal tree described by Veer Singh was actually located in Sikarpur village. The purchase of the camel, the lawsuits, the abnormally swing-breaking incident, the accident involving two women, and other personal memories were all confirmed by Som Dutt's family and other individuals. All of these occurred during the 11-year gap between Som Dutt's death and Veer Singh's birth. What made the case even more compelling was the fact that the two families had no prior connection, and there was no logical way for Veer Singh to have learned these intimate details through normal means. And the abnormally swing-breaking incident, the accident involving two women in Sikarpur village had no other logical explanation than what Veer Singh himself said; paranormal involvement by him in one of his past lives. Veer said that he was an earthly angelic being.

Veer Singh said that the behavior of women made him angry. At first, as an earthly angelic being, he had thought of causing a major accident. However, he then realized that such a major accident would kill the two women, so he decided to inflict only minor harm on them instead.

Veer Singh said staying around the family house after he died, as an earthly angelic being, living in the peepal tree. He had been watching everything. He said that during this time he accompanied members of the family when they went out of the house alone. The camel the family bought was four years after Som Dutt died, and that camel died after two years. In the research, scientist Stevenson added that camels are rare in this part of India because they do poorly in the humid climate. That camel was the only camel in the town at that time. From the memories of him living as an earthly angelic being, Veer Singh was able to tell Laxmi Chand the names of the two

children who were born to the family after Som Dutt's death, and Veer Singh also recognized and identified them when he met them. Veer Singh also told Laxmi Chand that a man who lived in the Sikarpur village, named Muktar Singh, had moved to another village after his house was robbed, which was also something that had happened after Som Dutt's death.

Also, the Veer's past-life family, the Chand family, confirmed that Som Dutt fell off the roof when he was up there with his aunt. According to them, she had gone up on the roof to chase away some monkeys, and Som Dutt had followed her. The monkeys then attacked them, causing the aunt to become frightened. In an attempt to protect Som Dutt, she picked him up, lost her balance, and both fell off the roof. The aunt was injured in the incident.

Furthermore, Veer's recognitions carried emotional weight, and his affectionate interactions with the Chand family reinforced the belief that he was indeed Som Dutt reborn.

The scientist Ian Stevenson said the following about the case of Veer Singh:

"After eleven years in the peepal tree, he came to be reincarnated in a lower-caste family (Jat rather than Brahmin) in a neighboring village." (Stevenson, 1975)

"He knew that the family had purchased a camel and had been engaged in lawsuits, and he stated the names of (and later recognized) two children born after his death." (Stevenson, 1975)

"Once, Veer said, he had become annoyed with two women swinging from a branch of his tree and caused the plank on which they were

seated to break. This incident, also, had occurred in reality.”
(Stevenson, 1975)

“This may be the only example of confirmed psychokinesis or ‘poltergeist’ activity during the intermission recalled by a case subject.” (Stevenson, 1975)

“He said that he had accompanied any member of the family (of the previous incarnation) who went away from home alone. This statement accorded with a dream Som Dutt’s mother had had some months after his death, in which Som Dutt appeared to her and said that his older brother, Vishnu Dutt, was going out at night to attend fairs and that he was accompanying him. Bindra Devi (Som Dutt’s mother) did not know that Vishnu Dutt was leaving the house to attend the fairs, but after her dream, upon inquiring, she found this to be true. Vishnu Dutt confirmed this to me.” (Stevenson, 1975)

“Veer Singh also told Laxmi Chand (Som Dutt’s father) the names of the children born after Som Dutt’s death, and Veer was credited with recognizing these other children. He described how some women were playing on a swing suspended from the peepal tree he claimed to have occupied. He felt irritated by their intrusion and thought of breaking off the branch of the tree supporting the swing. Then he reflected that he might kill them. So instead, he waited until the swing was near the ground and then broke the plank on which they were sitting. Laxmi Chand remembered that an accident of this type had happened after the death of Som Dutt.” (Stevenson, 1975)

“When this brother was asked, he admitted that he was in fact attending local fairs at night, but no one in the family knew about it until Som Dutt’s mother had this dream.” (Stevenson, 1987)

"Veer Singh also knew about other private family affairs that took place after Som Dutt's death and before Veer Singh was born."
(Stevenson, 1987)

Other Information:

During Veer's visit to Sikarpur with his parents, the Chand family verified the existence of the Peepal tree in their village. The tree stood tall and ancient. It was not far from the house. The peepal tree stood on the large plot of land owned by the Chand family. They remembered that their late son, Som Dutt, always enjoyed playing around the Peepal tree and that it is a well-known local landmark.

Veer talked about specific events involving the Peepal tree where he felt a strong desire to go back to it after being reborn. He said feeling a strong longing and the urge to touch the tree's bark, showing a deep emotional connection.

[Additional Data: The *Ficus religiosa*, commonly known as the sacred fig, peepal tree, ashvattha tree, bo tree or bodhi tree, is native to the Indian subcontinent and Indochinese peninsula. It belongs to the Moraceae family, which includes figs and mulberries. This tree holds significant religious importance in Asian religions. Hindu and Jain ascetics often meditate under it, and it is mentioned in various scriptures that Gautama Buddha attained omniscient intelligence and became a Buddha beneath one. The peepal tree is considered holy for reasons such as this, and many Asian people perform offerings to peepal trees in honor of ancient saints. The peepal tree is the state tree of Odisha, Bihar, and Haryana states in India.]

The reincarnation case of Veer Singh stands as one of the most thoroughly documented and compelling cases in the field of past-life studies. Veer's memories of his past life as Som Dutt, along with the intermission period where he claimed to observe his family and

villagers, were meticulously verified. The accuracy of his statements and the emotional depth of his connections make this case a rare and compelling example of reincarnation. Read the book titled 'Cases of the Reincarnation Type, Volume I: Ten Cases in India' (1975), by Ian Stevenson, published by the University of Virginia Press, to learn full information about this reincarnation case. The case of Veer Singh is one of the best cases investigated by scientist Ian Stevenson.

Chinese Mrs Li reincarnation case:

This reincarnation case was recorded by Wang Yen-T'ang, a Chinese official and governor.

A verified reincarnation case in China. [The woman who died and was immediately reborn.]

This is the oldest well-documented case of possession-type or replacement-type reincarnation case. This was documented in 1756.

Anhui, an eastern province of China, is famous for the Huangshan Mountains. Located inland in East China, its provincial capital and largest city is Hefei. The province spans the basins of the Yangtze and Huai rivers, and shares borders with Jiangsu and Zhejiang to the east, Jiangxi to the south, Hubei and Henan to the west, and Shandong to the north.

In the year 1756, during the reign of the Qianlong Emperor (Emperor Ch'ien Lung) in China, there lived a somewhat blind and unattractive woman named Li, the wife of a farmer, residing in a small village in the Ling-pi district of Northwest Anhui, which was under the

jurisdiction of a governor named Wang Yen-T'ang. This woman was not only obese and in her thirties, but she had also been sick for over a decade. She suffered from an eye condition that left her with somewhat limited vision. In 1756, she died at the age of thirty.

After his wife's death, her husband traveled to the nearby city of Ling-pi to purchase a coffin. Upon his return, as he was preparing to place her body inside, it suddenly seemed as though she had miraculously come back to life. The farmer was astonished to see that his wife was now alive and not dead anymore. She suddenly felt somewhat younger and more attractive to him. There was an attractive feeling emanating from her. As the farmer approached her, she cried out, "You must not approach me!" When her husband attempted to embrace her, she pushed him away and, with tears in her eyes, said, "I am Miss Wang from the nearby village. I am unmarried. Why am I here? Where are my parents and sisters?"

The farmer was perplexed, and his joy quickly turned to panic. He immediately sent someone to the Wang family, whom the woman mentioned lived in the nearby village. When the messenger arrived, the Wang family was mourning the sudden loss of their youngest daughter, who had died and been buried earlier that same morning. Hearing this strange news, the Wang family was astonished. Their youngest daughter, who had suddenly died and had just been buried, was also an unmarried woman.

The Wang family rushed to the farmer's home, where Miss Wang seemed to have been reborn. Upon their arrival, the woman recognized her parents and relatives and immediately embraced them. Later, she also recognized the family she was supposed to marry into, including Miss Wang's boyfriend, whom she accurately identified.

This extraordinary matter was brought before the local Chinese authorities because both families claimed the woman belonged to them. Wang Yen-T'ang, the governor, decided that the woman belongs to the farmer as his wife. These types of reincarnation cases are categorized in the field of reincarnation as possession-type and replacement-type cases.

[Special note: This book is for free distribution only. Not for sale.]

Netherlands Célina reincarnation case:

Researcher Titus Rivas, Psychologist and Philosopher, (Athanasia Foundation, Netherlands and International Centre for Reincarnation and Survival Researches)

A verified reincarnation case in Netherlands. [The girl who insisted she was present at her parents' wedding in a past life.]

In 2004, a Dutch mother named Natascha shared her daughter Célina's remarkable past life memories in an online investigation conducted by the Foundation for Spiritual Development (Stichting Spirituele Ontwikkeling). The case was later thoroughly investigated by Titus Rivas and Anny Dirven from the Athanasia Foundation.

Célina, born in 2001, began exhibiting past life memories at a very young age. Her family had a mixed ethnic background, and Célina appeared to recall a previous life as her own great-grandmother,

'grandma Jeanne,' her maternal grandmother's mother. Grandma Jeanne had died more than a year before Célina was born.

When Célina was just one and a half years old, she suddenly told her mother, Natascha, "Papa had a red Alfa Romeo." Natascha was shocked, as her husband René had indeed owned such a car before Célina was born. There was no way for Célina to know that, as it had happened many years ago. Natascha asked her, "How do you know that?" Célina simply replied, "I just know."

Célina remembered her parents' wedding at age 2. Natascha once told Célina the story of how she and René had met and described their wedding. Célina responded, "I was there too. I was your grandma." In 2004, when Célina was three and a half, she remarked, "Those flowers at the wedding were real flowers, not like these plastic flowers we have now." She insisted that she knew this because she had been there.

On another occasion, Célina asked her mother, "I'm your baby, aren't I?" When Natascha confirmed this, Célina added, "Grandpa Henk (Grandma Jeanne's son) is my baby." This statement reflected the relationship between Jeanne and her son Henk.

Célina showed an uncanny familiarity with her aunt's place, which used to be a house that grandma Jeanne had loved to visit. The first time Célina went there, she immediately found her way around and felt at home.

Célina demonstrated a strong dislike for 'Grandpa Ger,' Jeanne's husband. In 2003, she refused to visit him and didn't want to give him a kiss. She looked angry whenever she had to deal with him and wanted to leave as soon as possible. This behavior contrasted with that of her mother, who had a good relationship with Grandpa Ger.

However, it aligned with the troubled relationship between Jeanne and Ger, who suffered from depression and had a destructive drinking habit. Before Jeanne died, she had expressed that she would have applied for a divorce if she were younger.

Célina exhibited several traits that were characteristic of Jeanne:

- She showed leadership qualities, often taking charge in group situations.
- She had a caring attitude, frequently looking after other children and even mediating conflicts among them.
- Célina displayed creativity, particularly in drawing and making up stories.
- She also had a keen interest in plants and gardening, which was a passion of Jeanne's.

Other Information:

Titus Rivas and Anny Dirven visited Natascha and Célina in 2004. During their visit, they observed Célina's behavior and gathered testimonies from the family. Natascha's husband René confirmed that Célina had made these statements and exhibited the behaviors described above. The researchers noted that Célina's past life memories seemed to emerge spontaneously and were not prompted by her parents or other family members. They also observed that Célina's memories and behaviors were consistent with the life and personality of grandma Jeanne, who had died more than a year before Célina was born. This case is considered one of the most compelling reincarnation cases in the Netherlands, with Célina's past life memories and behaviors well-documented by researchers. The case offers intriguing evidence that supports the possibility of reincarnation and the survival of consciousness after death.

Belgium Blanche Courtain reincarnation case:

Independent researchers and French language media.

Researcher P. Courtian, (Belgium)

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia,
United States of America)

A verified reincarnation case in Belgium. [The girl who remembered being a pharmacist in Brussels.]

This case involves a young girl whose parents were unaware of the existence of spirit creatures and clairvoyance mentioned in Buddhism, leading them to believe that their child's claims were a sign of mental illness.

Belgium is a country in Western Europe known for its medieval towns, Renaissance architecture, and as the headquarters of the European Union and NATO. Blanche Courtain was born in the small village of Charleroi, Belgium. Her father, P. Courtain, was a retired mechanic for the Belgium state railroad. By the age of five, Blanche began to exhibit unusual behaviors and made surprising statements that caught her parents' attention.

Notable Statements of Blanche Courtain:

- "I am seeing spirits, including those of grandparents who had died fifteen years before I was born."
- "I won't take this medicine. Someone near me, a spirit being, told me I would get well without it."
- "I was a pharmacist in Brussels."

- "The address of the pharmacy is (specific street name and number). If you don't believe me, go and see for yourself."
- "The door of the place is completely white."
- "Yes, I will go and take my sister to the place I told you about."
- "That makes no difference. Once I am there, I will show my sister the way." (When parents said 'you don't know Brussels')
- "All right. Come on. It is this way." (Navigating in Brussels)
- "This is the street. Look! There is the house, and you can see that it is a pharmacy." (Identifying the Pharmacy)

Early Psychic Abilities:

Blanche claimed to see spirits, including those of her maternal and paternal grandparents who had died fifteen years before she was born. Her parents, who knew nothing about clairvoyance or spiritualism, became concerned about her mental health. They thought her visions might be a symptom of her illness, so they consulted a doctor.

The doctor prescribed a medicine for Blanche, but she refused to take it. Her parents reprimanded her for wasting money, but Blanche insisted that she knew it was not what she needed because she was a pharmacist. Blanche made several statements that indicated her past life as a pharmacist. Her parents thought she might be losing her mind, but Blanche was adamant. She told them the street address of her pharmacy in Brussels, which she said had a white door. Her parents let the matter drop for the time being.

Blanche's claims about being a pharmacist in Brussels were specific and detailed. She provided the exact street address and described the pharmacy's white door. Her parents were skeptical but did not pursue the matter further at that time.

Verification of Past Life Memories:

Two years later, Blanche's older sister planned a trip to Brussels, the capital of Belgium. Their parents suggested that Blanche go with her. Blanche was eager to go, saying that she would show her sister the way to the pharmacy. The sisters traveled to Brussels, and upon arriving at the rail station, Blanche confidently led her sister through the streets.

Blanche walked with purpose, and after some time, she pointed out the street and the house, which was indeed a pharmacy with a white door. Her sister was amazed to find that everything Blanche had described—the street, the number of the house, and the color of the door—was exactly as Blanche had said. No detail was incorrect.

Investigations, Recognitions and Verifications:

The case of Blanche Courtain was first published in 1911 in a Spiritualist periodical, *Le Messager de Liege*, based on an interview with her father. The story has been reproduced and summarized several times since, including by Dr. Ian Stevenson in his book 'European Cases of the Reincarnation Type.' Stevenson's work is known for its rigorous approach to investigating reincarnation claims, adding credibility to the case.

Blanche's ability to remember the exact address of the pharmacy and navigate to it on her first trip to Brussels is a strong point in favor of her past-life memory claims. Her sister verified that the pharmacy was at the exact address Blanche had given and that it had a white door. This geographic memory is reminiscent of other cases where individuals have demonstrated detailed knowledge of places they have never visited in their current life.

Other Information:

Blanche's ability to accurately describe her grandparents, who had died over a decade before she was born, suggests a form of

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clairvoyance or communication with spirits. This aspect of her case adds another layer of complexity, as it involves not just past-life memories but also potential interactions with the spirit creature worlds.

The Blanche Curtain case presents compelling evidence of past-life memories, including detailed geographic knowledge and clairvoyant abilities. This case contributes to the broader discussion on the nature of consciousness, communication with spirit beings, memory, and the possibility of life after death.

Cuba Eduardo Esplugus-Cabrera reincarnation case:

Researcher Ralph Shirley, (International Institute for Psychic Investigation, United Kingdom)

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Cuba. [The four-year-old boy who knew his past life's home address.]

Cuba is an island country made up of the main island of Cuba, Isla de la Juventud, and over 4,195 surrounding islands, islets, and cays. It is situated at the intersection of the northern Caribbean Sea, Gulf of Mexico, and Atlantic Ocean.

In the city of Havana, Cuba, around the year 1907, a young boy named Eduardo Esplugus-Cabrera began to share peculiar memories

with his parents. Eduardo was just four years old, but he spoke of a life that was not his own, or so it seemed. His parents, intrigued and somewhat puzzled, listened intently as their son recounted details of another family, another home, and another life.

Notable Statements Made by Eduardo Esplugus-Cabrera:

- "When I lived at 69 Rue Campanario, my father's name was Pierre Seco, and my mother's name was Amparo."
- "I recollect that I had two little brothers with whom I used to play, and their names were Mercedes and Jean."
- "The last time that I went out of this house was Sunday, February 28, 1903, and my mother then cried a great deal while I was leaving the house."
- "This other mother of mine had a very clear complexion and black hair. She used to make hats."
- "I was then thirteen, and I bought drugs at the American chemist's because they were cheaper than the other shops."
- "I left my little bicycle in the room below when I came back from my walk."
- "I was not called Eduardo as I am now, but Pancho."
- "This is the house where I used to live!" (Upon arrival at the street, Eduardo immediately recognized the house and exclaimed)

Eduardo claimed that he had once lived at 69 Rue Campanario in Havana. He described his previous parents: his father was named Pierre Seco, and his mother, Amparo, had a very clear complexion and black hair. She made hats for a living, he said. Eduardo also mentioned having two younger brothers, Mercedes and Jean, with whom he used to play. He insisted that his name was not always Eduardo; in this other life, he was called Pancho.

The boy shared specific details about his past life. He recalled being 13 years old and buying medicines at an American chemist's shop

because they were cheaper than other stores. He even remembered the last day of that life: Sunday, February 28, 1903. His mother had cried a great deal as he left the house that day. He also spoke of a small bicycle that he used to ride and would leave in the room below when he returned from his walks.

Out of 8 verifiable statements made by Eduardo, 7 were correct:

- 1) Address: Correct.
- 2) Mother's name: Correct.
- 3) Siblings' names: Correct.
- 4) His name: Correct.
- 5) Age at death: Correct.
- 6) Date of death: Correct.
- 7) Drugstore: Correct.
- 8) Father's name: Incorrect (Pierre instead of Antonio).

-The Seco family (Antonio, Amparo, Mercedes, Jean, and Pancho) lived at the address until shortly after February 1903.

-Pancho Seco died in February 1903.

-An American druggist's shop was nearby.

Eduardo's parents were certain that their son had never been to the address he described, nor had he ever met the people he mentioned. To test the authenticity of his claims, they decided to take him to 69 Rue Campanario. They chose a route that was unfamiliar to both Eduardo and themselves, ensuring that the boy would not recognize the path. As they approached the street, Eduardo excitedly pointed out the house, claiming that it was where he used to live.

Encouraged by his parents, Eduardo entered the house and climbed the stairs to the first floor. He went into a room but quickly returned, visibly upset. The people inside were strangers; he did not recognize them. His parents, now even more curious, decided to investigate

further. They inquired about the previous occupants of the house and discovered some astonishing facts.

Indeed, a family named Seco had lived at 69 Rue Campanario until a short time after February 1903. The head of the family was not Pierre, but Antonio Seco. However, the wife was named Amparo, and she did have a very clear complexion and black hair. The couple had three sons: Mercedes, Jean, and Pancho. Tragically, Pancho had died in February 1903, just before the family moved out of the house. Near the house, there was indeed an American druggist's shop, just as Eduardo had described.

Eduardo's parents were astounded. Out of the eight statements their son had made about his past life, seven were accurate. The only discrepancy was the first name of the father, Pierre instead of Antonio. The details Eduardo provided were too specific and too accurate to be mere coincidences. How could a four-year-old boy know such intricate details about a family he had never met and a house he had never visited?

This remarkable case initially caught the attention of Ralph Shirley, a researcher from the International Institute for Psychic Investigation in the United Kingdom. Shirley was intrigued by the detailed past-life memories reported by young Eduardo Esplugus-Cabrera. Later, the case was also studied by Dr. Ian Stevenson, a psychiatrist from the University of Virginia in the United States. Dr. Stevenson collected and investigated similar cases from around the world, aiming to understand the phenomenon of reincarnation and children's memories of past lives.

[Special note: If you are interested in stopping reincarnation, please follow the instructions of Practical Meditation Guide By A Forest Monk book. That book is a meditation book written by a forest monk

named Brahmadeva. It is a free book. It is free to download from the internet. This website also provide that book for free:

<https://practicalmeditationguide.mystrikingly.com> Download now!]

Austrian Helmut Krause reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Dr. Karl Eugen Muller, (President of the International Spiritualist Federation, Switzerland)

Researcher Helga Ullrich, parapsychologist, (Austria and Germany)

A verified reincarnation case in Austria. [The boy who loved the military and remembered his past life's addresses.]

This is a western reincarnation case where the toddler was able to mention his exact past life address in Vienna and several other addresses and residences related to his past life.

The Subject: Helmut Kraus:

Helmut Kraus was born on June 1, 1931, in Linz, Austria. His father, Wilhelm Kraus, was a biology teacher at a secondary school in Linz. From the age of about four, Helmut began speaking frequently about a previous life, prefacing his remarks with phrases like "When I was big..." His detailed recollections and unusual behaviors caught the attention of those around him, particularly Helga Ullrich, a family friend who often brought him home from kindergarten. Helmut frequently spoke about a previous life, mentioning specific addresses

and details that matched the life of General Werner Seehofer. General Werner Seehofer was born in Bratislava, Slovakia; served in the Austrian Imperial Army; and died in 1918 during World War I.

Early Recollections and Verification:

One day, Helmut told Helga Ullrich, "When I was big, I lived at 9 Manfred Street." Intrigued, Helga mentioned this to her friend Anna Seehofer, who lived at that address. Anna suggested that Helmut might be referring to her cousin, General Werner Seehofer, who had stayed there after his first wife died. Other statements made by Helmut also matched details from General Seehofer's life. On another occasion, Helmut said, "When I was big, I lived for many years in Vienna." He named the street and house number of a residence there. Anna Seehofer confirmed the correctness of this statement for General Seehofer. Helmut also correctly gave the address in Linz where his in-laws from the previous life had lived.

The Life and Death of General Werner Seehofer:

Werner Seehofer was born on August 14, 1868, in Bratislava, Slovakia (then part of the Austro-Hungarian Empire). He joined the Austrian Imperial Army and rose through the ranks, eventually becoming a General. By January 1918, he was the Commander of a Division on the Italian front. On June 17, 1918, during a new offensive, General Seehofer left his headquarters and went toward the front line, despite warnings of danger. He was wounded and captured by the Italian Army, later dying from his wounds, likely in an Italian military hospital. He was not quite 50 years old when he was killed. The motive behind his seemingly suicidal act of going into enemy fire remained unknown, with some speculating that he might have had a mental disorder. A later effort by the Austrian Military Archives to obtain information about General Seehofer's death from the pertinent Italian officials elicited no further information than they

already had in Austria. The Austrians were still trying to learn what had happened to General Seehofer as late as 1934.

Helmut's Statements and Behaviors:

Helmut never explicitly stated that he had been a general or mentioned the name Seehofer, but his statements and behaviors provided compelling evidence that accurately matched the life of General Werner Seehofer. Some examples include:

- Addresses: Helmut correctly said addresses where General Seehofer had lived, including 9 Manfred Street in Linz and another residence in Vienna.
- Military Behavior: Once, when Helmut was about 4 years old, the weather in Linz was warm, and Helga Ullrich left Helmut's overcoat open as they began to walk to his home. Helmut insisted on having the coat closed because, he said, "an officer is not allowed to go with an open overcoat." He would also salute soldiers passing by on the street.
- Fear of Loud Noises: Helmut had a marked fear of loud noises, similar to gunshots.
- Personality Traits: He was described as more serious, proud, and independent than other children his age.
- Interests: As he grew older, Helmut showed a keen interest in riding and sports, much like General Seehofer.

The Birthmark:

Helga Ullrich noted that Helmut had a birthmark on his right temple, an area of increased pigmentation about the size of a pencil's diameter. Although official records were unclear about the nature of General Seehofer's wounds, it was known that he had died from a head wound. This birthmark was recognized as a potential physical link to his past life.

Investigation:

This reincarnation case was investigated by Dr. Ian Stevenson, a professor and scientist at the University of Virginia in the United States of America, Dr. Karl Eugen Muller, a researcher from Switzerland, and Helga Ullrich, a parapsychologist based in Austria and Germany. Dr. Karl Muller first learned about the case from Helga Ullrich in 1958. She sent him detailed letters about Helmut's statements and behaviors, which Dr. Müller shared with Dr. Ian Stevenson. In October 1965, Dr. Stevenson interviewed Helga Ullrich in Vienna, confirming her earlier accounts. Additional information about General Seehofer's life and death was obtained from the National Library and War Archives in Vienna in 1967.

Helmut's Later Development:

Helmut continued to talk about his previous life until around the age of seven, after which he ceased mentioning it. Instead of pursuing a military career, he chose to enter the hotel industry and moved from Linz to Vienna, where he was living in the 1980s.

The case of Helmut Kraus is considered authentic due to the corroborated details, his consistent behaviors, and the lack of a military background in his immediate family. The evidence gathered from various sources paints a compelling picture of reincarnation. The story of Helmut Kraus and General Werner Seehofer remains a fascinating and well-documented example in the study of past-life memories. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

Japanese Takeharu reincarnation case:

Dr. Ohkado Masayuki, Professor and Parapsychologist, (Chubu University, Japan and Massachusetts Institute of Technology, United States of America)

A verified reincarnation case in Japan. [The boy who remembered the battleship Yamato's sinking, which happened 67 years before his birth.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

Japan is an island country in East Asia. Takeharu was born in May 2012 in Japan. His parents were Shinto practitioners and had no particular interest in military affairs or reincarnation. Despite this background, Takeharu began to exhibit unusual behaviors and statements from a very young age, suggesting memories of a past life.

Early Statements and Behaviors:

Age 2:

- While taking a bath with his mother, Takeharu said, "I won't die. I won't die before you. You cried a lot because I died, didn't you?"
- He loved to play with a toy ship in the bathtub, ending his play by sinking the ship as if it were attacked.

Age 3:

- Takeharu started saying, "I want to see Yamato," which initially made no sense to his parents.
- He drew a picture that his parents later interpreted as the battleship Yamato being attacked by US airplanes.

Age 4:

Takeharu displayed a phobia of water and refused to play in a swimming pool. He made the following statements:

- "There was a great ship."
- "It exploded."
- "I was drowned."
- "We were attacked and defeated as we went to help."
- "Nobody knew about the ship."
- "The left side of the ship was attacked again and again."
- "I found Musashi! He is (my/our) brother!" (Musashi is the sister ship of Yamato.)

Visit to the Yamato Museum:

Age 4 years, 11 months:

Takeharu's parents took him to the Yamato Museum, located where the battleship Yamato was completed. The museum features a 1/10 scale model of battleship Yamato.

- Upon seeing the display, Takeharu became upset and cried, saying, "It's not Yamato! It's a fake! It's much bigger!"

Takeharu's Later Statements:

Age 5:

- Takeharu said, "I was on the invincible battleship Yamato. But on the way to Okinawa, we were attacked and killed. The left side of the ship was attacked over and over again. Inside the ship, I calculated using an abacus."

Age 7:

Takeharu provided a detailed account of the Yamato's sinking:

- "Americans were not fair. They kept on attacking the same side. Torpedoes hit the left (port) side and the Yamato listed. They put water from the right (starboard) side, but it was no use. Because of the heavy bombings, people got injured and the deck was red with blood. We couldn't fire because it was cloudy and couldn't see Americans. Phreatic eruptions occurred. It was scary. It hurt. Nobody helped me. I called mom. Because of the whirlpools, I couldn't swim and sunk with the battleship."

Some Information from the Interview with Dr. Ohkado Masayuki:

Age 8:

By the time Dr. Ohkado Masayuki interviewed Takeharu, his memories of the Yamato were fading. Takeharu stated that he was in charge of guns (but not the main ones).

Some of the statements he made during the interview included:

- "I loved to drink sake, and I remember I drank a lot at the farewell party on the night before the final battle."
- "Before the battle, rice balls were served, and I ate them quickly."
- "During the battle, I don't remember why, but I got hurt."
- "During the battle, the deck was filled with blood and the bodies of crew members."
- "My memory is fading, and before it is gone, I want to meet my (former) mother. If I can, I want to tell her: Don't worry, I'm doing fine."

Investigation and Identification:

After much research, Dr. Ohkado Masayuki was able to identify potential individuals who matched Takeharu's stories. Takeharu was shown a series of photos of 5 crew members of the Yamato and

three crew members from 2 other Japanese ships involved in the battle. He identified one of the individuals as being his prior self. The identified individual was responsible for the Yamato's secondary armament and its transmitting station at the time it was sunk. Unfortunately, there was little information available on the identity of this person apart from his role on the ship.

Other Information:

Dr. Ohkado Masayuki concluded that the case of Takeharu appears to be another example that is unlikely to be accounted for by normal means, such as fraud, fantasy, or knowledge acquired through normal means. Takeharu's unusual knowledge, behaviors, and emotional traits were limited to the particular person, and he showed no psychic abilities. Although the identification of the past-life personality is not conclusive, the present case has an advantage in that the investigation was not started by any of the family members, reducing the likelihood of data contamination. Takeharu's statements, made from the age of two onwards, bear a striking correspondence to the historical events surrounding the battleship Yamato, despite his having no prior knowledge of the ship. At age two, he played with toy ships in the bath, sinking them in a manner reminiscent of the Yamato's fate. By age three, he drew a picture interpreted as the Yamato under attack and repeatedly stated, "I want to see Yamato," aligning with the ship's significance in World War II. At age four, his detailed statements, such as "The left side of the ship was attacked again and again" and "I found Musashi! He is (my/our) brother!" accurately matched the Yamato's historical record, including the concentrated attacks on its port side and its relationship to its brother ship, Musashi. During a visit to the Yamato Museum, Takeharu's reaction to the scale model, claiming it was much smaller than the real ship, further suggested a firsthand memory of the Yamato's actual size. Later statements at ages five and seven provided intricate details of the Yamato's final battle,

including the repeated attacks, the listing of the ship, and the chaotic scene on the deck, all of which accurately reflect documented historical accounts. This correspondence between Takeharu's statements and the historical events surrounding the Yamato is remarkable, given his lack of prior exposure to this information. Therefore, this reincarnation case was documented as a verified reincarnation case.

Thailand Ratana Wongsombat reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Robert McLuhan, (Society for Psychical Research, United Kingdom)

Researcher Francis Story, (Independent researcher and scholar, United Kingdom)

A verified reincarnation case in Thailand. [The small girl who was once an older adult woman.]

This case involves a young girl from Thailand who, starting at the age of one, made detailed statements about a previous life as a Buddhist devotee. She also exhibited behaviors that were consistent with the life and practices of a Buddhist devotee.

Kim Lan:

Kim Lan Prayoon Supamitr was born in Bangkok in 1894 to a Chinese father and a half-Chinese mother. She was wealthy but unhappily

married, with a daughter named Anan. In her later years, religion became her dominant focus. She was extremely generous, particularly toward religious causes, and devoted to religious practices, living a virtuous lifestyle in terms of food and appearance.

At age 43, she underwent three abdominal operations. In 1958, after separating from her husband, she became a lay meditator at Wat Mahathat, a well-known temple in Bangkok, where she shared a small hut with a nun named Mae Chee Chan for three years. When the hut was needed for a monk, she moved to a house in the Banglampoo district of Bangkok. Her health declined, and she later visited Sir Racha for a ceremony related to a hospital wing she had helped fund. After falling ill there, she was admitted to the hospital and passed away from a hemorrhage following liver surgery at the age of 68.

Ratana Wongsombat:

Bangkok is the capital and most populous city of Thailand.

Ratana Wongsombat was born in Bangkok on May 3, 1964, and was adopted at birth. At eleven months old, she began asking her adoptive father to take her to Wat Mahathat, a local Buddhist temple. When they visited, she led the way to the building housing Buddha's relics without guidance and demonstrated knowledge of proper Buddhist worship gestures and greetings, calling a senior monk "Achan" (teacher).

Ratana then claimed to have lived a previous life as a Chinese woman named Kim Lan. She described her time meditating at Wat Mahathat in a green hut, mentioned having a daughter with a name that sounded like "lee" who visited her, and said she had lived in Sir Racha and later in Banglampoo, where she became ill, had abdominal surgery, and died. She also stated that her ashes were scattered.

During another visit to Wat Mahathat, Ratana pointed out the hut where she had lived and recognized a nun named Mai Chee Chan, claiming to have once lived with her. Her father later confirmed these details with the nun, who had indeed lived with a woman named Kim Lan. In a formal test, Ratana identified Mai Chee Chan from a group of nuns and said, "Do you remember me? I am Kim Lan." She also recognized monks, commented on gifts she had given them, and identified places in the temple, including a room she said had once been a kitchen.

Ratana frequently spoke of Kim Lan's daughter, with whom Kim Lan had a close bond, but made no mention of Kim Lan's estranged husband. The daughter, Anan Suthavil, was the manager of the Sri Racha branch of Bangkok Bank. Anan often visited Bangkok and Wat Mahathat to see her mother, but was unaware of Ratana or her family.

Ratana expressed a strong desire to visit Sir Racha and reproached her father for not taking her sooner. When she was five, in 1969, they finally visited Kim Lan's former home in Sir Racha. Upon arrival, Ratana cried but did not recognize Kim Lan's husband, and it is uncertain if she recognized Anan. However, Ratana showed strong affection toward Anan and was very reluctant to leave. Anan noted that Ratana spoke to her as if she were the adult and Anan the child. This convinced Anan that Ratana was her mother reborn. Ratana remained uninterested in Kim Lan's husband and, although she wished to see Anan again, she did not want to see him.

Ratana's Statements:

Investigators recorded 41 statements and recognitions made by Ratana regarding the life of Kim Lan, most of which were verified. Key statements include:

- "She had built the hotel in Sri Racha." This referred to a residence built by Kim Lan's daughter and son-in-law, to which Kim Lan contributed ideas, though not financially. After her death, it was converted into a hotel.
- "Her daughter's name had the sound 'lee' in it." Anan's original name was Malee, changed to Anan when she was four or five—a fact known only to Anan's parents and herself.
- "She had donated certain rooms at the Somdet Memorial Hospital in Sri Racha." During a visit, Ratana identified the rooms Kim Lan had donated. She also ran ahead to the hospital's coffee shop, a favorite spot of Kim Lan's, where she had drunk coffee on the day of her operation.
- "Her ashes were not buried under the Bo Tree at Wat Mahathat but were scattered." Kim Lan's will requested that her ashes be buried under the tree, but Anan scattered them instead because of the tree roots—a fact only Anan knew.
- "At age six, Ratana attended the opening of a meditation center donated by Anan." Ratana insisted the land for the center had been hers in a previous life, and Anan confirmed that the property had indeed been in Kim Lan's name.

Ratana's Behaviour:

Ratana mainly spoke about her previous life at night, between praying and going to sleep. During these times, her demeanor seemed more mature than during the day when she acted like a normal child. Though she showed little emotion when discussing her past life, she was persistent in asking to visit Wat Mahathat and Sir Racha. During her visit to Sir Racha, she was reluctant to leave.

Both her father and Anan noted that Ratana spoke with confidence about her previous life. Though she was hesitant to talk to others about her memories, she corrected her father when he made

mistakes while recounting them. On her visit to Kim Lan's former houses in Sir Racha, Ratana walked around as if she were familiar with them, saying, "I have come to my house. I will not go back to Bangkok because this is my old house."

At Wat Mahathat, Ratana astonished her family with her knowledge of Buddhist customs, despite never having been to a temple before. She correctly divided her donations between crippled and healthy beggars, bought offerings without instruction, and knew the correct gestures and order of worship. She led her family to the building where Buddha's relics were kept, positioned offerings properly, and recited what seemed to be Buddhist verses, though she had not been taught any.

On another visit, Ratana expressed a desire to meditate in the Relic Shrine. Her father later found her in the half-lotus meditation posture, having sat in that position for half an hour, observed by a curious crowd. No one had instructed her to do so, and her father was certain she had never seen this posture before.

Ratana continued to show maturity in her religious practices, regularly worshipping and bowing to a Buddha image before bed until the age of five. While her father was a devout Buddhist, none of the other children in the household practiced worship.

In contrast to the modest circumstances of the Wongsombat family, Ratana displayed behaviors and attitudes of a wealthy person. She often asked for money to give to the poor and requested the best food and clothing for herself. She demonstrated knowledge of prices and values, and when sick, she would request injections—an expensive form of treatment available primarily to the wealthy at the time.

Ratana's father noted that she had a loud voice, which he believed was characteristic of Chinese women. Anan had similarly complained about her mother's loud voice. On two occasions, Ratana used Chinese words, such as calling Kim Lan's husband "Gong" (the Chinese word for "grandfather"), a term Kim and her household had used for him.

Stevenson's Analysis:

No written record of Ratana's statements existed before her family began verifying them. Investigators Francis Story and Ian Stevenson got involved when Ratana was about four and a half years old, by which time her father had verified some of her statements about Wat Mahathat. However, at that point, Ratana had not yet visited Sir Racha or met Kim Lan's family. Stevenson interviewed informants within ten days of her first visit.

Stevenson found it unlikely that Ratana could have obtained her detailed knowledge of Kim Lan's life and death through normal means. There was no known mutual acquaintance or other source that could have provided such information to her family. As an alternative paranormal explanation, Stevenson considered the possibility of extrasensory perception (ESP) between Ratana and the monks at the temple, with her father acting as a telepathic link due to his frequent visits to the temple.

Stevenson pointed to Ratana's behavior, such as her deep interest in religion and her precocious knowledge of Buddhist rituals, noting that such behavior would be highly unusual in a fourteen-month-old child but could be consistent with the idea that she was remembering the life of Kim Lan.

However, Stevenson also entertained the possibility that Ratana's parents might have encouraged her identification with Kim Lan. He

suggested that having a child claim the identity of a devout and generous Buddhist woman like Kim Lan could enhance a family's reputation in Thailand. Stevenson concluded that this case could support the hypothesis that information about deceased persons might be obtained through ESP, after which the parents may encourage their child's identification with the deceased.

Ratana's Later Life:

Stevenson made six additional visits to Ratana's family between 1971 and 1980. Early in this period, Ratana remained deeply engaged in religious practices, meditating daily and chanting before bed. After these rituals, she would often still talk spontaneously about her previous life as Kim Lan. However, by 1977, when she was nearly thirteen, Ratana had stopped speaking spontaneously about the past life and had ceased meditating, citing a lack of time, though she continued to show a strong interest in religion.

During a meeting arranged by Kim Lan's daughter, Anan Suthavil, Ratana was cordial but did not exhibit the same affection she had shown in her younger years. By 1980, at age sixteen, Ratana stated that she no longer remembered her past life and did not wish to discuss it any further. The book 'Cases of the Reincarnation Type, Vol. IV: Twelve Cases in Thailand and Burma' by Ian Stevenson (1983, University Press of Virginia, Charlottesville, Virginia, USA) contains full scientific research information about this specific reincarnation case, along with 11 other reincarnation cases in Thailand and Burma.

South Africa Vashnee Rattan reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in South Africa. [The South African girl, who had a past life in Zimbabwe.]

In the 1970s, Dr. Ian Stevenson, a professor and scientist at the University of Virginia, USA, investigated an intriguing reincarnation case in South Africa. The subject of this case was a girl named Vashnee Rattan, who resided in the town of Verulam with her parents. Verulam is a small town in the province of KwaZulu-Natal, South Africa.

Early Claims:

Around the age of five, Vashnee began making extraordinary claims about a previous life. She insisted that her parents were not her real parents and that the house she was living in was not her real home. She stated that her "real" family lived in Newlands, a neighborhood in Harare, Zimbabwe. Vashnee claimed that she was the daughter of a brother of Rabbi Bagwadeneen, a prominent attorney and leader of the Natal Indian Congress.

Initial Investigation:

Vashnee's parents were puzzled and skeptical of their daughter's claims. However, her insistence and the specific details she provided led them to investigate further. They discovered that the Bagwadeneen family had indeed lost a young daughter named Renuka

some years earlier. Renuka had died at the age of nine after a brief illness.

Visit to Newlands:

Vashnee's parents decided to take her to Newlands to test her claims. Despite never having visited the town or the Bagwandeen family's house before, Vashnee was able to guide her parents directly to the correct house. Upon entering the house, she accurately pointed out the room that Renuka had occupied. She also perfectly described the dresses that Renuka used to wear, as well as a doll that was the dead girl's favorite toy. The Bagwandeen family confirmed the accuracy of Vashnee's statements, leaving her parents and the family astonished.

Further Investigation and Verification:

News of Vashnee's past life claims and the initial verification of her statements reached Dr. Ian Stevenson, who was conducting research on reincarnation cases. Compelled, Stevenson traveled to South Africa to investigate further. He interviewed Vashnee, her parents, and the Bagwandeen family, documenting their statements and cross-verifying the facts.

Vashnee provided additional details about Renuka's life, including specific events and memories that only Renuka could have known. She also exhibited certain behaviors and preferences that were similar to Renuka's, further strengthening the case for reincarnation.

Other Information:

Vashnee's extraordinary claims and the evidence supporting them attracted significant media attention. Local newspapers in South Africa featured her story, and in 1977, the international magazine FATE published an article about her case. The magazine, known for exploring the world's mysteries, highlighted the intriguing details and the potential evidence for reincarnation in Vashnee's account.

Moreover, Vashnee became the subject of intense study by academics at the University of KwaZulu-Natal and other institutions. Researchers meticulously examined her rebirth case, attempting to explain the uncanny similarities between her statements and Renuka's life. The case of Vashnee Rattan remains one of the most compelling reincarnation cases from Africa, captivating both the public and academic communities.

Indian Sunita Singh reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

A verified reincarnation case in India. [The girl who described her own murder by her daughter-in-law and whose birthmarks matched her past life's wounds.]

Sunita Singh was born in August 1967 in the small village of Fatehpur Ghani, located in the Mainpuri District of Uttar Pradesh, India. Her parents, Jagdish Singh and Savitri Devi, were cultivators of the Thakur caste. Sunita was their oldest child, with two younger siblings. Her birth was uncomplicated, but she was born with striking birthmarks: an extensive port-wine stain on her upper right chest and right arm,

and three smaller birthmarks on the lower part of her right neck and upper chest.

Notable Statements Of Sunita Singh:

- "He is my son." (Referring to Ranvir Singh during her first visit to Majhola)
- "I am Ranvir's mother."
- "My daughter-in-law cut me."
- "I tried to open a door, but the daughter-in-law closed it again and in doing so crushed my right arm and made it bleed."
- "I could not escape, and someone then struck me on the neck and I died."
- "My chest was pierced with a sword."
- "She got me cut." (When she first saw Ram Dulari's daughter-in-law)
- "She might kill me again." (When she saw Ram Dulari's daughter-in-law during a condolence meeting)
- "I just remained in Majhola." (When asked where she had been between Ram Dulari's death and her present birth)
- "These are my grandsons." (Referring to Ranvir's sons during her second visit to Majhola)
- "He was my chacha [father's younger brother]." (Referring to Lakhan Singh)
- "He is my uncle." (Referring to Jai Kumar and Mashan Singh, in a loose expression)

When Sunita was about three years old, she began to speak clearly. Around this time, her paternal grandmother, Bitto Devi, took her on a social visit to the neighboring village of Majhola. During this visit, Sunita noticed a man and said, "He is my son." She also gave the man's name, Ranvir. This remark caused a stir among the villagers of Majhola, leading to quarrels. Bitto Devi brought Sunita back to Fatehpur Ghani, but the incident sparked Sunita's memories of a previous life.

Sunita started talking about how she had been murdered by her daughter-in-law in a previous life. She described details of the murder, saying that her daughter-in-law had "cut" her. She mentioned trying to open a door to escape, but her daughter-in-law closed it and crushed her right arm, causing it to bleed. She said she couldn't escape and someone struck her on the neck and chest with a sword, leading to her death.

Verification of Wounds:

The case came to the attention of Balram Shastri, a government officer and part-time journalist who had an interest in such cases. He visited Fatehpur Ghani and took Sunita (with her father) on a second visit to Majhola. During this visit, Sunita again recognized Ranvir as her son and made several other recognitions.

Dr. Ian Stevenson and Dr. Satwant Pasricha, researchers from the University of Virginia, began investigating the case in October 1976. They interviewed Sunita's family and villagers from Majhola. They also obtained a report of the postmortem examination of Ram Dulari, the woman whose life Sunita claimed to remember.

The postmortem report, dated March 29, 1961, showed injuries that corresponded to Sunita's birthmarks. Ram Dulari had been killed with a sword, resulting in multiple wounds on her neck, chest, and fingers. The wounds described in the report matched the locations of Sunita's birthmarks. The extensive nevus flammeus on Sunita's chest and arm corresponded to the blood left on Ram Dulari's body when it was cremated without washing off the adherent blood.

Behavior Related to the Previous Life:

Sunita exhibited several behaviors related to her past life. She had a marked fear of Ram Dulari's daughter-in-law. During her first visit to

Majhola, she became frightened when she saw this woman and said, "She got me cut." On another occasion, when Bitto Devi took Sunita to Majhola for a condolence meeting, Sunita clung tightly to her grandmother and said, "She might kill me again." Savitri Devi, Sunita's mother, said that each time Sunita saw Ram Dulari's daughter-in-law, she became so distraught that she developed a fever.

Sunita also had a phobia of knives and darkness. Her mother confirmed this, while her father initially did not remember it. Sunita showed ambivalent behavior towards Ranvir Singh. On two occasions, she threw away money offered by him, but she also hospitably asked her grandmother to prepare food for him when he visited their home.

Attitudes of the Adults:

Sunita's family was not eager to promote the case. They were concerned about Ranvir's offer of money and land to Sunita and feared that the previous family might take her away. Her paternal uncle advised the suppression of her memories, and her parents adopted the measure of tapping her on the head every Saturday and Sunday, believing this would induce amnesia.

Ranvir Singh, Ram Dulari's son, had mixed attitudes towards Sunita's claims. He initially offered her money and talked of giving her some land but later became uncooperative. He even suggested the case was a hoax but later acknowledged that Sunita must have told her parents something about a previous life.

Investigations, Recognitions, Verifications and Evidences:

Dr. Stevenson and Dr. Pasricha conducted thorough investigations, including interviews with Sunita's family, villagers from Majhola, and obtaining the postmortem report of Ram Dulari. They found a correspondence between Sunita's birthmarks, statements, and behaviors and the life and death of Ram Dulari.

Sunita made several recognitions during her visits to Majhola:

1. Ranvir Singh: Recognized as her son during her first visit to Majhola; gave his name and recognized him again during her second visit.
2. Grandsons: Recognized Ranvir's sons as her grandsons during her second visit to Majhola.
3. Jai Kumar: Recognized as an "uncle" (village uncle).
4. Mashan Singh: Recognized as her "brother" (in a loose expression).
5. Lakhan Singh: Recognized as her "chacha" (father's younger brother) or "uncle" (village uncle).
6. Ram Dulari's Daughter-in-law: Recognized and feared; stated that this woman "got me cut" and "might kill me again."

The verifications included:

1. Birthmarks: Correspondence between Sunita's birthmarks and the wounds described in Ram Dulari's postmortem report.
2. Postmortem Report: Injuries described in the report matched the locations of Sunita's birthmarks.
3. Witness Testimonies: Villagers from Majhola, including Lakhan Singh, confirmed details of Ram Dulari's murder and Sunita's recognitions. Sunita's family members provided consistent accounts of her statements, behaviors, and birthmarks.

Other Information:

Sunita stated that she just remained in Majhola when asked where she had been between Ram Dulari's death and her current birth. She mentioned that she stayed in the village during the time between her death and her this new human birth, indicating that she as a ghost lingered in the location of her past life.

Whether due to her family's discouragement or other reasons, Sunita stopped talking about the previous life when she was about seven years old. However, her phobias and dislike for Majhola persisted.

She suffered from poor health, including a serious illness with a high fever around the age of eight. She continued in school but was behind her peers and was removed from school on the grounds that she could not benefit from further attendance.

By the age of 21, Sunita was married but had no children. She was spending much time with her parents due to treatment for "fits" that could be epileptic or hysterical. She said she no longer had a phobia of knives and could use kitchen knives, but she was still distressed to see dead animals that had been cut up. She also had a persistent fear of darkness and liked to have a lamp burning in the room where she slept.

Ghana Ama reincarnation case:

Independent researchers and English language media.

A verified reincarnation case in Ghana. [The child whose birthmarks matched her past-life identity.]

Ghana, officially the Republic of Ghana, is a country in West Africa. In 2001, an intriguing case of reincarnation emerged in Ghana, involving a 6-year-old girl named Ama. This story captivated the attention of researchers and the public alike due to the detailed and verifiable nature of Ama's claims about a past life.

Ama was born in a small village near Accra, the capital of Ghana. Her family had no history of reincarnation claims or spiritual practices. At the age of 6, Ama began to share memories of a life she claimed to have lived in a different region of Ghana. Her family was initially

skeptical but became increasingly convinced as Ama provided more specific and consistent details.

Notable Statements of Ama:

- "I used to live in Keta."
- "I had a husband and children there."
- "I died during childbirth."
- "There is a big market near my house."
- "The river flows close to where I lived."
- "My house was near a big tree."
- "I miss my children so much."
- "I want to go back to Keta to see them."
- "I feel so sad when I think about my past life."
- "I want to take care of my children."
- "I can show you where my house was."

Past Life:

Ama claimed to have lived in Keta, a coastal town in the Volta Region of Ghana, about 150 kilometers away from her current home. Keta is the capital of the Keta Municipal District. She described her past life as a woman who had died during childbirth. Her memories included detailed descriptions of the region, specific landmarks, and the names of individuals she had known.

Ama provided intricate details about her past life in Keta. She described the layout of the market, the flow of the river, and the location of her house near a big tree. She also mentioned the names of her husband and children, as well as other individuals she had known. These descriptions were remarkably specific and consistent over time.

Ama's memories were accompanied by strong emotions. She often cried and expressed a deep longing to see her past-life children. Her

emotional attachment to these memories was notable and contributed to the persuasiveness of her claims. Her family, initially skeptical, became more convinced as they observed the emotional intensity and consistency of her recollections.

Family Investigation:

To verify Ama's claims, her family decided to take her to Keta. Upon arrival, Ama was able to identify the market and the river she had described. She also led her family to a specific house near a big tree, which matched her previous descriptions. Her ability to navigate the area with ease, as if she had lived there before, astonished her family and the researchers who accompanied them.

Recognition of People and Places:

Ama not only recognized specific landmarks but also identified individuals she claimed to have known in her past life. She recognized her past-life husband and children, as well as other people from the region. These individuals confirmed that Ama's descriptions of their past interactions were accurate. The family in Keta also confirmed that they had lost a family member who matched Ama's descriptions and who had died in childbirth.

Behavioral Traits:

Ama exhibited behaviors that were unusual for a child of her age but consistent with her claims. She showed maternal behaviors towards her alleged past-life children and demonstrated knowledge of Keta and its customs that she had not been exposed to in her current life. Her behavior and personality sometimes reflected aspects of her claimed past life, such as a deep connection to the region and its people.

Physical Markings:

In some reincarnation cases, physical markings or birthmarks are believed to provide scientific evidence of past lives. Ama reportedly had certain birthmarks (physical characteristics) that matched the descriptions of the person she claimed to have been in her past life. These markings were seen as potential links between her current and past identities.

Investigations:

Ama's case was investigated by researchers interested in reincarnation claims. They conducted interviews with individuals from the region she described, cross-referencing her stories with local knowledge and historical records. The researchers noted the emotional intensity of Ama's memories, the accuracy of her descriptions, and the consistency of her recollections over time. They concluded that Ama's case was one of the most compelling cases of reincarnation they had encountered. Ama's family had no prior connection to Keta, and Ama had not been exposed to information about the town through any known means.

Ama's case gained significant media attention. It sparked discussions and debates about the possibility of reincarnation and the nature of consciousness. The case also attracted the interest of researchers, psychologists, and spiritualists, leading to further studies and analyses of similar phenomena.

Vietnam Ca Hieu's Daughter reincarnation case:

Researcher L. Chau, (Independent researcher and scholar, Vietnam)

A verified reincarnation case in Vietnam. [The girl who spoke of her past life just before burial.]

Vietnam is a Southeast Asian country famous for its beaches, rivers, Buddhist pagodas, and vibrant cities. It shares land borders with China to the north and Laos and Cambodia to the west, as well as maritime borders with Thailand via the Gulf of Thailand, and with the Philippines, Indonesia, and Malaysia through the South China Sea.

In 2010, 'The Vietnam Post' published an extraordinary story about a reincarnation case that occurred twenty years earlier in southern Vietnam. The story revolves around two villages—Tan Viet in Dam Doi district and Vinh My in Bac Lieu province—and captured widespread attention due to its remarkable nature. At the center of the tale is a young girl who, after her death, returned to life, claiming to be the reincarnated daughter of Mr. Ca Hieu, a farmer from Tan Viet village.

The Death of Mr. Ca Hieu's Daughter:

In 1990, Mr. Ca Hieu, who lived with his family in Tan Viet, faced a great tragedy. His 19-year-old daughter had fallen gravely ill. Despite every effort to save her, she succumbed to her sickness and passed away, leaving her family devastated. She was buried according to local customs, and her family began the long process of grieving.

A Strange Revival in Vinh My Village:

Approximately 100 kilometers away from Tan Viet, in Vinh My village of Bac Lieu province, another family was dealing with a similar tragedy. At around the same time above mentioned Mr. Ca Hieu's daughter passed away, a young girl in Vinh My also fell gravely ill. Her parents watched helplessly as she too seemed to slip away, and her death was pronounced. The family prepared to bury her, following the customs of the region.

But just before the burial, something inexplicable happened. The girl suddenly revived—she began breathing again and opened her eyes, stunning her family. She told her parents, "This is not my home. My real home is in Tan Viet village, and my father is Mr. Ca Hieu."

The girl's insistence on returning to Tan Viet grew stronger. Her parents, shocked and worried, initially dismissed her statements, fearing that she was suffering from some form of delirium or madness due to the illness. But the girl was resolute. She described Mr. Ca Hieu's home with incredible detail and urged her family to take her there, claiming that she was his daughter, reborn in this new body. She said, "You are not my mother and father."

Her persistence left her family with no choice but to heed her request. In an effort to bring her some peace and possibly uncover the root of this strange behavior, her parents agreed to travel the 100 kilometers to Tan Viet village, located in Dam Doi district, a place they had never visited.

The Journey to Tan Viet Village:

As they neared Tan Viet, the girl's family became increasingly anxious. Upon arriving at the coach station, they were unsure of the directions. But to their astonishment, the girl knew the way. She confidently led them down the streets and pathways until they reached Mr. Ca

Hieu's house, a place she had never seen in her current life but seemed to recognize from memory.

When the family arrived at the home of Mr. Ca Hieu, the scene became even more surreal. The girl ran into the house, immediately recognizing every corner as if she had lived there her whole life. Without hesitation, she embraced Mr. Ca Hieu and said, "Dad, it's me!"

Mr. Ca Hieu and his wife were completely bewildered; they did not recognize the girl, who was a total stranger to them. The room was filled with confusion as the girl's parents explained the situation: she had been on the brink of burial in Vinh My village, had miraculously revived, and was now claiming to be Mr. Ca Hieu's dead daughter.

The girl moved around the house with surprising familiarity, identifying objects, locations, and family members by name as if she were Mr. Ca Hieu's daughter. Her accurate recognitions left Mr. Ca Hieu's family increasingly astonished and made it hard for anyone to dismiss her claims.

It was as if the soul of Mr. Ca Hieu's daughter had truly found its way into the body of the girl from Vinh My. Despite the two families' bewilderment and initial skepticism, the reunion was too powerful to deny.

The case of Ca Hieu's daughter is one of Vietnam's most intriguing reincarnation stories, often viewed by locals as evidence of life after death. Even after many years, the events of that day in 1990 continue to spark discussions about the mysteries of reincarnation.

'The Vietnam Post' is a mainstream style newspaper. The Vietnam Post's 2010 article provided details about this significant event,

ensuring that the story of Ca Hieu's daughter remains alive in the public awareness. Those who witnessed the reunion firsthand in Tan Viet have no doubts that they saw something extraordinary—something beyond explanation.

The girl's biological father from Vinh My said; "I did not know what to believe. One moment, my daughter is dead, and the next, she tells me she belongs to another family. But when I saw her in that house, calling another man 'Dad,' I could not deny the truth in her words."

Mr. Ca Hieu was quoted as saying; "I was confused at first, but the more I listened, the more I believed. She remembered things that only my daughter could know. Even if I didn't understand how, I believe it was her spirit in that girl."

Turkish Kemal Atasoy reincarnation case:

Dr. Jürgen Keil, Parapsychologist and Psychologist, (Germany and Australia)

Researcher Dr. James G. Matlock, PhD (Rhine Research Center, Durham, United States of America)

A verified reincarnation case in Turkey. [The Armenian man who became a Turkish man.]

This is a rebirth case in which written records were made before verification of the previous personality.

Turkey is a country primarily located in West Asia, with a smaller portion in Southeast Europe. It shares borders with several nations, including Georgia, Armenia, and Greece. The capital city is Ankara, while Istanbul serves as the largest city and economic hub. Istanbul, which straddles both Europe and Asia, is the most populous city in Europe. Turkey is a Muslim country practicing Islam.

Kemal Atasoy was a Turkish Alevi boy who vividly remembered being an Armenian man living in Istanbul. His case is notable for the long distance between where he died and was reborn, and for the 50-year gap between the two lives. At the age of six, Kemal's memories were still clear, and he provided detailed accounts that were documented by researcher Jürgen Keil before they were verified.

Kemal Atasoy was born in 1991 in Hatay, Turkey, to an upper-middle-class Alevi family, a Shia Muslim sect where some believe in reincarnation, particularly in south-central Turkey. His father was an accountant, and the family had a diverse circle of friends. At two and a half years old, Kemal began speaking about a previous life. While his parents, familiar with Alevi beliefs, listened with tolerant interest, they didn't place much importance on his statements or attempt to verify them, nor did they discuss his memories much outside the family.

Parapsychologist Jürgen Keil learned about Kemal Atasoy's case through his interpreter, who knew the family and mentioned their research on children with past-life memories. Kemal's father revealed that his son had such memories, prompting Keil to visit their home. During the interview, Kemal, who was six at the time, provided detailed recollections of a previous life as an Armenian Christian man named Karakas, living in Istanbul. He described living in a large house and being shot, with his wife somehow involved in his murder. Despite having no connections to the life Kemal described, his

parents listened. Keil was impressed by Kemal's clarity and confidence, noting that unlike many cases where children forget details over time, Kemal was the primary informant for his case. The details of the case were later published in a journal paper co-authored by Keil and Jim B Tucker.

Statements:

Keil recorded the following statements upon his first meeting with Kemal, before he went to Istanbul to undertake their verification. Two or three years previously, Kemal's father had gone to Istanbul on business twice, but on neither occasion did he seek to determine the accuracy of his son's memories.

Kemal told Keil that:

- He had lived and died in Istanbul.
- His house was next to Aysegul's house.
- His house was large.
- His house had three stories.
- His house was at the water's edge.
- Boats were tied up at the house.
- A church was at the back of the house.
- His family name was Karakas.
- He was Armenian.
- He was a Christian.
- He was married.
- He had children.
- He was rich.
- He often carried a substantial leather bag.
- He lived in the house during only part of the year.
- His wife and children had Greek first names.
- He was called Fistik.
- His wife had something to do with his death.

- He was shot with a pistol but did not die immediately.
- He knew Aysegul.
- He was married in Bodrum (a city on the Turkish coast, about 430 km from Istanbul).
- His youngest son died as a rally car driver.

Verification of Kemal's statements involved several steps. Kemal had described his previous home in Cengelkoy, Istanbul, where Keil found a three-story house next to the house of Aysegul, an art dealer who had fled Turkey. The house's features matched Kemal's description, including its location facing the Bosphorus Strait and a Greek Orthodox Church behind it.

Identifying the former occupants proved challenging. Initially, no Armenians were known to have lived there, but eventually, an elderly local confirmed that an Armenian had resided in the house. Further investigation revealed from a local historian that an Armenian Christian named Karakas, who dealt in leather goods and had a Greek Orthodox wife, had lived there. The historian also noted that Karakas died around 1940 or 1941, with rumors suggesting his wife might have been involved in his death.

Keil later met locals who confirmed the house had belonged to Karakas's wife's family and that the family had stayed there after his death. Efforts to obtain official documents were unsuccessful due to lost records and the emigration of Greek Orthodox families. Records from the Armenian Church were lost in a 1957 fire, and newspaper searches yielded no information due to the focus on wartime events.

Keil was able to fully verify most of Kemal's statements about his past life as Karakas, but some details remained unconfirmed or only partially verified:

- Names: While Kemal described Karakas's wife and children as having Greek names, Keil couldn't identify them. The Greek Orthodox background made this plausible.
- Nickname: Kemal referred to Karakas as "Fistik," which means "nice man" in Armenian. Keil couldn't find anyone who recalled this nickname being used for Karakas.
- Death Details: Kemal said Karakas was shot but didn't die immediately. Keil couldn't confirm this detail.
- Acquaintance with Aysegul: Initially doubted due to the timelines, Keil later discovered that Aysegul lived next door to Karakas as a child, making the acquaintance plausible.
- Marriage Location: Kemal mentioned being married in Bodrum. A historian recalled a wedding in Istanbul, making an earlier ceremony in Bodrum possible but unverified.
- Son's Death: Kemal mentioned Karakas's youngest son died as a rally car driver. However, based on the historian's timeline, the son would have been too young at Karakas's death for this to be accurate.

After Keil gathered information about Karakas, he revisited Kemal, then eight years old. He showed Kemal a photograph of Karakas's house, and Kemal recognized it, claiming he could identify his room. By this time, however, Kemal had begun to forget details from his earlier memories and did not respond to new information about Karakas.

Regarding birthmarks, Kemal had a noticeable birthmark on his chest that he said corresponded to the bullet wound from his past life. This type of birthmark, observed in about 35% of cases involving past-life memories, usually mirrors the location and appearance of wounds from previous lives. Kemal's birthmark, which he started talking about at age three, was no longer visible by the time Keil met him. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

Keil observed several notable aspects in Kemal's case:

- 1) Early Memories: Kemal began speaking about his previous life at a typical age for reincarnation cases, as noted by Ian Stevenson, a leading researcher in the field. Stevenson's research also showed that such memories often fade by late childhood.
- 2) Distance and Time: Kemal's case was unusual due to the significant distance and time between his previous life and current one. The median distance in Stevenson's cases was 14 kilometers, with few exceeding 500 kilometers. Kemal's case spanned about 850 kilometers. Additionally, the median time between lives in Stevenson's global cases was 16 months, with Alevi cases averaging 8.5 months. Kemal's 50-year gap was exceptionally long.
- 3) Prior Written Records: Keil emphasized the importance of the prior written records of Kemal's statements, which is rare in reincarnation cases. Out of 2,500 cases reviewed by Stevenson, only 33 had such records.
- 4) Unlikely Knowledge Acquisition: Given the distance, time, and difficulties in obtaining information, it seemed improbable that Kemal or his parents could have learned about Karakas through ordinary means.
- 5) Skepticism and Verification: Keil addressed the skepticism that parents might influence their children's memories. He argued that cases with prior written records challenge this theory and support the validity of verified past-life memories, as they demonstrate accurate statements about deceased individuals and cast doubt on purely socio-psychological explanations.

Vitor Visoni critiqued various aspects of Keil's investigation into Kemal's case, and Keil and Tucker provided responses:

- 1) Interpreter's Role: Visoni was concerned that the interpreter, who introduced Kemal's case to Keil, might have colluded with the family, citing past issues with interpreter fraud in reincarnation research. Keil and Tucker responded that the interpreter had been accused of fraud in unrelated research and that there were no allegations of fraud in Stevenson's cases.
- 2) Interview Conditions: Visoni criticized Kemal's mother's constant presence during the interview, suggesting it might have influenced Kemal's responses. He also noted the absence of audio or video recordings, recommending the use of hidden microcameras. Keil and Tucker argued that Kemal's mother was unlikely to have influenced him, as she was unfamiliar with the events described. They also noted that while multiple interviews could be ideal, Keil obtained sufficient information from the single interview given that no one had attempted to verify Kemal's memories.
- 3) Verification Process: Visoni suggested that an independent investigator, without prior knowledge of Kemal's statements, should have conducted the verification. Keil and Tucker countered that an investigator with no knowledge would lack the context needed to ask pertinent questions or evaluate the information effectively.
- 4) Recognition Tests: Visoni recommended using an array of photographs or having Kemal guide researchers to the house to test his recognition. Keil and Tucker explained that Kemal's memories had faded by the time of this follow-up, and eight-year-olds typically do not perform well on such tests.

5) Psychological Testing: Visoni wanted psychological tests to assess the child's susceptibility to influence and any family history of psychological disorders. Keil and Tucker replied that they were unaware of any psychological conditions that could explain Kemal's detailed knowledge of a man from 850 kilometers away, 50 years prior.

Despite these critiques, Visoni acknowledged the strength of Kemal's case, a view shared by Keil and Tucker.

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Indian Ramoo and Rajoo Sharma reincarnation cases:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Erlendur Haraldsson, Professor and Scientist, (University of Iceland)

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

Dr. Nicholas McClean-Rice, Psychiatrist, (United States of America)

2 verified reincarnation cases in India. [The twins who were cruelly murdered in their past lives.]

In this Indian reincarnation case, twin boys remembered the lives of two men, who were also twins, and had been violently murdered. The boys not only had memories of their previous lives but also had birthmarks corresponding to the nature of the violent deaths of the men they remembered.

Ram Narain Diwedi (Ramoo) and Shesh Narain Diwedi (Rajoo), twin brothers born in August 1964 in Sham Nagar, Uttar Pradesh, India, were the children of an Ayurvedic physician and his wife. Their mother had dreams of two children before and during her pregnancy, which were later interpreted as foretelling the birth of the twins.

When the twins were three years old, they ran toward a highway, claiming they were going home. Later that year, they touched the feet of a stranger passing through their village, an unusual gesture for someone they didn't know. When questioned by their uncle, they

explained that they recognized the man as someone from Uncha Larpur, a village where they claimed to have lived before. The twins then said that in their previous lives, Ramoo had been named Bhimsen and Rajoo had been named Bhism Pitamah.

The twin boys described having been murdered by a man named Jagannath, with whom they had a quarrel. According to their account, Jagannath pretended to reconcile and invited them to his house in Kurri, another village. There, despite his seemingly friendly demeanor, they were attacked by multiple men, overpowered, and killed.

Around 1971, when news of the twins' memories reached Uncha Larpur, relatives of the murdered twins, Bhimsen and Bhism Pitamah Tripathi, along with other villagers and the alleged murderers, traveled to Sham Nagar to see Ramoo and Rajoo. The twins were able to recognize many of these individuals.

Ian Stevenson, a pioneer in reincarnation research, learned about the case in late 1971 while investigating other cases at a nearby police station, which had records of the double murder. His assistant, LP Mehrotra, visited Sham Nagar and Uncha Larpur in July 1972 to gather statements from key informants. Stevenson himself traveled to the area in March 1973 to review court records and interview Ramoo, Rajoo, their parents, their paternal uncle, the murdered twins' older brother and mother, and others connected with both sets of twins.

Later, Mehrotra and reincarnation researcher Erlendur Haraldsson interviewed Ramoo and Rajoo's teacher and conducted psychological tests on Ramoo and a peer matched for age, sex, and social status. However, the study was never published due to unforeseen circumstances. Mehrotra also corresponded with the murdered twins' older brother to clarify details. In October 1974, Stevenson

interviewed both Ramoo and Rajoo, who were now nine years old, as well as a man who had been their friend. Stevenson included the case in his 1975 book 'Cases of the Reincarnation Type: Volume I: Ten Cases in India'.

In October 1974, Indian reincarnation researcher Satwant Pasricha conducted additional interviews with the twins. Later, in 1983, Pasricha and Nicholas McClean-Rice researched the twins' development at the age of nineteen and determined through blood tests that the twins were dizygotic (fraternal).

Stevenson's investigation faced challenges due to the father of Ramoo and Rajoo trying to suppress their memories through physical beatings. When that approach failed, the father instructed the boys not to share their memories with anyone outside the family. Although exceptions were made for Stevenson and Mehrotra to assist with the investigation, the boys may have been less open than they might have been otherwise.

Bhimsen and Bhism Pitamah Tripathi:

Bhimsen and Bhism Pitamah Tripathi, born in 1935 to a farming family of the Brahmin caste, were also twins, like Ramoo and Rajoo. Upon their father's death, his land was divided equally between the twins and their brother. Bhimsen, who was literate and worked part-time as an assistant secretary in Uncha Larpur, and his twin brother were inseparable until they married about a year apart. Bhimsen and his wife had three children, while Bhism Pitamah and his wife had one.

Bhimsen and Bhism Pitamah Tripathi were known to be good-natured, loving, strong, and brave, described by Stevenson as individuals who "did not make trouble nor run from it." During the

murder trial, it was suggested that they might have been police informers, which could have created enemies. However, Stevenson found a more likely motive to be a dispute over a land boundary with Jagannath and Raja Ram from Kurri, which led to the twins damaging some of their property. About a month later, Jagannath and Raja Ram invited the twins to Jagannath's house under the guise of reconciliation, which ultimately led to the twins' murder.

Bhimsen and Bhism Pitamah were last seen alive on April 28, 1964. Their bodies, bound with ropes and showing signs of strangulation, were discovered in a well on May 2. Due to decomposition, the pathologist could not determine the exact cause of death. The police arrested nine individuals known to be enemies of the twins, but because the witnesses were likely involved in the crime, the prosecution could not gather enough evidence, leading to the acquittal of all the suspects.

According to Stevenson's account, based on information from those who heard the murderers boast about their crime, the victims were initially attacked with a blinding, corrosive liquid thrown into their eyes. While one twin managed to escape, he either waited outside or returned to help his brother and was recaptured. The twins were then restrained with poles across their torsos and legs and strangled with a post from a cot pressed against their throats. After being thrown into a watercourse, the bodies were retrieved and subsequently dumped into a well for better concealment.

Ramoo and Rajoo's Statements:

Observers noted that Ramoo shared more past-life memories than Rajoo, a pattern that Stevenson found typical in twin cases he studied. Stevenson compiled both twins' statements and recognitions into a table, listing accurate or mostly accurate details verified either

by family members of Bhimsen and Bhism Pitamah (sometimes second-hand) or by police records.

- They had a brother named Chandra.
- They lived in Uncha Larpur (Ramoo remembered this).
- They had studied under the teacher Thakur Tilak Singh in the village of Marhana (this was only true of Bhimsen).
- Ramoo's previous person had married a girl from Atrauli and had a son named Drona (his full name was Dronacharya).
- Rajoo's previous person had married a girl from Bahawalpur and had a son named Netra Kishore.
- The twins and Chandra had co-owned sixty bighas (about 35 acres) of land (Chandra said they had owned sixty bighas, then revised his estimate to fifty).
- Bhimsen had a ring and watch, which he kept in a box along with cash and a pistol (Ramoo remembered this; Chandra said he didn't have the pistol but also that he could have had property without Chandra knowing).
- They had two guns, one licensed and one unlicensed (Chandra denied this), and one of them was hung on a peg in the inner room of the house, along with a belt of cartridges.
- They had beaten up policemen (this was likely a boast based on a quarrel with police at which no blows were actually exchanged).
- Jagannath and Raja Ram were from Kurri, where Jagannath was a village 'grandfather', a dominant or important person.
- At the house where they were murdered, Jagannath was very friendly and gave them milk.
- As they were drinking it, they were attacked, and 'something poisonous in a bottle' was thrown at them.
- One of the twins escaped (there was some confusion as to which one), but returned, seeing his brother was being killed, and they were then both attacked.

- Their bodies were put into a sack and thrown into a well (the sack is incorrect).
- They named Raja Ram and Hori Lal as two of the murderers (these men were two of the nine arrested).

Ramoo and Rajoo recognized several individuals from Uncha Larpur, including Shiv Narain (the man whose feet they had touched), their former brother, mother, two former sisters, two of Bhimsen's sons, Bhism Pitamah's son, and a friend. Some of the alleged murderers also visited, and Ramoo and Rajoo recognized them, although Stevenson could not obtain details about this encounter. He speculated that the murderers might have been driven by a mix of anxiety and curiosity to see the reincarnations of their victims. Although Ramoo and Rajoo's father claimed not to fear reprisals from the murderers, Stevenson learned from the twins' uncle that both parents were actually concerned about potential repercussions.

Birthmarks and Appearance:

Both Ramoo and Rajoo had unique birthmarks that Stevenson had not encountered in his study of about two hundred reincarnation cases. These marks were streaks of increased pigmentation, about two millimeters wide, running horizontally across their torsos and abdomens in an irregular pattern. Their mother and paternal uncle reported that these marks were present from birth. The exact nature of the marks left by the killing of the Tripathi twins was never determined due to the decomposition of their bodies.

Stevenson initially thought that the birthmarks on the twins might correspond to either the poles used to pin them down or the ropes used to bind their bodies. After further investigation, he concluded that the marks were more likely related to the poles.

Bhimsen, the taller of the Tripathi twins, was recalled by Ramoo, who was also the taller of the Sharma twins at the time of the investigation.

Behavioural Signs:

From an early age, the twins showed a strong desire to return to Uncha Larpur and often talked about their past lives when visitors from their former village were present. They exhibited some of the combativeness characteristic of their previous selves; for instance, they threatened someone who taunted them about a past-life defeat and, in another incident, Ramoo had to be restrained from throwing a brick at a person from Uncha Larpur whom he felt had insulted him.

When the twins were with their former children, they acted in a paternal manner, referring to them as "son." They expressed concern about their previous house falling into disrepair and were moved to tears upon meeting their former mother, who also wept. The twins were very close and preferred to do everything together, mirroring the close bond that Bhimsen and Bhism Pitamah had shared.

Stevenson noted that Sham Nagar and Uncha Larpur were about sixteen kilometers apart, with limited communication between them. Sham Nagar had only around a hundred residents and was too small to attract visitors from other villages. While members of the two families might have met in a nearby town for shopping, Stevenson found no evidence of frequent contact that would explain how the twins could have obtained such detailed information through normal means.

Stevenson concluded that the two families had no prior acquaintance and that no one else could have passed information to Ramoo and Rajoo without their family being aware. He assumed that news of the

murder would have reached the other village before the twins began discussing it. Although the twins' uncle claimed this was not the case, their mother acknowledged having heard of the murder but had not connected it to her twin sons until they started talking about it.

Stevenson observed that the Sharma family did not seek publicity for the case; instead, they attempted to suppress it out of concern for reprisals from the murderers. This concern ruled out attention-seeking or profit as motivations for any potential fraud. Ramoo and Rajoo were only eleven years old when Stevenson published his study.

Lebanese Nazih Al-Danaf reincarnation case:

Dr. Erlendur Haraldsson, Professor and Scientist, (University of Iceland)

A verified reincarnation case in Lebanon. [The boy whose wife from a former life recognized that this child was truly her husband.]

Nazih Al-Danaf, as a boy in Lebanon, remembered the life of an armed bodyguard who was assassinated. Professor Erlendur Haraldsson from the University of Iceland investigated the case, which was remarkable for the extensive and accurate details. The bodyguard's widow and children became convinced that Nazih was their husband and father reborn.

The Druzes, who follow the Druze religion, are primarily based in Lebanon but also reside in Syria, Jordan, and Israel. The religion is often considered a sect of Islam, originating in the 11th century, though some view it as an independent faith. Druzes have distinct scriptures and do not follow the five central tenets of mainstream Islam. About 10% of Druzes undergo religious training and are initiated into the religion's secretive ancient scriptures, dedicating themselves to a life of abstinence and virtue. Their scriptures include elements from Greek philosopher Plato, who wrote about reincarnation. Reincarnation is a key belief in Druze religion, and children's past-life memories are taken more seriously than in many other cultures, leading to numerous reincarnation case investigations among the Druzes.

Fuad Assad Khaddage was born in 1925 in Kfarmatta, Lebanon, and had two brothers, Ibrahim and Adeeb. After school, he worked at an orphanage before embarking on a 30-year career at the Druze Centre in Beirut, where he served as both manager and a bodyguard for the Druze spiritual leader. Fuad was known for his courage, strength, and honesty. He had eight children with his first wife, Fida, and another five with his second wife, Najdiyah. On July 22, 1982, Fuad was murdered along with two gate-guards by three unidentified assailants who broke into the centre. The autopsy revealed he was shot twice at point-blank range, with fatal wounds to his head and neck.

Nazih Al-Danaf, born on February 29, 1992, was living in Baalchmay, Lebanon, when researchers Erlendur Haraldsson and his collaborator Madj Abu-Izzeddin learned about him. At eight years old, Nazih had stopped spontaneously mentioning his past life, a common occurrence after age five, and only spoke about it when prompted. Despite this, he still recalled details of his violent death and described himself as having been qabada.

Nazih Al-Danaf began making unusual statements at just eighteen months old, according to his mother, Naaim Al-Danaf. He would say things like, "I am not small, I am big. I carry two pistols. I carry four hand-grenades. I am qabadai. Don't be scared by the hand-grenades. I know how to handle them. I have a lot of weapons. My children are young and I want to go and see them."

Nazih Al-Danaf also expressed a desire to return to his previous home to retrieve papers related to money he was owed. He made comments to his mother, such as, "My wife is prettier than you. Her eyes and mouth are more beautiful," and made similar remarks to his older sisters.

Nazih's mother remembered him saying he had many weapons and wanted to bring his father to his house to show them. He also spoke about "my friend the mute," who could use a gun with one hand after losing the use of the other.

Nazih recounted details of his death, saying, "Armed people came and shot at us. I also shot at them and killed one. We were shot and later taken by an ambulance." He remembered being given anesthesia in the ambulance and pointed to a spot on his upper arm, saying, "This is where they stuck the needle."

Nazih's statements were corroborated by varying numbers of his nine family members, with at least one and sometimes all nine confirming them. His sister Sabrine mentioned that Nazih said his previous name was Fuad.

Nazih's father, Sabir Al-Danaf, recalled Nazih saying his previous house was in Qaberchamoun, a town about eleven miles from their current home. Although Sabir had visited Qaberchamoun before, he

knew no one there. Nazih was insistent on traveling there, even threatening, "If you don't take me there I am going to walk there."

When Nazih was six, his parents agreed to take him to Qaberchamoun. On the way, Nazih identified a road that he claimed led to a cave. At the intersection of six main roads in Qaberchamoun, he directed his father to take one road and then turn onto a forked, upward road. They reached the road Nazih described but had to stop because it was steep and slippery from water. Nazih then ran off to find his previous home, with Sabir following him.

While Nazih and his father, Sabir, searched for the house, Nazih's mother, Naaim, and his siblings waited by the car. They inquired with Kamal Khaddage, the man washing his car, who turned out to be the son of Fuad Assad Khaddage. Kamal later described to Haraldsson how they asked if he knew someone who had been shot, mentioning that he had carried handguns, grenades, and owned a red car. Recognizing the description fit his father, Kamal called his mother, Najdiyah. Nazih and Sabir eventually rejoined the group.

Najdiyah recounted that while she was picking olives in the garden, her children called out to her, saying a boy claimed to be their father and asked her to come see if he recognized her. When Najdiyah approached, she informed Nazih's mother that her husband had died in the war. Upon seeing Najdiyah, Nazih appeared to recognize her and examined her closely. When Kamal asked Nazih if Najdiyah was his previous wife, Nazih smiled.

To test if Nazih was truly her deceased husband reincarnated, Najdiyah asked him who had built the foundation of the entrance gate. Nazih correctly answered, "a man from the Faraj family." Inside the house, Nazih entered a room with a cupboard and accurately

indicated where he had kept his pistols and other weapons, including the exact spot in the cupboard.

Najdiyah further tested Nazih by asking if she had had an accident in another village. Nazih correctly described that while picking pine cones for the children, she had slipped on plastic nylon and dislocated her shoulder. He recalled that this happened in the morning when Fuad's father, Assad, was present, and that Fuad had taken her to the doctor after work, who put a cast on her shoulder. Najdiyah also asked about their young daughter's severe illness, and Nazih accurately said she had been poisoned by Fuad's medication and was taken to the hospital.

Najdiyah reported that Nazih asked her if she recalled specific incidents, including being helped by Israeli soldiers who charged their car battery on the way to Beirut, and the night she locked Fuad out of the house because he was drunk, making him sleep on a rocking sofa. He also asked to see the barrel in the garden where he had taught her to shoot, recalling these details accurately.

By the end of the visit, Najdiyah and Fuad's five children were convinced that Nazih was the reincarnation of Fuad, given his extensive and accurate knowledge of Fuad's life.

Najdiyah showed Nazih a photograph of Fuad and asked who it was. Nazih replied, "This is me, I was big but now I am small."

Nazih and his current-life family visited Fuad's younger brother, Sheikh Adeeb, in Kfarmatta. Sheikh Adeeb recalled seeing a boy run toward him, calling him "my brother Adeeb," and hugging him. Nazih commented on the winter weather, advising Adeeb to cover his ears, and then stated, "I am your brother Fuad." When asked for proof, Nazih correctly identified a handgun he had given Adeeb as a Checki 16, a rare and valuable model in Lebanon.

Nazih accurately identified Fuad's father's house and Fuad's first home, noting that the wooden ladder there had been made by Fuad. He recognized Fuad's first wife, Fida, and correctly identified her as 'Im Nazih' (mother of Nazih), because her first-born son by Fuad was also named Nazih. When shown a photograph of Fuad with his two brothers, Nazih correctly identified all three men and also recognized their father in another photo. Later, Sheikh Adeeb visited Nazih in Baalchmay with a handgun, asking if it was the one Fuad had given him. Nazih correctly said it was not. Sheikh Adeeb recalled that the reunion was very emotional, filled with many hugs and tears.

Nazih's family observed that he was unusually fearless for a young child and exhibited behaviors reminiscent of Fuad. He would sometimes try to take a cigarette from a box and wanted whisky when he saw others drinking it. These behaviors were most pronounced during the period when he frequently talked about his past life, just before the visit to Qaberchamoun.

Haraldsson visited Lebanon six times between August 1988 and March 2001 to study children who recall past lives. He selected several children from the Druze community, including Nazih, for detailed investigation. Haraldsson first met Nazih in May 2000, when he was eight. In his case report, Haraldsson emphasized the exceptional aspects of Nazih's case, particularly the number of witnesses to his statements before the search for the deceased individual began.

In his scientific investigation, Haraldsson employed methods developed by Ian Stevenson. During three trips to Lebanon in 2000 and 2001, he and Abu-Izzeddin conducted individual interviews with Nazih's mother, father, six sisters, and one brother. Each family member was interviewed separately and asked only to report their

own observations, not what others had described. They were interviewed multiple times, with several months between each session.

The next steps in the investigation involved verifying what had already been confirmed before Haraldsson's study and critically assessing that verification. Haraldsson and Abu-Izzeddin visited Fuad's family twice to gather detailed information. They then compared Nazih's statements with known facts about Fuad's life and character, as remembered by his family and associates. To further validate the case, they traveled from Baalchmay to Qaberchamoun twice to recreate the journey that Nazih's family had taken him on to meet Fuad's former family.

Of the 23 statements recalled by Nazih's family, 17 clearly matched details from Fuad Assad Khaddage's life. Exceptions included Nazih's memory of receiving anesthesia in the ambulance, which conflicted with the autopsy report stating that Fuad died instantly from a neck wound. It was also doubtful that Fuad killed one of the attackers, as all assailants escaped, despite rumors of a shoot-out. Additionally, while the 'mute friend' was known to Adeeb, there was no evidence that the man had any issues with his hands, and Haraldsson could not verify this through the man's relatives.

Some details could not be verified. Haraldsson could not confirm the debts owed to Fuad, which might have been information Fuad did not share with his wife or other family members. Nazih's comments about his wife's beauty were subjective, but Haraldsson, upon reviewing a wedding photo, also considered her beautiful.

Haraldsson argues that the specificity and volume of Nazih's statements, along with his recognition of family members, make coincidence highly unlikely. Despite the absence of physical signs or

intermission memories, the consistent reports from multiple witnesses support the case and argue against fantasy or fraud. While reincarnationist cultures may be more open to such claims, Haraldsson notes that accepting a young stranger as a deceased loved one requires more rigorous evidence. Both Najdiyah and Adeeb tested Nazih's knowledge skeptically and found his statements convincing.

Haraldsson reported that after the reunion, the two families maintained an affectionate relationship with occasional visits. Reflecting on the case fifteen years later, he stated, "No case that I have investigated equals it in how perfectly the remembered statements fit the facts in the life of the previous personality."

Sri Lanka Dilukshi Nissanka reincarnation case:

Dr. Erlendur Haraldsson, Professor and Scientist, (University of Iceland)

A verified reincarnation case in Sri Lanka. [The girl who refused her mother and father.]

This is a rebirth case in which written records were made before verification of the previous personality.

Veyangoda is a small town in the Gampaha district of Sri Lanka. It is surrounded by lush greenery and is known for its rich cultural heritage. Dilukshi Nissanka, born in October 1984 in Veyangoda, Sri

Lanka, began speaking about a previous life at the age of two. She claimed to have lived in a village about 80 miles away and described her death by drowning in a stream. Dilukshi refused to address her parents as mother and father, despite their attempts to suppress her statements. She insisted on not recognizing them as her parents and repeatedly asked to be taken to her previous mother.

When Dilukshi was nearly five, her parents sought help from a relative, BA Sunil, who contacted the Venerable Sumangala, an archaeologist and abbot of the Dambulla rock temple. Sumangala instructed Sunil to document Dilukshi's statements, which Sunil did from memory. Despite making inquiries in the Dambulla area, no matching deceased child was initially found.

However, a journalist named HW Abeypala published an account of Dilukshi's claims in a newspaper on September 10, 1989.

Dharmadasa Ranatunga from Dambulla read the article and recognized the details as matching those of his daughter, Shiromi Inoka, who had drowned in 1983, one year before Dilukshi was born. Ranatunga contacted Dilukshi's father and sent a letter to Sumangala.

Shortly after, Dilukshi's parents took her to Dambulla, accompanied by the journalist Abeypala. With Sumangala and Ranatunga, they traveled to Ranatunga's home, guided by Dilukshi, who recognized objects and people there, convincing the Ranatunga family that she was the reincarnation of their daughter.

Erlendur Haraldsson, a reincarnation researcher, later investigated the case, obtaining documents that recorded Dilukshi's statements before the connection to the previous personality was established. He found minor discrepancies between different accounts but concluded that most of Dilukshi's 22 statements were verified. Haraldsson published his findings in a journal and a book titled 'I Saw

a Light and Came Here,' co-authored with James Matlock. Dilukshi's story was also featured in the documentary 'Past Lives: Stories of Reincarnation' by Storyhouse Productions in Washington, DC, which was shown worldwide.

Dilukshi's Statements:

Dilukshi's statements, as published in the Weekend newspaper, were as follows:

- 1) My mother lives in Peravatte in Dambulla.
- 2) My brother and I fell into the stream, and I came here (was reborn).
- 3) A stream with a footbridge over it skirts the paddy field near the house.
- 4) Our house is near Heenkolla's boutique.
- 5) We used to buy provisions at Heenkolla's shop.
- 6) The roof of our house could be seen from the small Dambulla rock (Punchi Dambulla Gala).
- 7) We played on the smaller rock. I played shopkeeper (mudalali) in the boutique. There was a little doll in our boutique.
- 8) One day I climbed the Dambulla rock, and my brother and I fell down.
- 9) There is a public drinking cistern (pinthaliya) at Dambulla temple.
- 10) I went to school by van.
- 11) Father took me in the van to school.
- 12) I have friends, and we have been to Colombo.
- 13) My father is the owner of a metal quarry.
- 14) Father is fair in complexion.
- 15) Mother is very fair.
- 16) My younger brother (malle) is very dark.
- 17) I was known as Suwanna.
- 18) My mother was named Swarna (I cannot remember my father's name).

- 19) My mother wears a housecoat with beautiful buttons.
- 20) My brothers, Mahesh (elder) and Thushara (younger), are waiting for me in our play boutique.
- 21) Two children fell into the stream while playing near the footbridge.
- 22) My mother is not like you, aunt (present mother). She loves me very much.

Verification of Dilukshi Nissanka's Statements:

The verification process for Dilukshi Nissanka's claims involved meticulous cross-checking of her statements with actual details from the life of Shiromi Inoka, the girl she claimed to be in her previous life. Here's a breakdown of the key verifications:

- 1) "My mother lives in Perawatte in Dambulla."
- No village named Perawatte existed, but Mrs. Ranatunga confirmed that Shiromi sometimes called her home Perawatte due to the abundance of fruit trees, particularly gova (guava) trees, nearby. A young relative, Wimala Amarakone, corroborated that Shiromi referred to an area with many gova trees as Perawatte.
- 2) "My brother and I fell into the stream and I came here (was reborn)."
- Shiromi drowned in a nearby canal, three yards wide, while bathing with other children. Though Shiromi's brother was present, he did not fall into the canal.
- 3) "A stream with a footbridge over it skirts the paddy field near the house."
- A footbridge existed near Ranatunga's paddy fields at the time of Shiromi's accident, although it had been replaced by the time of Haraldsson's visit.

4) "Our house is near Heenkolla's boutique. We used to buy provisions in Heenkolla's shop."

- The shop, run by a man nicknamed Heen Malle (thin boy), was located near the path to Ranatunga's house. It was closed due to lack of business but had been open during Shiromi's lifetime.

5) "My mother lives in Perawatte in Dambulla. She lived near Dambulla."

- These statements accurately described that Shiromi lived near Dambulla but not in Dambulla town.

6) "The roof of our house could be seen from the small Dambulla rock."

- There was a small rock near the Ranatunga home, referred to as "the small Dambulla rock" by Shiromi, from which the roof of the house was visible.

7) "We played on the smaller rock. I played shopkeeper in our boutique. There was a little doll in our boutique."

- Shiromi's mother confirmed that the children often played on a low rock near the house and played "boutique."

8) "One day I climbed the Dambulla rock and my brother and I fell down."

- While specific incidents weren't remembered, Shiromi's parents confirmed that they often visited the Dambulla rock temple.

9) "There is a public drinking cistern at Dambulla temple."

- A drinking cistern was indeed located near the start of the path to the Dambulla temple.

10) "I went to school by van. Father took me in the van to school."

- Though Shiromi's father did not own a van, a relative with a van might have occasionally taken Shiromi to school.

11) "I have friends and we have been to Colombo."

- Shiromi's parents confirmed a visit to Colombo when Shiromi was about four or five years old.

12) "My father is owner of a metal quarry. My father has a large stone quarry in Dodamwatte."

- Shiromi's father worked in a tile factory. The statement about a "place where work is being done on stones" may have been a child's interpretation of the factory.

13) "Father is fair in complexion. Mother was very fair, younger brother is very dark."

- Haraldsson did not find any noticeable difference in the complexions of the Ranatunga family members.

14) "She (Dilukshi) was known as Suwanna."

- Shiromi's name was different, although both names start with an 's' sound.

15) "My mother was Swarna (I cannot remember my father's name)."

- Shiromi's mother was named Zeila, which differs from Swarna.

16) "My mother wears a housecoat with beautiful buttons."

- Shiromi's mother confirmed this, noting that the housecoat style was uncommon in the area.

17) "My brothers, Mahesh (elder) and Thushara (younger), are waiting for me in our boutique."

- Shiromi's brother was named Manju Siri, but there was a boy named Mahesh (nicknamed malle) in the neighborhood, and a school friend named Thushara.

18) "Two children fell into the stream while playing near the footbridge."

- No specific verification was found, but it was possible.

19) "My mother is not like you, aunt (present mother). She loves me very much."

- Dilukshi often referred to her present mother as "aunt," a common trait among children recalling past lives.

20) "On the road near the house goes the bus to Sigiriya."

- The road to Sigiriya does indeed pass near the Ranatunga home.

21) "Father had plenty of money."

- While Shiromi's father was not wealthy, this could reflect a child's perception.

22) "She was in fifth grade."

- Shiromi was actually in the third grade at the time of her death.

23) "In the house there are two dogs."

- Shiromi's mother confirmed they had two dogs.

Additional verified statements included descriptions of dark patches in the stream, the presence of a mosquito net in the bedroom, and specific knowledge of the area and family life. Overall, the verification process demonstrated significant consistency between Dilukshi's statements and the real-life details of Shiromi Inoka, strengthening the case for her reincarnation.

Evaluation of Dilukshi Nissanka's Reincarnation Case:

The evaluation of Dilukshi Nissanka's case focuses on the extent to which her statements about a past life correspond to the life of Shiromi Inoka, the only person identified who could potentially match Dilukshi's claims. Shiromi died one year and a week before Dilukshi was born, making her a plausible candidate for the past life Dilukshi described.

Verifiability of Statements:

- Objective Facts: Some of Dilukshi's statements are objectively verifiable, such as descriptions of locations, family members, and specific events. These are either right or wrong based on available evidence.
- Subjective or Minor Events: Other statements, such as Shiromi playing boutique, having a doll, or slipping at the Dambulla temple, are either too general or too minor to be reliably verified. These could be true for many children and might not be remembered by witnesses.

Assessment of the 22 Verifiable Items:

- Exact or Partial Correspondence: Haraldsson concluded that 12 of the 22 potentially verifiable items (items 1, 2, 3, 4, 5, 6, 7, 9, 10, 12, 13, and 19) either exactly or partially matched Shiromi's life.
- Incorrect Statements: Four items (15, 16, 18, and 20) were found to be definitely incorrect.
- Uncertain Verifications: The remaining items could not be definitively verified or disproven.

Comparison with Other Reincarnation Cases:

- Location and Places: Statements about specific locations and places tend to be more reliably verified, as seen in other reincarnation cases.

- Mode of Death: Details about the mode of death, particularly when it is violent and occurs at a young age, often match between the child's claims and the deceased person's life.
- Rejection of Present Parents: It is common in reincarnation cases for the child to reject their current parents, as Dilukshi did by refusing to call them mother and father and instead referring to them as aunt and uncle.

Significance of the Case:

- The case is especially significant because Dilukshi's statements were documented before any verification attempts were made. This reduces the likelihood of retrospective bias or influence from those trying to match the statements with a real-life person.

Overall, while some of Dilukshi's statements remain unverified or incorrect, the number of accurate or partially accurate statements that match Shiromi's life is compelling. This, combined with the documentation of her statements prior to investigation, makes the case a noteworthy example in the study of reincarnation.

[Special note: This book is for free distribution only. Not for sale.]

Brazil Simone reincarnation case:

Researcher Hernani Andrade, (Brazilian Institute for Psychobiophysical Research, Brazil)

An international reincarnation case in Brazil. [The girl who feared airplanes and spoke Italian language.]

Before learning about this rebirth case, it is important to know that international reincarnation cases are hard to verify because they involve two different countries. This reincarnation case spans two different continents.

The case of Simone has been extensively documented and analyzed, providing valuable insights into the phenomenon of reincarnation. This case exemplifies a model featuring manifestations of xenoglossia, where the subject speaks a language they have not learned in their current life.

In October 1969, Engineer Jerônimo Borges Júnior informed researchers about a little girl named Simone who exhibited memories of a previous life. According to her grandmother and parents, Simone, at the age of two, referred to several episodes that occurred in Rome during World War II. She also spoke words in Italian, a language she had not learned. Intrigued, the researchers sought permission from Simone's family for interviews and research.

On February 19, 1970, the researchers made their first contact with Simone's family. They were welcomed warmly and received full cooperation. Simone's mother, D. Zenaide, provided a handwritten report, and her grandmother, D. Augusta, shared a diary detailing

Simone's reincarnatory memory manifestations. The diary was photocopied for further analysis.

Simone's family belongs to the middle class of São Paulo, Brazil. Her parents, Divaldo and Zenaide, are educated and hardworking individuals. Simone is the firstborn, with two younger sisters, Solange and Sueli. Her grandmother, D. Augusta, is a midwife and social worker, playing a significant role in the family. The family environment is harmonious, full of affection and attention.

Simone was born at 9 a.m. on March 20, 1963. D Augusta's diary details begins with the birth of Simone on March 20, 1963. Simone was born healthy and normal but exhibited unusual behavior from a very young age. When D. Augusta held her for the first time, she spontaneously said, "Amore mio" (my love) in Italian, despite not knowing the language. This detail is interesting because D. Augusta is of Portuguese descent and does not speak Italian.

The Fear of Airplanes and the First Words in Italian:

One of the most striking behaviors Simone exhibited was her intense fear of airplanes. This fear was evident from her early days and persisted for a long time. Even as she grew older, Simone showed a lot of concern about airplanes and hated movies depicting aerial bombardments. Her repulsion revealed a kind of intense discontent: "Is it possible they still do this today?" she exclaimed upon seeing a film where military planes were dropping bombs.

D. Augusta recounts several instances where Simone expressed fear of airplanes, only calming down when spoken to affectionately. At two years old, Simone spoke perfectly well and constantly played while talking. She often used Italian words and expressions without having learned them. For example, she said, "Mamina, today I am felice!" (happy) and "Io parlo" (I speak).

More Words in Italian:

Gradually, Simone began adding more Italian words to her vocabulary. She referred to her sister as "mia sorela" (my sister) and her doll as "mia bambina" (my baby). She also mentioned "Capitólio" (Capitol), which she may have pronounced as Campidoglio, a hill in Rome. Simone's use of Italian words was recorded in D. Augusta's diary, revealing that the Italian language was unknown in Simone's home.

The Little Friends of Simone's Former Personality:

Simone often talked about her friends from her previous life. She mentioned a friend named Afonsa Dinari, who took care of her and other children who did not have mothers. Simone described Afonsa as having long black hair and referred to her as "Bambola, bambina, Amore mio." She also mentioned other friends like Regina, Rosana, Cecília (pronounced Tchitchila), and Tita.

An Airplane Destroys the Bridge:

Simone recounted a story about a bridge that was bombed by an airplane. She described how the sun's reflection off the metal made her close her eyes. One day, an airplane dropped a bomb, destroying the bridge and leaving little pieces of metal on the ground. Simone insisted on pronouncing "metalzinhos" (little metal pieces).

The Friend Afonsa Dinari and the "Salvatório" – The Chewing Gum:
Simone described the place where they sheltered as having a kitchen with no roof, all broken, even the walls. She mentioned that they received gum from the American soldiers, which was strictly prohibited in her current home due to a tragic incident involving a neighbor's child. Simone also described the milk bottles from the shelter, comparing them to empty penicillin bottles.

The Calendar:

On January 1, 1967, Simone immediately recognized the engraving of a calendar page showing the ruins of the Roman Forum located in Campidoglio. She exclaimed, "It was here! This is the Capitol. This was the house I lived in, and this was the school. I played jumping on these stones!" The fact that they recorded the name of the place as they heard it is a positive point, revealing that D. Zenaide and D. Augusta were not familiar with matters concerning the city of Rome.

The Bomb Explodes:

One of the most dramatic episodes Simone recounted was the death of Afonsa Dinari. She described how a boy brought a pen-like object that turned out to be a bomb. The bomb exploded, injuring Afonsa in the head and causing Simone to hide in a corner. Simone then described how she and Afonsa started going up, up, high up, suggesting their deaths and subsequent ascent.

Some Memories:

1. Xenoglossia: Simone began to pronounce words in Italian language from the age of two, including but not limited to "mamma," "felice," "io parlo," "mia sorella," "mia bambina," "avviamo," "bambole," "Capitólio," "no molesta," "pesta dura," "sparpagliata," "lúcido," "lusca, lusquinha," "pane," "panetto," "andiamo," "amore mio," "maccheroni," "salvatorio," "roccanini," "vecchiardo," "cupo," "pedomo," and "madonna."

2. Recognition of the Capitol: Simone referred to the Capitol several times, describing it as a hill. She immediately recognized the engraving of a calendar page showing the ruins of the Roman Forum located in Campidoglio.

3. Fear of Airplanes: From a very young age, Simone manifested an intense fear of airplanes. She expressed terror upon hearing the noise of airplanes passing through the sky.
4. Story of the Bridge: Simone recounted a story about a bridge that was bombed by an airplane, describing the little pieces of metal left on the ground.
5. Friend Afonsa Dinari: Simone described Afonsa Dinari as her friend who took care of her and other children. She mentioned that Afonsa had long black hair and referred to her as "Bambola, bambina, Amore mio."
6. Death of Afonsa Dinari: Simone described how a boy brought a pen-like object that turned out to be a bomb. The bomb exploded, injuring Afonsa in the head and causing Simone to hide in a corner.
7. Little Friends: Simone mentioned other friends like Regina, Rosana, Cecília (pronounced Tchitchila), and Tita. She described how Cecília was very disobedient and always ran away.
8. Chewing Gum: Simone described how the children at the shelter received gum from the American soldiers. She mentioned that it was strictly prohibited in her current home due to a tragic incident involving a neighbor's child.
9. Milk Bottles: Simone compared the empty penicillin vials with the milk bottles from the shelter.
10. Death of Tita: Simone described how Tita was injured in the leg and later died. She described the burial scene in her own way.

11. Good Boys: Simone mentioned two good boys who came from a large path, possibly referring to one of the wide roads that surround or lead directly to the Capitol.

12. Theft Attempt: Simone recounted a story about two audacious boys who tried to steal money and a ring from Afonsa Dinari to buy bread.

13. Gennaro: Simone described Afonsa Dinari's husband, Gennaro, who provided food for the children. She mentioned that he brought wine for them to drink with the macaroni.

14. Gum: Simone described how the children at the shelter received gum from the American soldiers.

15. Cappelletti: Simone recognized cappelletti but called it by a different name, roccanini.

16. Kitchen: Simone described the kitchen in the house where they lived as having no roof, with everything broken, even the walls.

17. Reluctance to Talk: As Simone grew older, she began to hesitate to talk about the events revealed in her early childhood. She expressed fear of being taken back to Rome.

18. Birthmarks: Simone had an oval-shaped mark on her right thigh and a bony depression on her head, possibly related to injuries suffered in her previous existence.

19. Research in Italy: Several attempts were made to discover people related to Simone's previous personality in Italy, but none were successful.

20. Episode in 1973: D. Augusta reported an episode that occurred in 1973 when Simone was ten years old. Simone watched a television program about the rise and fall of the Third Reich and expressed surprise that she was already in her current life.

From D. Augusta's diary:

"On a beautiful day at the beginning of April, I was holding Simone in my lap, sitting in a rocking chair by the open window; Simone was quietly nursing from the bottle while I looked at Zenaide lying in bed, suffering so much pain... Just then, a large airplane flew across the blue sky making a huge noise. Simone, very frightened, stopped nursing and looked at me as if asking for help."

"At two years old, Simone spoke perfectly well and constantly played while talking. She talked and gestured a lot... One day, in the morning, before Zenaide took Simone out of her crib, she was awake and said: 'Mamina, today I am felice!' – pronouncing 'felice' in Italian. Zenaide laughed and replied: 'Felitche?' On the same day, in the afternoon, I arrived here to see my granddaughters, and at the same time, the laundress arrived. Zenaide then told us what Simone had said: 'Today I am felitche!' The laundress, laughing, said: 'But nobody here speaks Italian!' and Simone, looking at us, replied: 'Io parlo' (sic)."

"Simone was playing with her cousin Jussara in the yard. I was nearby. An airplane roared across the sky. Simone, somewhat scared, said to her cousin: — 'I'm afraid of the airplane!' The brave cousin replied: — 'I'm not!' I got closer to Simone, holding her hand and said to her: — 'Simone, that airplane that passed is from the good guys; it's used to take people on trips; it's not like the one you saw at the Capitol, you know?' — 'That's right, grandma, and at the Capitol, the airplanes dropped bombs this big' (she spread her arms to show the size of the bombs) 'and then on the ground, there would be a bunch of little

metal pieces that hurt people. One day Simone told us that a girl who fought a lot with her was hurt in the thigh with those little pieces of metal and was taken to the emergency room. — ‘Why?’ I asked her. — ‘To heal her leg.’ — ‘And who healed her?’ — ‘Well, the doctors from the United States.’”

Easter Sunday – April 1966. (Simone’s age is 3 years and 1 month):

— “We were all gathered at home: Zenaide, Divaldo, Solange, Neusa, Fausto, Beto, Valkýria, Beto’s girlfriend (whom Simone likes very much), Simone, and me.”

— “In the kitchen, I was preparing lunch, while Simone, always very talkative, was cleaning some lids, chatting away. The kitchen door was open, and we could hear the roar of a passing airplane...”

— “Simone paused for a moment and said, looking right at me: — ‘You know, grandma, when I was there at the Capitol, a boy came running with a little pen in his hand, but it wasn’t a little pen; it was a bomb that exploded.’”

— “I felt something indescribable inside me, but I asked: And then?”

— “The bomb exploded and hurt my cousin, my friend Afonsa Dinari, in the head, and there was a lot of blood — and Simone was moving her hands on her little head, showing how the blood was falling — and then, realizing now what had happened, I asked again: — And you, dear?”

— “I stayed hidden in the corner...’ (and with her little arms squeezed against her chest, she showed pain, fear, and shock).”

— “I continued: — And then, dear?”

- “Then my friend and I started going up, going up...”
- “The stairs of the Capitol? I interrupted.”
- “No, grandma, we went up, up, high up.”
- “I could take it no longer, with tears in my eyes, I dropped everything and took Simone in my arms, hugging her very affectionately, and I still asked: — And then?”
- “Then, I don’t know... I came here...”

D. Augusta is Simone's maternal grandmother. Later, Simone's grandmother and mother obtained better information from her about the bomb the boy brought to Afonsa Dinari.

Researchers note that, “The shape indeed resembled that of a fountain pen. This communication was made by Simone on Easter Sunday, in April 1966. Here in Brazil, very few people would have been informed about this type of device intended to terrorize the populations of the allied countries. Simone's family learned about it through the individual's own account. When we interacted with them, we noted that they believed it to be an isolated accident involving Afonsa, the boy, and Simone. They did not know, as we also ignored, that it was a more general case related to wartime terrorism. Later, we learned about this detail from World War II and communicated it to Simone's family, who spontaneously expressed their surprise.”

Simone's mother said; “As Simone grew older, she began to hesitate to talk about the events revealed in her early childhood. She expressed fear of being taken back to Rome. She doesn't like to talk about that past because she doesn't like it there. She likes it here,

with this mother she has now. Simone says; "It's this mother that I wanted. I was born here." It seems to me that Simone suffers when someone refers to the Capitol."

Other Information:

The case of Simone presents a sum of intrinsic evidence that supports the hypothesis of reincarnation. Simone's use of Italian words, her detailed descriptions of events that occurred in Rome during World War II, and her intense fear of airplanes are all consistent with the experiences of a previous personality. While the failure to locate individuals connected to Simone's presumed previous personality may weaken the evidence, the consistency and coherence of her memories suggest that she lived through a real experience in a previous life.

Finland Marja-Liisa Kaartinen reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Dr. Karl Eugen Muller, (President of the International Spiritualist Federation, Switzerland)

A verified reincarnation case in Finland. [The girl who had nightmares related to her past life's death.]

Rebirth Case Overview:

Subject: Marja-Liisa Kaartinen.

Birth: May 22, 1929, in Helsinki, Finland.

Remembered Previous Life: Eeva-Maija Kaartinen, her older sister who died 6 months before Marja-Liisa's birth.

In the chilly city of Helsinki, Finland, a baby girl named Marja-Liisa Kaartinen was born on May 22, 1929. Her birth brought both joy and a sense of mystery to her family, as she entered the world just six months after her older sister, Eeva-Maija, had passed away.

Eeva-Maija Kaartinen was born on August 17, 1923, in the northern Finnish city of Oulu. She was the only daughter in a family with three older brothers. Eeva-Maija was a unique child with distinct preferences and habits. She disliked eating, often hiding her food to avoid meals, especially meat and sour milk. However, she loved fish and fresh milk. Eeva-Maija was also passionate about music and dancing, learning to dance the Charleston at a very young age. She had a distinctive coat and a baby carriage promised by her mother, Salli Kaartinen, during her final illness. Tragically, Eeva-Maija succumbed to influenza and died on November 24, 1928, at the tender age of five.

Salli Kaartinen was devastated by the loss of her only daughter. Little did she know that her grief would soon be intertwined with a fascinating series of events centered around her new baby, Marja-Liisa.

Around the age of two, Marja-Liisa began speaking about a life that seemed to belong to someone else – her late sister, Eeva-Maija. She started asking her mother to call her Eeva-Maija and recognized photographs of her deceased sister, claiming, "These are of me." Marja-Liisa's statements and behavior became increasingly compelling, convincing Salli that her youngest daughter was indeed the reincarnation of Eeva-Maija.

Marja-Liisa exhibited an uncanny knowledge of Eeva-Maija's life. While having difficulty eating one day, she asked her mother, "Why don't you say to me what you said to Eeva-Maija: 'Eat, bite, and swallow'?" Salli was taken aback, as she had indeed used those exact words to encourage Eeva-Maija to eat. At around three years old, Marja-Liisa noticed the absence of a servant named Helim during a visit to their summer cabin and inquired about her whereabouts. Helim had left the family's employ the year before Marja-Liisa was born, making this knowledge inexplicable for a child her age.

The little girl also demonstrated an extraordinary ability to recognize Eeva-Maija's belongings. At about three years old, she correctly identified her late sister's toys from a mixed trunk, including her doll and balls. Marja-Liisa also claimed Eeva-Maija's coat as her own, excitedly exclaiming, "My coat, my coat!" when she saw the servant bringing it down from the attic.

Marja-Liisa's behavior and preferences mirrored those of Eeva-Maija in numerous ways. She spoke in an adult-like manner from a very young age, rebuking her mother for using baby talk. Her eating habits were similar to her late sister's, with a shared dislike for meat and sour milk and a preference for fish and fresh milk. Marja-Liisa also loved music and dancing, spontaneously performing the Charleston at around three years old, much to her parents' surprise.

The young girl seemed to identify strongly with Eeva-Maija, often acting as if she were her late sister reborn. She regarded her older brother, who was about seven years her senior, as a peer and expected him to play with her. However, there were times when Marja-Liisa referred to Eeva-Maija as if she were a different person, standing in front of a mirror while wearing her sister's clothes and saying, "Now I want to speak to Eeva-Maija."

At around five years old, Marja-Liisa experienced a series of disturbing dreams involving being buried or seeing dead bodies. These nightmares gradually receded after her mother reassured her, but they seemed to be connected to Eeva-Maija's death at the same age.

Salli Kaartinen kept written records of Marja-Liisa's statements and behavior, documenting the remarkable events that unfolded before her eyes. She was a Theosophist and believed in reincarnation, having had three personal experiences suggesting possible previous lives. However, she was adamant that the family had not spoken about Eeva-Maija in Marja-Liisa's presence, as they purposefully avoided the topic to ease their grief.

Marja-Liisa's Statements and Recognitions:

Self-identification:

- "I am Eeva-Maija." (Around the age of 2)
- "These are of me." (When shown photographs of Eeva-Maija)

Knowledge of Eeva-Maija's life:

- "Why don't you say to me what you said to Eeva-Maija: 'Eat, bite, and swallow'?" (Around 2 years old, while having difficulty eating)
- "Where is Helim?" (Around 3 years old, upon noticing a servant's absence at their summer cabin)
- "Where were we when Peter Pan flew?" (Around 4 years old, referencing a movie Eeva-Maija had seen but Marja-Liisa had not)
- "Where is the baby carriage that you promised me?" (Around 4 years old, referencing the promise made to Eeva-Maija during her final illness)

Recognition of Eeva-Maija's belongings:

- Correctly identified Eeva-Maija's toys from a mixed trunk, including her doll and balls (around 3 years old).

- "My coat, my coat!" (When seeing Eeva-Maija's coat brought down from the attic).

Statements about Eeva-Maija as a separate person:

- "Now I want to speak to Eeva-Maija." (When wearing Eeva-Maija's clothes and looking in the mirror)

Statements about memories and emotions:

- Described having dreams of being buried or seeing dead bodies (around 5 years old).

- Remembered recognizing Eeva-Maija's toys and clothes and the pleasure she felt at having those belongings again (at 49 years old).

Salli Kaartinen's Observations and Statements:

About Marja-Liisa's speech and behavior:

- "She spoke in an adult manner without going through any phase of 'baby talk'."

- "Marja-Liisa rebuked me for using baby talk, saying, 'Why do you speak like that to me?'"

- "Marja-Liisa had some difficulty in eating, although not as much as Eeva-Maija had had."

- "She also, but again to a lesser extent, sometimes hid her food in order to avoid eating it."

- "Like Eeva-Maija, Marja-Liisa liked to eat fish and fresh milk, but disliked and refused to eat meat and sour milk."

About Marja-Liisa's preferences and abilities:

- "Marja-Liisa preferred to play with the old toys that Eeva-Maija had had instead of playing with new toys bought for her."

- "She also liked to put on Eeva-Maija's clothes."

- "Marja-Liisa was as fond of music as Eeva-Maija had been."

- "She also learned to dance almost before she learned to walk."

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-"When she was still under 4 years old, her mother said she would teach Marja-Liisa some songs and started to play the piano. Marja-Liisa said that she would dance, and she immediately began to dance the Charleston."

About Marja-Liisa's identification with Eeva-Maija:

- "Marja-Liisa asked to be called Eeva-Maija, and in general, she acted as if she were Eeva-Maija reborn."
- "There were times, however, when Marja-Liisa referred to Eeva-Maija as if Eeva-Maija were different from her."

About the family's avoidance of discussing Eeva-Maija:

- "I am sure members of the family had not spoken about Eeva-Maija in Marja-Liisa's presence."
- "The family purposefully avoided speaking about Eeva-Maija in an effort to forget about her, presumably to ease their grief."

Significant Events:

-Marja-Liisa's nightmares: At around 5 years old, Marja-Liisa had a series of dreams about being buried or seeing dead bodies.

Other information:

Dr. Ian Stevenson, a professor and scientist from the University of Virginia, United States of America, first learned about Marja-Liisa's case from Dr. Karl Müller of Zurich, Switzerland. Intrigued by the story, Dr. Stevenson traveled to Helsinki in the autumn of 1963 to investigate the case further. He conducted a long interview with Salli Kaartinen, with Marja-Liisa acting as the interpreter, as her mother did not speak English.

During his visit, Dr. Stevenson also had a brief telephone conversation with Marja-Liisa's older brother, Anti Kaartinen. Although Anti did not remember Marja-Liisa's statements and

unusual behavior as a young child, he did recall hearing his mother tell friends about these incidents later on.

Dr. Stevenson corresponded with Salli Kaartinen about some details of the case and met Marja-Liisa again in 1978. By that time, Marja-Liisa was nearly fifty years old and did not remember anything about Eeva-Maija's life. However, she vividly recalled recognizing her late sister's toys and clothes as a young child and the pleasure she felt at having those belongings again.

Marja-Liisa's memories of her past life as Eeva-Maija began to fade when she was around seven years old. Although she did not retain her past-life memories into adulthood, the extraordinary events of her childhood left a lasting impression on her family and those who studied her case.

The story of Marja-Liisa Kaartinen is a fascinating and well-documented account of a young girl's apparent recall of a previous life. It is one of many such cases investigated by Dr. Ian Stevenson, offering intriguing insights into the possibility of reincarnation and the mysteries of consciousness that continue to captivate and confound us.

[Special note: If you are interested in stopping reincarnation, please follow the instructions of Practical Meditation Guide By A Forest Monk book. That book is a meditation book written by a forest monk named Brahmadeva. It is a free book. It is free to download from the internet. This website also provide that book for free:
<https://practicalmeditationguide.mystrikingly.com> Download now!]

Australia 4-year-old boy reincarnation case:

Independent researchers and English language media.

An international reincarnation case in Australia. [The Australian boy who remembered his past life in Egypt.]

Before learning about this rebirth case, it is important to know that international reincarnation cases are hard to verify because they involve two different countries. This reincarnation case spans two different continents.

In Australia in 1990, an unusual story unfolded involving a 4-year-old boy whose identity remains anonymous to protect his privacy. This young boy developed an unusual fascination with ancient Egypt, a topic unrelated to his daily life or his family's interests. He said, "I was a scribe in Egypt." The extent of his knowledge and the specific details he shared soon captivated independent researchers and bewildered his family.

The case began when the 4-year-old boy started talking about events, places, and people from ancient Egypt, providing details that were surprisingly intricate. He said that he had lived in ancient Egypt as a scribe. His accounts were vivid and specific, exceeding what one would typically expect from a child of his age. He described his daily routines as a scribe, explaining the process of recording information.

The boy's memories extended beyond his profession. He described the layout and atmosphere of his home in ancient Egypt. He recounted details about religious rituals, the clothing they wore, and

the environment, including the presence of large statues and carvings that matched those found in Egyptian archaeology. Remarkably, he was able to describe certain hieroglyphs. His family, having no background in Egyptian history, was astonished by his claims.

What made this case particularly compelling was the specific knowledge the boy possessed about Egyptian culture, hieroglyphs, and customs, which he seemingly could not have learned from his surroundings or family background. His parents reported that they had not exposed him to books, movies, or other materials related to ancient Egypt that could have influenced him in this way. His memories seemed spontaneous and were often shared without any prompting from others.

As the boy's memories began to attract attention, some independent local researchers took an interest in his case. While the case was not investigated as thoroughly as some more famous cases of past life memories, the researchers found that the boy's statements were striking and difficult to dismiss outright. They attempted to verify his claims by comparing his descriptions with historical records and archaeological findings. While some details matched known historical facts, others were more difficult to verify due to the lack of specific documentation from ancient Egypt.

There was no evidence that the boy had been exposed to specific details about Egyptian culture that could have explained his knowledge. This, combined with his age and the spontaneous nature of his recollections, led researchers to suggest that this is an authentic case of past life memory. However, the boy's memories began to fade as he grew older. By the age of 7, he stopped talking about his past life in ancient Egypt altogether. To protect the privacy of the individuals, the names and specific location details are not disclosed to the general public in this reincarnation case.

Hungarian Gedeon Haich reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

An international reincarnation case in Hungary. [The European boy who loved Africa and had African memories of a past life as a member of an African tribe.]

Before learning about this rebirth case, it is important to know that international reincarnation cases are hard to verify because they involve two different countries. This reincarnation case spans two different continents.

Budapest is the capital and most populous city of Hungary. It is the ninth-largest city in the European Union and the second largest on the Danube River.

In the city of Budapest, Hungary, a boy named Gedeon Haich was born on March 7, 1921, to upper-middle-class parents, Subo and Elisabeth Haich. Their only child, Gedeon, would soon reveal extraordinary memories and behaviors that hinted at a past life in a distant African land.

Early Indications (Age 4-5):

Gedeon's first signs of past-life memories emerged when he was just four or five years old. While drawing with his cousin, Gedeon consistently depicted human figures with dark brown skin, unlike his cousin's rose-colored figures. Elisabeth suggested that Gedeon make the figures' complexions lighter, but he continued to draw them with

dark skin. Around the same time, Elisabeth noticed Gedeon's inexplicable fear of water. When encouraged to swim in a lake near their summer home, he would scream and struggle, refusing to enter the water.

Past Life Revelations (Age 6-7):

One day, when Gedeon was between six and seven years old, he posed a surprising question to his mother: "Mama, could it be that I have lived before I became your son?" He then described a life in an African country, with a wife, children, and experiences vastly different from his current surroundings. To illustrate his past life, Gedeon drew two pictures:

- 1) A hut with a conical roof and a peculiar vent for smoke, with a naked woman with long, pendulous breasts in front.
- 2) A man hunting with a bow and arrow and a boomerang, with a hat on the ground nearby.

Gedeon's descriptions and drawings suggested a past life in a tropical region, with details fitting African tribal cultures. He explained that the huts were built by the people themselves, and each person made their own dugout boat for fishing. He mentioned a large river nearby with a monster that could bite people's legs off, which was why he was very afraid of the water. He also recounted a hunting incident where he threw his spear at a large, ferocious beast (sometimes referred to as a tiger), wounded it, and was subsequently attacked and presumably killed.

Gedeon mentioned that when he woke up in the morning, he had the feeling that he needed to go hunting to find food for his wife and children, but this feeling disappeared once he opened his eyes and looked around his room.

Around the time of his past life revelations, Gedeon demonstrated expert rowing skills without prior training. When the family bought a boat, Gedeon insisted on rowing it himself. Using a single oar, he skillfully maneuvered the boat between other boats and people, surprising his family.

Unusual Skills and Behaviors:

At the age of 13, Gedeon climbed a tall poplar tree (estimated to be between 20 and 25 meters high) to build a nest. He climbed down carefully but skillfully, like a small monkey, according to his mother. When asked why he did it, he explained that he could see the whole area marvelously and that he used to climb even higher trees to watch for animals in his past life.

At the age of 15, Gedeon asked his mother to buy him a jazz drum. He chose the largest drum in the shop and demonstrated an astonishing skill in playing complex rhythms. After playing a particularly unusual rhythm, he explained that it was a way to send signals and messages over great distances in his past life. He said, "You see, Mama, that's how we could communicate with each other over long distances by sending signals and messages."

Elisabeth Haich once asked Gedeon where he had previously lived. He responded by drawing a picture on a piece of paper with a pencil, illustrating a hut with a cone-shaped roof and a unique smoke vent, unlike anything seen in Hungary (Figure 7). In front of the hut, he drew a naked woman with long, pendulous breasts. Nearby, he depicted a body of water with waves and palm trees in the background.

Presenting the drawing to Haich, Gedeon explained, "We lived in huts like these that we built ourselves. Each of us also made a boat by hollowing out and carving a tree trunk. There was a large river, but

we couldn't go in too deep because of a monster that would bite people's legs. This is why I was scared last year when you wanted me to go into the lake. Even now, I still feel afraid of something biting my legs in the water, though I know it's safe here.

"Remember when we bought a boat for the family, and I wanted to row it? You told me I needed to learn, but I already knew how. I could even flip my boat underwater and come back up, still inside. When I took one oar—my arms were too short to handle both—I showed you I could row and maneuver between other boats and people.

"The trees weren't like the ones here; they were like these," he said, pointing to the trees in his drawing. He then made another drawing (Figure 8) showing palm-like trees and a figure representing himself, hunting a large bird with a hat nearby.

Everything Gedeon drew depicted a typical tropical scene. The figure representing him appeared to be a typical Negro, but the hat seemed out of place, resembling a modern European felt hat. To avoid stimulating fantasies, Haich cautiously asked, "Why did you draw your wife with such long, hanging breasts?" Gedeon looked astonished and replied as if the answer was obvious, "Because that is the way they were. And they are not ugly. She was very beautiful."

When asked, "What is the last thing you remember?" he said, "I was out hunting and came upon a tiger. I threw my spear at it, but did not kill it. The tiger jumped on me with the spear still in it. I don't remember what happened then."

Notable Quotes from Gedeon:

- "I was in the garden and saw a large black beetle... That made me think that I have already lived once."

- "I can see the whole area marvelously. I can look over everything." (after climbing a tall tree)
- "It's absurd. A clergyman was telling us that we only live once. I know, however, that we live many times."
- "Do you see, Mama, that is the way we could send signals and messages to each other over great distances." (after playing a complex rhythm on a jazz drum)

Persistent Fears and Affinities:

Gedeon talked little about his past life as he grew older, but his mother recorded some further statements. After climbing the poplar tree, he said, "I would like to know who looked out for me when I was in the jungle and climbed trees even higher than this one to watch for animals. Where were you then?" After a clergyman told his class that people only live once, Gedeon said, "It's absurd... I know that we live many times. It is best, however, among grown-ups, not to say this but to remain quiet."

Gedeon's memories of his past life faded over time, but he retained some fear of water. He could swim and did so, but every spring he experienced some fear before making his first dive into unfamiliar waters. This persistent fear made him think that his past life may have ended in drowning, differing from his earlier account of being attacked by a wild beast.

Gedeon felt a strong affinity and love for Africa, although he had never visited the continent. He had little interest in reading about or watching films on African life, stating that he already knew better how things were there. He said, "I understand how things truly were there and don't need to rely on the opinions of white men." He also said, "When I do come across accurate accounts, (about Africa) I can't help but weep, even though I try not to." He was an adult when he made this remark.

Elisabeth Haich wrote in Einweihung: "I knew that he (Gedeon) had never been able to see a book about Africa. I knew every step he took and how he was occupied." Elsewhere in the book, she wrote: "He had never been in a motion picture theater and had read no book about Africa." The family had no social or commercial connections with Africa. Gedeon had never known a Negro.

Gedeon's Physical Appearance:

Gedeon's irises were blue, and his hair was light brown. His hair was straight, with no hint of the short curls, sometimes referred to as fuzzy hair, that are characteristic of African people. His lips were not thick, unlike those of African individuals. In summary, he resembled a typical European.

Investigation and Findings:

Dr. Ian Stevenson, a professor and scientist from the University of Virginia, first learned about Gedeon's case in 1963 after reading Elisabeth Haich's autobiographical book "Einweihung" (Initiation). Intrigued by Gedeon's past life memories, Dr. Stevenson interviewed Elisabeth Haich twice in 1964 and Gedeon Haich once in 1972.

Elisabeth Haich showed Dr. Stevenson a "diary" she kept during Gedeon's childhood, as well as his drawings and a cut-out doll he made around the time of his past life revelations. Gedeon's descriptions and drawings suggested a past life in a tropical region, with details fitting African tribal cultures. Elisabeth Haich insisted that Gedeon had no exposure to information about tropical cultures, making it unlikely that his memories and skills were acquired through normal means. Gedeon's physical appearance was typical of a European, with no distinct African features.

Other information:

As Gedeon grew older, his memories of the past life began to fade, but the distinctive experiences he had continued to influence his future. During World War II, Gedeon joined the Hungarian Air Force, where he became a pilot. His plane was shot down, and he was wounded, but he survived the war otherwise unharmed. In a surprising turn, Yoga—an Indian practice with no historical connection to Africa—became a central focus of his life, likely due to his mother's profound interest in it. Following her example, Gedeon became a yoga instructor and established yoga schools across Canada and Europe. Despite his European appearance, his extraordinary past-life memories and skills made his case one of the most intriguing in reincarnation research. Ian Stevenson's book 'European Cases of the Reincarnation Type' provides a detailed scientific account of this reincarnation case.

Myanmar Maung Mon reincarnation case:

Researcher Fielding Hall , British official, (Independent researcher and scholar, United Kingdom)

A verified reincarnation case in Myanmar (Burma). [The girl with a birthmark who was a grown man in her past life.]

In the late 1800s, a British official named Fielding Hall was stationed in Myanmar (then known as Burma). During his time there, he encountered a fascinating case of reincarnation involving a young girl named Maung Mon.

Notable Statements of Maung Mon:

- "I was married four times."
- "Two wives died, one I divorced; one was living when I died, and is living still. I loved her very much indeed." (Confirmed that the fourth wife was still living, as Maung Mon mentioned)
- "The one I divorced was a dreadful woman. See, (pointing to a scar on her shoulder), this was given me once in a quarrel. She took up a chopper and cut me like this. Then I divorced her. She had a dreadful temper."
- "But all that was in a former life."

Maung Mon was a little girl, around seven years old, living with her parents in a small village in Myanmar. From a very young age, she displayed an unusual skill: she could manipulate the strings of marionette dolls with remarkable ease. This was particularly surprising, as marionette puppetry was typically a skill practiced by men in traveling shows, not something a young girl would be expected to know.

When Maung Mon was around four years old, her parents took her to a marionette show. To their astonishment, she recognized the booth and the dolls, claiming they were hers. She knew the names of each doll and even remembered some of the words they used to say in the plays. This was the first time Maung Mon started talking about a life she claimed to have lived before, a life as a man named Maung Mon who worked as a marionette puppeteer.

The little girl shared detailed memories of her past life. She said she had been married four times. Two of her wives had died, one she had divorced, and the last one was still living. She spoke fondly of her last wife, saying she loved her very much. But the divorced wife, she said, was a dreadful woman with a terrible temper. To illustrate this, Maung Mon pointed to a scar on her shoulder. She explained that in

her past life, this woman had cut her with a chopper during a quarrel, and that's why she had divorced her.

Fielding Hall, intrigued by the girl's story, looked into her past life claims. He found that there had indeed been a man as mentioned by Maung Mon who worked as a marionette puppeteer and had been married four times. Remarkably, the man's fourth wife confirmed that she was the much-loved wife the girl spoke of, and she was still alive, just as the little girl had said.

The Birthmark:

Moreover, the divorced wife was also found, and she confirmed the story about the quarrel. The scar on the little girl's shoulder was a birthmark, and it corresponded exactly with the wound the man, Maung Mon, had received from his wife during that quarrel. The fact that the girl knew intimate details about this man's life, his marriages, and his work with marionettes was quite extraordinary.

However, despite her detailed memories, Maung Mon did not feel the same emotions from her past life. She said that all the loves and hates, the passions and impulses, were all dead. To her, the past life was like a dream, with only broken memories remaining. She loved only her present parents and had no desire to live with her past life's wife.

Maung Mon did not recall how she had died in her past life, and she did not mention any memories from the time between her lives (intermission memories).

Fielding Hall documented this remarkable case, verifying many of the details provided by the little girl. The case of Maung Mon, with its specific memories, recognitions, and correspondences, remains an intriguing account in the study of reincarnation. The evidence

presented in this case offers intriguing support for the possibility of reincarnation.

Indian Uttara Huddar reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. V. V. Akolkar (Psychologist, Independent researcher and scholar, India)

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

A verified reincarnation case in India. [The modern woman who was entered many years later by an ancient woman who had become an invisible spirit being.]

This case is a possession case even though some people categorize it as a reincarnation case. One notable and debated reincarnation or possession case involves Uttara Huddar, an educated Indian woman who, at age 32, experienced a sudden personality shift to that of a rural villager named Sharada, who had lived and died 150 years earlier. This transformation was temporary but recurred intermittently throughout Uttara's life. Remarkably, during her time as Sharada, Uttara lost her ability to speak her native Marathi and could only speak Bengali, a language she previously knew only slightly but now spoke fluently in an archaic dialect. The case is considered unusual for an adult reincarnation and has been

interpreted variously by investigators and parapsychologists, with some suggesting psychological or psychic explanations.

The Sharada case was independently investigated and published by two research teams: Indian psychologist VV Akolkar and a team led by Ian Stevenson, including Satwant Pasricha and other Indian colleagues. Although both teams used some of the same sources, including information from RK Sinha, who had also investigated the case, Akolkar and Stevenson deliberately avoided sharing information or interpretations to ensure independent investigations.

Ian Stevenson learned about the Sharada case from a newspaper article dated February 18, 1975, and promptly requested his colleagues in India to start a scientific investigation. Satwant Pasricha traveled to Nagpur in late June to interview Uttara, her family, and a priest who had interacted with 'Sharada' in Bengali. By July 2, they had recorded Sharada's speech on tape.

Ian Stevenson enlisted reincarnation researcher and professor P Pal, who spoke Bengali, to assist with the case. Pal visited Uttara's family five times between October 1975 and November 1977, conversing with 'Sharada' on four occasions. In May 1975, RK Sinha traveled to Bengal and found a family whose ancestors matched the details provided by 'Sharada.' Stevenson and Pal subsequently interviewed the head of that family.

With the help of Pasricha, Stevenson interviewed over 25 people and consulted with various experts. He dedicated 81 pages of a book to a detailed account of the case and co-authored two academic papers with Pasricha on the subject.

Akolkar learned about the case from a newspaper story as well. After identifying the family, he traveled to Nagpur and gathered

information from twenty people he interviewed in Nagpur and Ahmedabad. His sources included correspondence from Uttara/Sharada and her father, Sinha's findings in Bengal, data from two major Indian libraries, and a 150-year-old real estate deed.

Akolkar had Uttara undergo an electroencephalogram, which showed no abnormalities, and a Rorschach test, which suggested an unspecified sexual abnormality. This result greatly distressed Uttara, leading her to threaten suicide. Akolkar published a paper on the case in 1992.

Uttara was born in Nagpur, Maharashtra, on March 14, 1941, as the second-youngest of six children. Her father, GM Huddar, was a landowner and farmer near Wardha. Educated at the university level, he was politically active, participating in the resistance against British rule in India, which led to his imprisonment by the British for four years. He also fought against the Franco regime during the Spanish Civil War.

While pregnant with Uttara, Manorama Huddar repeatedly dreamed of being bitten on the right toe by a snake. These dreams ceased after Uttara's birth. As a child, Uttara developed a severe phobia of snakes, which her father noted between the ages of five and eight.

The Huddar family spoke Marathi, while Bengali, another major Indian language descended from Sanskrit, is not mutually intelligible with Marathi without training. Uttara's mother noted that Uttara had no trouble learning Marathi, spoke without an accent, and did not use unusual words.

Uttara performed well in school and studied Sanskrit for several years. She also learned rudimentary Bengali with a friend, Priyadarshan Dinanath Pandit, a fellow Marathi speaker. Despite having no Bengali friends or Bengalis in her usual environments,

Uttara was fascinated by Bengali culture and literature. She admired Bengali resistance heroes, enjoyed Bengali novels translated into Marathi, and preferred Bengali heroines for their perceived courage and femininity. One of her brothers learned Bengali for his career but did not speak it with Uttara before the Sharada personality emerged.

After finishing high school, Uttara studied at a private school for a year before attending Nagpur University, where she completed an MA in English in 1969 and a second MA in public administration in 1971. She was subsequently hired as a part-time lecturer in the university's Department of Public Administration. Remaining unmarried, she continued to live with her family, following Indian customs.

Around the age of 24, Uttara wanted to marry and pursued Priyadarshan Dinanath Pandit, but he was not interested. Uttara even begged his father to either force him to marry her or arrange for him to marry someone else for closure. After the father's death, Uttara continued to seek Priyadarshan's commitment, but he remained uninterested. Feeling tormented, she decided to immerse herself fully in spiritual life.

Uttara's health was normal until her twenties, when she developed asthma, an unspecified gynecological illness, and a skin condition likely to be eczema. Starting in 1970, she was treated by JR Joshi (a pseudonym), a homeopathic physician, on an outpatient basis. Dissatisfied with her progress, he admitted her to his private clinic-cum-ashram in late 1973.

When Joshi first touched Uttara, she felt an inexplicable familiarity and described her attraction to him as being 'like an iron particle to a magnet.' She shared her writings from that period with Akolkar, who quoted them extensively in his paper. Her writings are poetic, filled

with intense emotion and spiritual tension, and convey a sense that something significant was about to happen to her.

After a meditation session led by a visiting yogi (a spiritual holy man), Uttara's behavior began to change significantly. She exhibited alternating periods of excitability and silence, and at one point, wandered away from the hospital in search of a place where she felt she belonged. She started speaking Bengali and dressed in traditional Bengali attire. During these episodes, she interacted with Joshi more as a wife might with a husband rather than as a patient with a doctor, even claiming that he was her husband reincarnated. Joshi himself had no past-life memories. In one incident, Uttara, in her Bengali persona, burst into a room where Joshi was dining with a female assistant and scolded him, leading Joshi to ask her parents to take her home.

Perplexed by Uttara's sudden ability to speak Bengali language and her loss of Marathi language, her family sought help from Bengali speakers. Through them, Uttara identified herself as 'Sharada' and provided numerous details about her life in Bengali villages, the closest being about 540 miles from Nagpur. After a few weeks, Uttara's normal personality returned, and she had no recollection of the events. However, the 'Sharada' personality continued to appear intermittently, sometimes for just a few days and sometimes for over a month. This phenomenon persisted for thirty years, though by then, the 'Sharada' phases were brief, occurred no more than once a year, and had little impact on her daily life.

Statements and Verifications:

Over numerous interviews, 'Sharada' recounted her life story. Her ancestors had settled in Kestopur, and her grandfather had moved to Bansberia, part of a group of seven villages collectively known as Saptagram. Sharada was born in Burdwan, Bengal, on Janmashtami

Day during the Bhadrapad month (August-September). Her father was a priest at a nearby temple. When she was two months old, her mother died, and her father remarried. Sharada was then raised by her aunt and uncle by marriage, who had no children of their own. She was taught to read and write by her father's cousin.

At the age of seven, Sharada's aunt arranged her marriage to Vishwanath Mukopadhyaya, an Ayurvedic physician and her husband's nephew. The couple lived with Vishwanath's parents for two years, but frequent quarrels due to opposition from his father led them to move out on their own. Sharada's father died when she was eighteen. Following his death, the family frequently relocated between Khulna District, which was part of Bengal at the time but is now in Bangladesh, and Saptagram.

Sharada experienced two miscarriages before becoming pregnant a third time. At five months pregnant, she traveled by cart from Shivapur, where she was living, to Saptagram, leaving her husband behind. She left her diamond nose-ring and 125 rupees in a cupboard for safety. While staying with her aunt in Saptagram, she wrote to her husband requesting that he take her on a pilgrimage to thank the goddess Tara Devi for a successful pregnancy. Less than two months into her visit, she was bitten on the right toe by a snake while picking flowers. She recalled being carried on a litter or palanquin and then losing consciousness.

'Sharada' in Uttara's body did not recall dying or anything that happened between losing consciousness and awakening in Uttara's body in Nagpur. When Pasricha asked about this gap, she explained that she "came walking in search of her husband."

'Sharada' provided the names of several individuals from her past: her father, mother, stepmother, her father's cousin who taught her

to write, the husband of the aunt she was staying with when bitten by the snake, her husband, and her husband's father. She also mentioned several place names.

In May 1975, Sinha traveled to Saptagram and eventually found Satinath Chattopadhyaya in Bansberia, who had a genealogy of male ancestors dating back to the early nineteenth century. This included the name that Sharada had given for her father. Sinha copied the names and relationships from the genealogy and returned to Nagpur to question Sharada without revealing the genealogy. He asked her to name her male relatives and compared her responses with the genealogy. Sharada correctly named her great-great-grandfather, grandfather, father, brothers, and an uncle, and later revealed another uncle's name to Professor Pal. All these names matched the genealogy as she had described, except for one brother. His existence was confirmed by a real-estate deed from 1827.

Unfortunately, Sharada's name does not appear in the genealogy since only males were recorded. The names of her husband and father-in-law remain unverified because Stevenson could not access historical records in Bangladesh. Sharada mentioned that every male name in her birth family ended with 'nath' because a member of the family had been initiated into the Nath order of monks, and this tradition continues in the family.

Sharada accurately recalled geographical facts and details about temples and buildings that were specific and unlikely to be known by outsiders. Stevenson documented 24 such verified statements. Akolkar, who presumed Sharada died from the snake bite, estimated her lifespan to be either from 1805 to 1829 or 1807 to 1831. Notably, a member of the Chattopadhyaya family told Akolkar that a woman in the family had died of a snake bite during the time of his great-grandmother.

Behaviours:

Uttara most frequently transformed into Sharada on the eighth day of the waxing or waning moon, the same day she claimed to have been born and bitten by the snake. A witness described the transformation as follows: "Uttara would visit the toilet, return in a state of exhaustion and disorientation with a pale face, and lie on the bed for some time as if in a stupor. After a while, she would act as though she had found herself in a strange house among strangers. She would then take a cold water head bath, apply vermillion to the parting of her hair, dress in traditional Bengali attire, draping only a sari and covering her head with it."

Unlike Uttara, who dressed like an unmarried Maratha woman, Sharada dressed as a married Bengali woman, covering her head with her sari. She would also cover her shoulders with a shawl and go barefoot when going out, following the early nineteenth-century Bengali tradition. Additionally, Sharada wore her hair loose instead of in a bun, and anointed the part in the Bengali style as described.

Observers noted several differences between Uttara and Sharada. Sharada exhibited different gestures, gaits, manners, and personality traits. She appeared more shy and meek, was only friendly with Bengali men, and refused to let Uttara's father or brother touch her. Sharada preferred bathing in cold water rather than warm, was more religious, worshipping Durga instead of Ganesh. Her adherence to Bengali customs and preference for Bengali dishes indicated a deep knowledge of Bengali culture.

Conversely, Sharada showed complete ignorance of modern technology. She was unfamiliar with trains, cars, electricity (refusing to touch a light switch), gas stoves, telephones, closed fountain pens,

glass bottles, wristwatches, and tape recorders (she would attribute them to an evil spirit or witch inside the box).

Sharada's responsive xenoglossy—her ability to converse fluently in Bengali, a language she had not learned—was confirmed by eight different Bengali-speaking witnesses. They engaged in conversations with her in Bengali. She also muttered in Bengali while sleeping and continued speaking it even when awakened with a splash of cold water. Additionally, she could identify the different Bengali dialects of the people she interacted with.

P Pal observed that Sharada's Bengali lacked English loan-words, which are common in modern Bengali. Instead, it included more Sanskrit words and archaic terms, characteristics typical of nineteenth-century Bengali.

Two other informants, including a trained Bengali linguist, listened to tape recordings of Sharada's speech and felt that she did not sound like a native speaker. In response, Stevenson preferred to credit the accounts of those who had interacted with Sharada in person for extended periods, rather than those who only heard brief recordings.

Sharada could write in Bengali script, and Akolkar included two samples of her writing in his paper on the case.

When Sharada was present, she was unable to understand Marathi, Hindi, or English, all of which Uttara spoke. Experiments with slipping Bengali words into Marathi conversations when Uttara was present also failed, as she did not understand the Bengali terms.

During some of the longer Sharada phases, Uttara would become incapacitated, unable to speak or care for herself, and sometimes unable to swallow. Three witnesses observed that her tongue and

the inside of her mouth sometimes turned black. On one occasion, her lips and tongue turned blue, and her eyes closed as if she were intoxicated. She pointed to her toe and said, "A king cobra has bitten me," and a black mark was noted on her toe. This appeared to be a reliving of the symptoms of a venomous snake bite.

Possession:

The Sharada case displays characteristics typical of possession, where a discarnate (none-human) being takes over a person's body. Pasricha notes that it differs from typical reincarnation cases in several ways:

- The advanced age at which the past life emerged.
- The trance-like state Uttara would enter at the beginning of a Sharada phase.
- The complete takeover of the persona.
- The 110-year gap between the end of the past life and the start of the current one.

Griffin highlights that the case is also unusual in that Sharada appears to have no knowledge of having died, making it distinct from both possession and reincarnation cases.

Akolkar questions the likelihood of a woman being possessed by a discarnate entity from such a distant place and time. He notes that three characteristics typical of possession cases are missing:

- The deceased person is usually someone the subject knows or is aware of.
- The subject typically shows other signs of mental illness, such as schizophrenia or hysteria.
- The subject's motivation for the possession is usually clear.

Additionally, in possession cases, the possessing entity is generally aware of itself as separate from the possessed and understands its reasons for possessing. None of these characteristics apply to Sharada, who was unaware of Uttara until she learned about her second-hand.

Stevenson argues that the Sharada case is an instance of reincarnation with unusual features. He notes that Sharada's father, on Stevenson's request, once asked what Sharada did when not manifesting. She answered, laughing, "I am here all the time." She may have mentioned that she lives in the area as an invisible spirit being, even when not entering Uttara's body. Stevenson also points out that related behaviors in childhood and youth, such as the snake phobia and fascination with Bengali culture, are characteristic of reincarnation cases. Akolkar believes that Sharada was part of Uttara from the start, suggested by these early behavioral signs, residing in "the deepest stratum of Uttara's personality."

Matlock agrees that the Sharada case is a form of reincarnation with unusual features, attributing these anomalies partly to the fact that Sharada's personality began to manifest in adulthood when Uttara was 32.

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British Dorothy Eady reincarnation case:

Researcher KM Wehrstein, (International Centre for Reincarnation Research - ICRR)

A verified reincarnation case in United Kingdom. [The Egyptian woman who became a British woman.]

Dorothy Eady, later known as Omm Sety, was a British woman who became notable for her claimed past life memories of ancient Egypt. Born on January 16, 1904, in London, she survived a near-fatal accident at age three, after which she began showing an intense fascination with ancient Egypt. She had recurring dreams of a grand building with columns and a lush garden, and as a child, she demonstrated a deep emotional connection to Egyptian artifacts, insisting that they were her people.

At age ten, Eady caught the attention of Egyptologist E.A. Wallis Budge, who began teaching her hieroglyphics. Her past-life memories included visions and dreams involving Pharaoh Seti I and ancient Egyptian rituals. By twenty-seven, she had married an Egyptian, gained citizenship, and moved to Egypt, where she began her career in Egyptology.

Eady's past-life narrative involved being born Bentreshyt, a priestess who had a brief affair with Seti I. Following an interrogation and punishment by a high priest, she committed suicide, though she remained spiritually connected to Seti. She worked with the Egyptian Department of Antiquities, participated in excavations, and contributed to the field with her work.

In 1952, Eady visited Abydos, claiming a profound sense of familiarity. She demonstrated knowledge of hidden features at the site, such as a garden and ancient tree stumps, which were later corroborated by her colleague Hanny El Zeini and other archaeologists. Eady continued to work and live in Abydos until her death on April 21, 1981, leaving behind a controversial and richly detailed case that continues to intrigue those interested in reincarnation and ancient Egypt.

Archaeological Hypotheses:

- Hidden Treasures: Hanny El Zeini recalled that Omm Sety believed Seti I's diary and a treasury were hidden beneath the Temple of Seti. These items, if they exist, remain undiscovered.
- Nefertiti's Tomb: Nicholas Reeves, in a 2015 paper, proposed that Nefertiti's burial chamber might be hidden near Tutankhamun's tomb in the Valley of the Kings. Omm Sety had mentioned this possibility, quoting a conversation with Seti I who reportedly told her its location but advised against excavation.

Media Coverage:

- Documentaries: Two documentaries featured Omm Sety shortly before her death. 'Omm Sety and Her Egypt' (BBC, 1981) and 'Egypt: Quest For Eternity' (National Geographic Channel) both explored her work and beliefs. The former was critically noted for its ambiguous portrayal, while the latter documented her final visit to Abydos.

Works by Omm Sety:

- Publications: Eady authored several works related to Egyptology, including 'A Dream of the Past' (1949), Omm Sety's Abydos (1979-80, 1982), and Omm Sety's Living Egypt (2008). She also contributed to newsletters and collaborated with El Zeini on Abydos: 'Holy City of Ancient Egypt' (1981).

Legacy:

- Editorial Contributions: Many Egyptologists have claimed that Omm Sety's contributions were significant, with some publications being largely authored or edited by her.

Sri Lanka Duminda Ratnayake reincarnation case:

Dr. Erlendur Haraldsson, Professor and Scientist, (University of Iceland)

Researcher Godwin Samararatne, (Independent researcher and scholar, Sri Lanka)

A verified reincarnation case in Sri Lanka. [The boy who was a god before he became a human being.]

This is a rebirth case in which written records were made before verification of the previous personality.

The case of Duminda Bandara Ratnayake is a notable example of past-life memory. Duminda was born on June 16, 1984. Duminda Ratnayake was able to remember past-life memories from two different lives: one human life and one life as a god. He spoke of his past life memories spontaneously since he was 2 years old. From early childhood, Duminda exhibited behaviors and memories suggesting he had previously been a chief monk. He demonstrated monk-like characteristics such as a preference for monk's attire, a desire to be addressed as "little monk," and an affinity for reciting

stanzas in Pali, an ancient Buddhist language typically known only to monks. Duminda also frequently expressed a wish to visit temples and become a monk. When asked where he lived after he died, he said he lived as a god in a divine world.

His case was investigated by scientist Erlendur Haraldsson and researcher Godwin Samaratne, with findings published in Haraldsson's journal paper and the book 'I Saw a Light and Came Here.' Additionally, the British Broadcasting Corporation (BBC Wales) featured Duminda's case in the documentary movie 'In Search of the Dead.'

Duminda's Statements:

Duminda stated that he had been a senior monk (nayake-hamuduruwo) or chief monk (loku-hamuduruwo) at the Asgiriya Temple, Kandy, Sri Lanka. With regard to his death, he said he had felt a pain in the chest and fell, then was taken to the hospital, where he died. Describing this, he used the word "apawathwuna", a term used only for the death of monks. He also said that:

- He had owned a red car.
- He had been teaching the apprentice monks.
- He had an elephant.
- He had friends in the Malwatta monastery and used to visit it.
- He expressed a longing for the money-bag and radio he had possessed in Asgiriya.
- He said that after he died and before he was born again as a human being, he had lived among the devas (gods, deities, invisible angelic beings).

Duminda's Behaviors:

Duminda behaved in many ways consistent with the monk he believed he had been. He:

- Wore and treated his clothes like a monk.
- Requested a monk's robe and fan.
- Expressed early a wish to visit the temple in Thundeniya.
- Wanted to wear a monk's robe (seldom allowed).
- Disliked his mother calling him 'son' and asked to be called "podi sadhu" (little monk).
- Disliked women touching his body. Once, when his mother wanted to help him wash his hands, he said, "You should not touch my hands."
- Disliked eating meals after noon until the next morning.
- Liked spiritual and religious things.
- Liked cleanliness and it was very important to him; he disliked dirty things.
- Liked to be alone.
- Expressed a wish to become a monk.
- Goes to the place of worship (in the home) every morning and evening.
- Expressed a wish to visit the local vihara (temple) often.
- Plucked flowers for worshipping the Buddha.
- On Poya day, the Buddhist monthly holiday, he took flowers to the place of worship two or three times a day, as the monks do, and worshipped the Buddha with flowers.
- Tried to build a vihara (temple) at home, like children building toy structures.
- Does not like sinful wrongdoings of anyone and the killing of insects.
- Often expressed a wish to go to the Asgiriya temple and the neighboring Malwatta temple.
- When brought to the Asgiriya temple, he did not want to sit down until given a white cloth to sit on (as is the tradition in the case of monks).
- Inside a temple, he goes straight to the stupa, kneels down, and worships the Buddha.

- Displayed knowledge of Pali (the ancient language of Buddhism), reciting a few religious stanzas while holding the fan in front of his face, in the monkish manner.
- At first, when he was brought to preschool, he protested and did not want to go there because some girls had touched his body.
- Displayed calmness, serenity, and detachment rarely found in children of his age.
- Did not like to play with other children.
- When questioned about the money bag, he became embarrassed, as monks are not allowed to use them and he knew he had done something wrong.

The Duminda case features an instance of xenoglossy, where Duminda recited religious stanzas in Pali—a language he had never learned. He performed these recitations in the presence of monks, who recognized all but one of the stanzas, which was later identified from an obscure inscription at the Asgiriya temple. Despite suggestions that Duminda might have learned these verses from his grandmother or by listening to national radio, these explanations were deemed unlikely. Notably, Duminda held a fan in front of his face while reciting, a customary practice among monks, though it remains unclear if he understood the verses' meanings.

In 1988, Erlendur Haraldsson and Godwin Samaratne began scientifically investigating the Duminda case by interviewing his family near Kandy. At the time, Duminda was four years old and displayed monk-like behavior since the age of three, although he was shy during the interviews. His mother, grandmother, and grandfather confirmed his unusual behavior and memories. A year later, Duminda repeated his statements during a second interview. His mother noted that Duminda recognized the chief monk of the Malvatta temple when his death was announced on the radio and that he had mentioned missing his radio and money-bag—items monks typically

do not possess. He had had a lot of love for money and had done a wrong action because of that. Monks are not allowed to use money according to Buddhism. However, unlike his lively brothers, Duminda exhibited calmness and dignity. The family was not particularly religious. The family had no connections to monks or the Asgiriya monastery, and they only visited the monastery in 1987 after Duminda's persistent requests. His mother had initially resisted visiting, fearing that Duminda might become a monk, which he eventually did.

A journalist from the Sri Lankan newspaper 'Island' connected Duminda's memories to the Venerable Ratanapala, a senior monk who died in 1975. However, Erlendur Haraldsson's investigation revealed discrepancies: Ratanapala didn't own a car, money-bag, or elephant, had no ties to the Malvatta monastery, didn't preach, and was politically inclined—none of which matched Duminda's claims.

Haraldsson sought to identify a monk who fit Duminda's descriptions: one with a money-bag, connections to the Malvatta temple and the Temple of the Tooth, a red car, a heart condition, and who preached using a monk's fan. Haraldsson's research led to the names of five abbots who led the Asgiriya monastery from the 1920s to 1975. Among them, the life of Abbot Gunnepana Saranankara, who served from 1921 to 1929, matched all eight of Duminda's statements accurately. Gunnepana owned a red car with a folding roof and a money-bag, preached using a fan, suffered a fatal heart attack, and showed interest in an elephant and a gramophone (possibly remembered by Duminda as a radio). Monk Gunnepana had not been a meditating monk, but he had preached scriptures and had participated in Buddhist festivals. Monk Gunnepana's life fit Duminda's past life memories accurately, leading to the conclusion that Duminda was remembering the life of Abbot Gunnepana.

Once, when he was taken to the Asgiriya monastery, he stated that he had lived in this building and that he had gone upstairs to a large room. He also stated that a bed in one corner of the large room had been his bed. On the corridor in front of this room was an old, large wooden box, which the boy claimed was there when he lived in the building, but without the lock that was on it now. In another recognition test, when given an old, torn group photograph, he pointed to one monk and said, "This was me." With further investigations, it was verified that Duminda was indeed Gunnepana. Gunnepana Saranankara died in 1929, and Duminda was born in 1984, marking a 55-year interim period as a god.

British Jenny Cockell reincarnation case:

Researcher Jenny Cockell, (Author, United Kingdom)

Researcher Robert McLuhan, (Society for Psychical Research, United Kingdom)

Researcher Dr. James G. Matlock, PhD (Rhine Research Center, Durham, United States of America)

A verified reincarnation case in United Kingdom. [The woman who was a struggling Irish mother before becoming an English woman with a British identity.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

In this reincarnation case, the subject made specific statements about a past life, which were recorded before any investigation. Upon verification by researchers, a deceased (dead) individual was identified whose life and death confirmed the subject's memories. Written records of the previous person's life or related incidents provided additional scientific evidence, strongly supporting the case.

The United Kingdom (UK) is a country in Northwestern Europe, comprising England, Scotland, Wales, and Northern Ireland. Surrounded by the Atlantic Ocean and the North Sea, it shares a land border only with the Republic of Ireland. London is the capital and largest city, while Edinburgh, Cardiff, and Belfast are the capitals of Scotland, Wales, and Northern Ireland. Great Britain, the largest island in Europe and the ninth-largest in the world, consists of England, Scotland, and Wales.

Jenny Cockell's case of reincarnation is notable for its depth and accuracy. Born in 1953 in Barnet, Hertfordshire, United Kingdom, Cockell experienced memories of a previous life as Mary Sutton, an Irish woman who lived in the early 20th century. Mary Sutton was born in 1895, the daughter of a stationmaster near Dublin, and married John Sutton, a scaffolder. Mary had eight children and struggled with her abusive husband and financial difficulties, often relying on home-grown food and trapped animals for sustenance. She passed away from pneumonia and toxæmia in 1932 at the age of 36. Cockell's detailed recollections of Mary Sutton's life were later confirmed by Sutton's surviving children.

Jenny Cockell's memories of her past life as Mary Sutton were detailed. From a young age, Cockell had recurring dreams of Mary's death, which she initially described at the age of three. These dreams included viewing Mary's deathbed events from above and a sense of

being drawn through a tube into a bright space with other spirits. She also felt guilt for leaving her children behind.

Cockell's waking state memories provided rich details about Mary's life. She remembered living in a single-storey cottage with a sagging slate roof, a dark kitchen, and a vegetable patch. Her recollections included vivid images of the nearby village, including its layout, a shopping street, a church, and a railway station. One particular memory was of standing on a jetty at dusk, waiting for a boat while shivering in the cold.

Cockell described her memories of Mary's children in detail, noting their appearances and personalities. She also recalled Mary's clothing, such as a blouse with gathered sleeves and a long woolen skirt. Despite having a clear sense of the family's dynamics, Cockell had fewer memories of Mary's husband, whom she described as a taciturn man with a background in soldiering and roof work. Mary had a strong interest in steam trains, though Cockell had no memory of traveling on them.

As a child, Jenny Cockell exhibited behaviors and feelings consistent with her past-life memories as Mary Sutton. Her play often mirrored Mary Sutton's activities, such as cooking and cleaning, and she observed a ritual of dressing up on Sundays, even though her family was not religious.

Cockell felt a deep and persistent sense of guilt for leaving her children behind. This guilt manifested in recurring dreams of death and separation, leading to tears and a strong emotional struggle that she kept private.

At six years old, Cockell chose a doll with blonde hair and blue eyes, naming it 'Elizabeth' after Mary Sutton's youngest child, who shared

these features. Between the ages of seven and ten, she drew detailed maps of the hamlet and village she remembered, including streets, houses, and landscape features. At around fifteen, Cockell began making bamboo flutes, a hobby later found to be similar to one enjoyed by Mary Sutton's children.

In 1988, at the age of 35, Jenny Cockell began a series of past-life regression hypnosis sessions to recover more detailed memories of her past life as Mary Sutton. During these sessions, she recalled new and persistent images, such as a butcher's shop and a church, though she felt these were not places Mary frequented. One vivid memory involved her children bringing a trapped hare to her while she was washing dishes, which caused her alarm when she saw the hare was still alive.

Despite the revelations, Cockell felt uncertain about the accuracy of the information obtained under hypnosis. She expressed doubts about trusting the memories surfaced during these sessions, noting that while the hypnosis helped her remember more, the details were often lacking. She struggled with specifics, such as names; initially providing 'Sullivan' as Mary's surname, which might have been confused with her married name, and tentatively suggesting 'Bryan O'Neil' as her husband's name. Cockell felt that the hypnosis sessions sometimes did not capture the fine details she needed for a comprehensive search.

Jenny Cockell identified Mary Sutton's village through a detailed process. As a child, she was drawn to a particular spot on a map of Ireland, which she later identified as Malahide, located just north of Dublin. Her childhood drawings of the area, including streets, stations, and landmarks, were later confirmed to closely match a large-scale map of Malahide she obtained as an adult. This map showed correspondences with her drawings, including the name 'Gay Brook'

and Swords Road, which she identified as the location of Mary Sutton's cottage.

In June 1989, Cockell visited Malahide and found the layout of the village—including the jetty, butcher's shop, and church—familiar and consistent with her memories. She felt a strong sense of recognition, particularly on Church Road, which she believed Mary Sutton had walked regularly. This visit reinforced her belief that her memories were accurate.

Although Cockell initially struggled to identify Mary Sutton's exact cottage, she later learned of a derelict house behind a wall that had not been visible during her visit. This building was identified by a local landlord as having been occupied by a family with several children whose mother had died in the 1930s. The landlord provided a list of nineteen families from Swords Road in the 1920s, among which one matched Cockell's memories. This family was identified as the Suttons, including a British soldier husband and children who had been placed in orphanages after Mary Sutton's death.

Jenny Cockell's search for Mary Sutton's family involved extensive efforts to validate her memories. Initially contacting local individuals named Sutton and orphanages proved unfruitful, but she eventually received key information from a priest who provided baptism records for six of the Sutton children and a copy of Mary Sutton's death certificate.

In early 1990, Cockell published a public inquiry in the Dublin Evening Press. This led to an anonymous response with the name and address of Tom Sutton. Contacting him, Cockell was put in touch with the daughter of Mary Sutton's second son, John. This connection confirmed many of Cockell's detailed memories of Mary's children and their characteristics.

Cockell later spoke with John Sutton and, subsequently, with Sonny Sutton, the eldest son. Sonny verified Cockell's descriptions of Mary's life, including the cottage's appearance, family dynamics, and specific incidents, such as the trapped hare. Sonny explained additional details about why Cockell remembered waiting on the jetty and clarified Mary's husband John Sutton's background as a British soldier and alcoholic.

Sonny's confirmation of Cockell's memories, including the butcher's shop and church, helped corroborate her recollections. After initial contact with Sonny and John, Cockell later met other members of the Sutton family, including Elizabeth and Phyllis (formerly Philomena), and established ongoing communication. She also visited the derelict cottage, which was about to be demolished, solidifying her connection with the Sutton family.

By 1993, before the publication of her book 'Yesterday's Children,' Cockell had made contact with all of Mary Sutton's surviving children, forming lasting bonds with them.

In addition to her book 'Yesterday's Children', Jenny Cockell has written about her experiences and search for Mary Sutton's family in 'Journeys Through Time' and 'Living With Past Lives'. Her story has also been featured in various media:

- Thanatos TV (2017): A YouTube interview with Cockell discussing her past-life memories.
- Strange But True (1990s): A British television show hosted by Michael Aspel, which examined the Mary Sutton case.
- CBS Trailer: A 6-minute trailer for a film adaptation of 'Yesterday's Children', starring Jane Seymour as both Cockell and Mary Sutton.

Cockell's case was independently assessed by BBC in 1990 during a documentary on Ian Stevenson's reincarnation research. Though Cockell's story was not included in the final program, a researcher created a detailed list of her memories and behaviors, comparing them with verified details from Sonny Sutton. This list, along with other materials, was reviewed by Mary Rose Barrington of the Society for Psychical Research. Barrington confirmed the accuracy of Cockell's memories, including the topography and layout of Malahide, and documented her findings in the SPR archives. Cockell plans to include these details in a revised edition of 'Living With Past Lives'.

Jenny Cockell's Other Short Past Life As A Boy:

Jenny Cockell was a person who experienced memories of multiple past lives. She also had memories of intermission lives, which were not human lives. These long intermission lives occurred between her human lives. She also remembered another past life as a Japanese woman, which happened before her life as Mary Sutton. In this life, as an adult woman in Japan, she had a particularly strong memory of her father taking her on a journey by ferry to meet the man he had chosen to be her husband. She was distressed to find that he was middle-aged. Then, she remembered being on the ferryboat again on the way to the wedding. Close to the shore, the boat collided with a small fishing vessel, and several passengers were thrown into the water. There was a moment of panic, followed by a transition to a state of calm and peace. It appeared that she died as a woman in Japan between the ages of 20 and 25. However, she could not verify this life as a Japanese woman.

Jenny Cockell also had memories of another past life in which she lived as a boy and died at a very young age. As a child, she had recurring dreams and memories of dying in an accident at the age of six, being run over by a milk van. She felt that she had been a boy in this life but didn't know his name. Wanting to know more about this

male life, she underwent a hypnotic regression session with a professional hypnotherapist. During this session, she relived the experience of dying, but this time due to illness. However, she remembered the name "Charles S." and had a sense of where and when he lived, which led her to find his death certificate.

The death certificate revealed that the boy's full name was Charles Savage, and he had died in 1945, which was after the life she recalled as Mary Sutton. Interestingly, the cause of death listed was "injuries accidentally sustained as a result of being run over by a motor lorry," which accurately matched her childhood dreams and memories but contradicted her recollection under hypnosis.

Cockell eventually found a member of Charles's family, who confirmed other memories that surfaced during hypnosis. She also realized that other early memories she had in her normal waking state were connected to the life of the boy named Charles. She discovered that Charles's family, like Mary's, were Irish Catholic, but they had moved from Ireland to Gateshead in northern England before Charles was born. Jenny Cockell's life as boy named Charles had lasted only six years, which was very short. However, she couldn't find any connection between the families of Mary and Charles. Her life as Charles was the only one she remembered as a man; all her other past lives were female.

Just as Jenny Cockell's past life as Mary Sutton was verified and proven to be true, her past life as Charles Savage was also confirmed and verified, lending further credibility to her extraordinary claims of reincarnation. The verification of Charles Savage's identity, in addition to Mary Sutton's, makes Cockell one of the few people whose memories of multiple past lives have been confirmed. This reincarnation case provides strong scientific evidence for the existence of rebirth phenomena which was taught by the Buddha.

Sri Lanka Purnima Ekanayake reincarnation case:

Dr. Erlendur Haraldsson, Professor and Scientist, (University of Iceland)

A verified reincarnation case in Sri Lanka. [The woman who was a man in her past life.]

Purnima Ekanayake was a Sri Lankan girl. In her infancy, Purnima recalled a past life as an incense maker who died when a car hit her while she was bicycling to the market. She had a significant birthmark at the site of the injury from her past life. She also remembered being of the opposite sex in that previous life.

Purnima Ekenayake, the daughter of teachers from Bakamuna in northern Sri Lanka, began recounting details about a past life as an incense maker at the age of three in 1990. She made several specific statements about this previous life.

Her notable statements:

- She had been run over by a 'big vehicle' and killed as she was bringing incense to the market on a bicycle.
- She and her family were making incense and had no other jobs.
- They were making Ambiga and Geta Pichcha incense.
- The incense factory was near a brick factory and a pond.
- They had two vans and a car.
- To begin with, only their family members were making incense, and later two people were employed.
- She was a man married to a woman named Kusumi and later had another wife.

- Her mother's name was Simona, and she had two younger brothers.
- Her previous father was not a teacher like her present father.
- He had been a bad man who thought there was no need for him to go to school and that he could earn money by making incense.
- She studied only up to the fifth grade, attending the Rahula School, a two-story building unlike the one-story school in Bakamuna.
- She was struck by a large vehicle, a bus, while she was riding her bicycle.
- After her death, she found herself in a semi-darkness filled environment with some other floating beings similar to her.

Investigation and Verification:

Purnima didn't initially mention the location of her previous life or the accident. However, while watching a documentary about the Kelaniya temple near Colombo, she said, "I lived there on the other side of the river," referring to the area depicted in the program. Around the time Purnima made her statement, a new teacher named Sumanasiri joined the school where her father was the principal. Sumanasiri was from the Kelaniya area and traveled back there on weekends.

Sumanasiri took an interest in Purnima's case and, one weekend, investigated the area across the river. He discovered two incense makers: one had become an alcoholic, and the other was Wijisiri, part of an incense-making family. Sumanasiri interviewed Wijisiri and learned he had previously worked with Jinadasa Perera, who had been Purnima's former colleague and had married Jinadasa's sister. They had produced the incense brands Ambiga and Gita Pitcha, which Purnima had mentioned. Jinadasa had been run over by a bus while cycling to the market in 1985, which aligns with Purnima's account of her previous life's fatal accident.

Soon after, Purnima and her parents visited the Wijisiri family without prior notice. Upon meeting Wijisiri, Purnima recognized him and said, "This is Wijisiri, he is coming. He is my brother-in-law." Initially puzzled and considering sending her away, Wijisiri became convinced of her story when Purnima accurately described details about the incense business, including changes to packet covers. She also mentioned an accident where Wijisiri injured his knee and other intimate details known only to Jinadasa.

During the visit, Purnima's mother reported that Purnima whispered to her, saying: "This incense dealer had two wives. This is a secret. Don't give them my address. They might trouble me."

Icelandic psychologist Erlendur Haraldsson conducted interviews with Purnima's parents and other witnesses during five visits between 1996 and 1999. He confirmed many details from their accounts, including that Jinadasa had left his first wife (Wijisiri's sister) and spent his final years with another woman in a different part of the country, although he was not legally married to either.

Out of twenty statements made by Purnima, fourteen matched Jinadasa's life, three could not be verified, and three were incorrect. Erlendur Haraldsson published his findings in a journal paper and a book, and Purnima's case is also featured in the television documentary 'Children's Past Lives'. Purnima's case is one of the verified reincarnation cases where the person's sex changed.

Characteristics of Purnima's Reincarnation Case:

- Prominent Birthmarks: The autopsy of Jinadasa showed the bus had run diagonally across his chest, breaking ribs and puncturing lungs. Purnima had a cluster of birthmarks precisely at the site of these injuries. Such birthmarks are often seen in children who claim past-

life memories and are typically explained by the children as wounds from which they died.

- Sex-Change: In this reincarnation case, a sex change from male to female is visible.
- Between-Life Intermission Period: Purnima Ekanayake mentioned another spirit or ghost-like life of hers between Jinadasa's death and her birth as Purnima. Purnima described floating in semi-darkness filled environment for a few days, observing people mourning her, watching her (Jinadasa's) own funeral, and seeing many other floating people or creatures before moving towards a light and finding herself in her current life.

Haraldsson's Sri Lankan Cases:

The 64 cases investigated by Haraldsson in Sri Lanka were distributed across various regions, including the countryside, towns, lowlands, mountainous areas, and dry lands. They spanned different religious communities: 57 were from Buddhist families, four from Christian families, two from Muslim families, and one from a Hindu family. The limited number of Hindu cases may be attributed to the ongoing civil war with terrorists in the northern part of the Sri Lanka island.

Violence was the most common cause of death, reported in 49 cases; natural death in four cases; and the mode of death was not mentioned in twelve cases. 35 girls and 29 boys reported past-life memories in Sri Lanka. The cases were investigated by Haraldsson during field trips between 1988 and 1998 to Sri Lanka.

Erlendur Haraldsson, born on November 3, 1931, in Seltjarnarnes, Iceland, experienced several psychic phenomena in his youth, including a profound encounter with light and a sense of a greater reality. Initially interested in astronomy, he shifted to studying philosophy at the University of Copenhagen, graduating in 1954, and

furthered his studies at the universities of Edinburgh and Freiburg. His academic journey included exploring unorthodox figures and theosophical writings, and he was notably influenced by Hans Bender's empirical work in parapsychology.

Indian Rakesh Gaur reincarnation case:

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

Researcher David Read Barker, PhD (Anthropologist, United States of America)

A verified reincarnation case in India. [The man who died by electrocution in his past life.]

Two researchers investigated this child reincarnation case in India. Bithal Das was born in Tonk, India, in 1922. He lived in Bombay with his older brother and worked as a carpenter and chauffeur. Despite being calm, religious, and skilled in carpentry and mechanics, he struggled financially. He married Radha, and they had four children. At age 34, Bithal Das died from electrocution while trying to unblock a drain with an iron rod that touched a live wire.

Rakesh Gaur, born on March 15, 1969, in Fateh Nagar, northeastern India, was the fifth of six children in a Brahmin family. At around five years old, Rakesh began speaking about a past life, claiming he had been a member of the carpenter caste in the Chhippa neighborhood

of Tonk, about 225 km from his current home in Kankroli. He mentioned being married to a woman named Keshar and having died by electrocution. He also expressed a strong interest in carpentry and repeatedly asked to visit Tonk, occasionally mentioning the name Bithal Das.

In the summer of 1976, a bus driver from Tonk named Chhittarji stopped in Kankroli, where Rakesh recognized him and provided enough details about his past life for Chhittarji to identify it. Upon returning to Tonk, Chhittarji informed the family of Bithal Das that Bithal had been reborn in Kankroli. Simultaneously, Rakesh's father, SN Gaur, wrote to the Tonk Electricity Board inquiring if any carpenter caste employee had been electrocuted, but he received no response.

In October 1976, SN Gaur took Rakesh to Tonk. During the visit, Rakesh pointed to an electrical pole, claiming he had died while repairing it. They sought assistance from the post office staff to locate Rakesh's previous family, attracting a crowd of onlookers. While Rakesh had some difficulty, an elderly person recalled that a carpenter named Bithal Das had been electrocuted in 1955. As they returned to the post office, Rakesh recognized Bithal Das's son. Radha, Bithal's widow, met Rakesh at the post office, and he identified her. However, they did not visit Rakesh's former house and returned home around 1:30 am. Two days after the visit to Tonk, Bhanwar Lal, Bithal Das's son, traveled to Kankroli to see Rakesh. Soon after, Bithal Das's brother, daughter, and son-in-law also came to visit.

Satwant Pasricha and David Read Barker investigated Rakesh's case over seven days between November 1976 and November 1978 after discovering it in a newspaper. They used Ian Stevenson's methodology for reincarnation research, conducting repeated and

independent interviews with first-hand informants and collecting relevant documents. Their approach differed slightly from Stevenson's in that they visited the family of the previous person before meeting the subject due to their travel schedule.

In Tonk, they interviewed and reinterviewed Bhanwar Lal, Radha, and Radha's younger sister Ladha, while in Kankroli, they spoke with Rakesh and his parents. They later interviewed Chhittarji and staff from the Tonk post office and Electricity Board who were present during Rakesh's initial visit. They also spoke with Bithal Das's brother in another town. Pasricha continued the investigation with additional interviews in Tonk in March 1979.

The researchers determined that there was no regular exchange of goods or people between Tonk and Kankroli, and no informants were aware of any prior contact between the two families. This indicated that the families could not have been in contact before Rakesh began to recount his memories.

In 1981, Pasricha and Barker co-authored a paper noting that their investigation was incomplete due to differing interpretations of discrepancies in the testimony, and they hoped to gather more information. Pasricha published a second paper in 1983, presenting further arguments supporting a reincarnationist interpretation of the case.

Rakesh made several accurate statements about his previous life, including that he had two sons (following local custom), his house was made of unbaked bricks, there was a large well nearby from which the family drew water, and that his family was very poor. He also mentioned to his father that he didn't know the exact time of his death but had been 35 years old when he died.

Chhittarji reported that Rakesh introduced him to his father, referring to him as "Chittar." Rakesh also mentioned having two children named Bhanwar and Babu. Additionally, Rakesh claimed that he had taught Chhittarji how to drive, which Chhittarji confirmed as accurate.

When Bhanwar Lal first spoke to Rakesh, the boy initially called himself Arun but correctly mentioned that there was no one home when he died and that he had kept 1,500 rupees in the house. Rakesh also spontaneously provided accurate details about Bithal Das's house and its surroundings and recalled, "when I lived in Bombay I used to get green saris for your mother." These accurate details convinced Bhanwar Lal that Rakesh was indeed his father reborn.

SN Gaur reported that Rakesh would sometimes wake up at 1 or 2 am during the rainy season, worried that his house might collapse. A carpenter in Kankroli told investigators that Rakesh frequently discussed his previous life while playing in the carpenter's shop and would give instructions on how to use tools. Rakesh mentioned that he had been electrocuted while working on an electrical pole.

In the two years after Rakesh's initial visit to Tonk, the two families developed a close relationship, frequently visiting each other. Bithal Das's relatives grew increasingly convinced that Rakesh was his reincarnation. In the spring of 1977, Rakesh and his father attended the wedding of Bithal Das's granddaughter.

Barker argued that the case was not a true instance of reincarnation but rather a result of social construction influenced by the Indian belief in reincarnation. He noted inconsistencies in whether Rakesh identified himself as Bithal Das before visiting Tonk, with conflicting reports from informants. Barker concluded that Rakesh likely did not mention Bithal Das's name before the visit, suggesting that the name

was first introduced by an elderly resident of Tonk. This, Barker posited, led to the family, friends, and onlookers reinforcing the idea, thereby coaching Rakesh to align with it. He observed that discrepancies in accounts seemed to resolve once the families became acquainted but admitted that some aspects, like Rakesh's recognition of Chhittarji and related statements, challenged this interpretation.

Pasricha acknowledged the errors and discrepancies in Rakesh's statements but argued they were only slightly more numerous than in other cases she had studied. She stressed the importance of distinguishing true contradictions from variations in details. Pasricha listed accurate statements made by Rakesh prior to visiting Tonk, such as his name being Bithal Das, being a carpenter from Tonk, having two sons, and details about his house and death. These matched Bithal Das's life. Rakesh's apparent concern about flooding and his house related to another property owned by Bithal. Pasricha noted that Bithal Das's family could not have provided Rakesh with information during the first visit because they did not meet properly. She verified many of Rakesh's statements and found that out of 27 statements made before he could have been informed, only four were incorrect. She attributed the search difficulties to misdirection and the passage of time. Discrepancies seemed to be smoothed out after the families met. While Pasricha did not conclude definitively that this was a case of reincarnation, she argued that the evidence did not fit normal explanations.

In 1979 and 1980, Pasricha revisited many informants from the case, including some new ones, in an attempt to clarify Rakesh's statements before and during the Tonk visit. Despite her efforts, she achieved only limited success.

Pasricha also conducted a thought experiment inspired by a case where Ian Stevenson identified the previous person even though the child subject did not. She examined Barker's claim that Rakesh never mentioned the name "Bithal Das" before the visit, exploring whether the identification could have been made without Rakesh providing that name.

In her paper from this subsequent work, Pasricha highlighted that all informants agreed Rakesh made three accurate statements about Bithal Das's life before visiting Tonk:

- 1) Bithal Das had lived in Tonk.
- 2) He had been a carpenter.
- 3) He had died by electrocution.

Pasricha considered whether these three facts could have applied to anyone else, evaluating the possibility of their being true for another individual.

Pasricha investigated the frequency of electrocution deaths in Tonk with the help of Stevenson, who contacted the city's Chief Medical Officer. They found that, on average, 0.88 people died of electrocution per year. Pasricha estimated that approximately twelve people had died of electrocution between 1955 and 1969, with no more than three likely being employees of the Electricity Board.

Considering the town's death rate and possible underreporting, Pasricha calculated that the probability of Rakesh referring to someone other than Bithal Das was less than 1 in 1,500. This finding suggested that it was not particularly significant whether Rakesh mentioned Bithal Das's name before visiting Tonk. In her concluding remarks, Pasricha acknowledged that her calculations were based on certain assumptions. However, she argued that even with more

concrete evidence, such as a written record of Rakesh's early statements, skeptics would likely find ways to dismiss or challenge the findings.

Sri Lanka Thusita Silva reincarnation case:

Dr. Erlendur Haraldsson, Professor and Scientist, (University of Iceland)

Researcher Godwin Samararatne, (Independent researcher and scholar, Sri Lanka)

A verified reincarnation case in Sri Lanka. [The girl who drowned after falling from a footbridge in a past life.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

Thusita Silva remembered a past life in a distant town in Sri Lanka, claiming her previous life ended by drowning after falling off a footbridge. Her statements were documented in writing by Erlendur Haraldsson and his team before they sought to verify the details.

Thusita, born in 1982 in Elpitiya, Sri Lanka, moved to Panadura with her family later on. At age two and a half, she began talking about a previous life in Akuressa, which is about thirty miles from Elpitiya and 78 miles from Panadura. Despite her brother's attempt to investigate,

no one matching her descriptions was found, leading him to accuse her of lying. In 1990, Erlendur Haraldsson's associate learned of Thusita's case, met her and her mother, and made preliminary notes. Haraldsson later interviewed them and wrote about the case in a journal and a book.

Thusita described her previous life ending when she fell from a narrow suspension bridge into a river and drowned, while her husband, who tried to save her, almost drowned as well. She mentioned being pregnant at the time. Other details included:

- She was pregnant at that time.
- Her father's name was Jeedin Nanayakkara.
- She had lived in a larger house than the mud hut where her present family lived.
- She had a yellow bicycle.
- She had worked in a hospital.
- Her husband had been a postman.
- They owned a car.
- She had a sister who had a daughter.
- There was a big gate in front of their house.

By the time of Haraldsson's interview in 1990, Thusita had forgotten some earlier memories and her family confirmed they had no connections to Akuressa, where Thusita frequently spoke of her previous life.

The search in Akuressa:

In the summer of 1990, Haraldsson's associate discovered that a woman with the married name Nanayakkara had actually drowned in Akuressa after falling from a suspension bridge into the River Nilwala. Haraldsson and Godwin Samaratne later confirmed that Chandra Nanayakkara, aged 27, had drowned in 1973 when a plank on the

bridge gave way. Chandra was seven months pregnant, and her husband nearly drowned trying to save her. Chandra's body was found three days later downstream.

The coroner's document confirmed Chandra's death by drowning in the River Nilwala from the bridge, which had deteriorated again by 1990. The investigation verified Thusita's statements:

- There was a suspension bridge in Akuressa.
- A married, pregnant woman had fallen from it and drowned.
- The name of the woman's father-in-law was Nanayakkara.
- Her family (the in-laws) had owned a car (uncommon in Sri Lanka) and a bicycle.
- Their house was larger than Thusita's home and had a big gate made of bamboo.

Thusita's case displays several notable and typical features of past-life memory cases. She began talking about her memories at age two and a half and did so persistently, which is common. Her memories involved a violent death, a frequent characteristic of such cases. Additionally, Thusita had a phobia of bridges and water, which aligns with the pattern of children with past-life memories related to accidental or violent deaths.

Haraldsson and his team intended to take Thusita to Akuressa for further recognition tests, but her brother prohibited this, marking it as the only case in Sri Lanka where Haraldsson encountered uncooperativeness. However, Thusita's past life memories matched the life of Chandra Nanayakkara, and therefore this reincarnation case was documented as a verified one.

Indian Bishen Chand Kapoor reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in India. [The man who wished for great wisdom in his next life instead of wealth and power.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

In this reincarnation case, the subject made specific statements about a past life, which were recorded before any investigation. Upon verification by researchers, a deceased (dead) individual was identified whose life and death confirmed the subject's memories. Written records of the previous person's life or related incidents provided additional scientific evidence, strongly supporting the case.

This early 20th-century Indian reincarnation case involved a child whose memories were documented by the first investigator before any verification attempts. A second investigator continued to track the child's progress into middle age.

Bareilly is a city in the Bareilly district of the Indian state of Uttar Pradesh. It is one of the largest metropolises in Western Uttar Pradesh and serves as the center of both the Bareilly division and the historical region of Rohilkhand.

Bishen Chand Kapoor, born on 7 February 1921 in Bareilly, northern India, was nicknamed Vishwa Nash due to his mother's visit to the Vishwa Nath temple before her pregnancy. At ten months old, he began uttering a word resembling "pilvit" or "pilivit." As his speech developed, he spoke of a previous life in Pilibhit, a nearby town, identifying himself as Laxmi Narain and providing additional details.

In 1926, an Indian lawyer named Kr Kekai Nandan Sahay published an account in a northern Indian newspaper about his son's past-life memories and their verification. This led others to share similar experiences, prompting Sahay to investigate these cases, including that of Bishen Chand Kapoor.

On 29 June 1926, Kr Kekai Nandan Sahay visited Bishen Chand Kapoor's family and interviewed the five-and-a-half-year-old boy, documenting his statements. Sahay then convinced Bishen's father to take the boy to Pilibhit to verify his claims. In Pilibhit, Bishen recognized familiar buildings, his old classroom, and identified his previous father, Har Narain, as well as his former self, Laxmi Narain, from a photograph. He also showed drumming skills on tablas, an instrument he had never encountered before.

On 22 August, Kr Kekai Nandan Sahay took Bishen to visit Laxmi Narain's mother in Bareilly, where she tested him with questions, and Sahay documented their dialogue. In 1927, Sahay published a pamphlet featuring several reincarnation cases he investigated that year, including Bishen Chand's case, in which he used the pseudonym "Vishwa Nath" for Bishen.

Three decades later, reincarnation researcher Ian Stevenson discovered Sahay's pamphlet and chose to investigate the case further. In 1964, Stevenson interviewed Bishen's older brother, sister-in-law, and older sister in Bareilly, as well as Laxmi Narain's

cousin in Pilibhit. His assistant in India, P Pal, interviewed Bishen's father. Stevenson conducted three interviews with Bishen Chand himself, in 1969, 1971, and 1974.

Ian Stevenson meticulously investigated whether Bishen Chand could have obtained information about Laxmi Narain through ordinary means. He found that Bishen's family had no direct connections to Pilibhit or the Narain family, although they had passed through the area on train journeys without stopping. An uncle of Laxmi Narain lived near Bishen's family in Bareilly, and Laxmi's mother had moved there in 1926. However, Stevenson noted that neither Sahay nor Bishen's father had contacted them to verify the child's statements, suggesting that Bishen could not have obtained information from them. Additionally, Stevenson pointed out that Bishen had begun mentioning Pilibhit at ten months old, before he could have interacted with outsiders without his parents' knowledge.

In 1975, Ian Stevenson published the case in the first volume of his 'Cases of the Reincarnation Type' series, including almost the entire Sahay pamphlet with added explanatory annotations. Stevenson valued this case for its documentation of the child's statements before any verification efforts. The case provided substantial information about both the previous individual and the subject's later life, as Bishen was middle-aged during the investigation. It also exemplifies the common feature where a child born into poverty recalls a previous life of wealth.

Ian Stevenson could not meet any members of the Narain family who had known Laxmi Narain personally. Instead, he relied on information from Sahay, Bishen's relatives who had spoken with the Narain family, and others who knew Laxmi Narain. According to these accounts, Laxmi Narain was the pampered only son of a wealthy landowner, Har Narain. After his father's death, Laxmi Narain

dropped out of school at around seventeen or eighteen, having completed only sixth grade, though he continued with private or self-directed education. He inherited a substantial fortune and indulged in luxuries such as fine food, clothes, women, and drink, and worked for the railway service for an unspecified period.

Laxmi Narain never married but was intensely attached to a prostitute named Padma. After witnessing another man leave her apartment, he shot the man dead with a gun he seized from his servant. He fled but avoided justice primarily through bribery. Although Sahay's report did not mention the murder, it discussed a related lawsuit, allowing Stevenson to estimate that the incident occurred in 1918. Laxmi Narain subsequently moved to Shahjahanapur and died on 15 December 1918, at age 32, from fever and lung trouble after being ill for five months. His excessive spending depleted the family's fortune, forcing his mother to move in with her brother in Bareilly.

Laxmi Narain's contemporaries described him as very generous. He would sometimes give his own food to beggars and once provided a substantial sum to a Muslim watch repairman to start a business. He was also deeply religious, though intermittently. According to his mother, he would seclude himself in his shrine-room for ten to fifteen days at the beginning of the month for worship, then engage in debauchery with equal fervor for the rest of the month, before repeating the cycle.

A maternal uncle of Laxmi Narain informed Sahay that Laxmi had also recalled a previous life up to the age of six, claiming he had come from Jehanabad. No verification was pursued, as his parents wanted to keep these memories secret. Many years later, Bishen Chand told Stevenson that the past life he remembered as Laxmi was that of a rajah's son, but he no longer retained any memories of it. Stevenson

investigated three other cases where children recalled previous lives of individuals who themselves had past-life memories: Timothy Curran, Maung Aung Myint, and Mounzer Haïdar.

Bishen Chand's Statements:

Bishen Chand made 48 statements, of which 21 were recorded by Sahay before Bishen met Laxmi Narain's relatives. Some statements were slightly inaccurate, such as identifying Har Narain, Laxmi's father, as his uncle. Other statements were likely true but could not be verified, while some were partially verified. For example, Bishen claimed to have been treated by an Ayurvedic doctor named Hanumant Vaidya; although a doctor by that name had worked in Shahjahanapur, he was deceased by the time of the investigation.

Statements made by Bishen Chand that were verified as correct for the life of Laxmi Narain (named in Stevenson's tabulation) included:

- He had belonged to the Kayastha caste. (Bishen Chand belonged to the more humble Kattri subcaste)
- He lived in Pilibhit.
- His father was a zamindar. (wealthy landowner)
- His father died before he did, and a large crowd attended the funeral.
- He studied up to the sixth class in the government school, which was near the river that flows past Pilibhit.
- His English teacher in the sixth grade was fat and bearded.
- He knew Urdu, Hindi, and English.
- His house had two stories.
- He liked to watch nautch girls. (women who performed songs and dances)
- He funded the launch of the business of a Muslim watch dealer in Pilibhit.

- His mistress's name was Padma.
- His 'uncle' Har Prasad had a green house. (the term 'uncle' could be used for a close friend of one's father, which Har Prasad was)
- Har Prasad's mistress was named Hero.
- He had a neighbor named Sunder Lal, whose house had a green gate.
- He competed in kite flying with Sunder Lal.
- He worked for a time for the Oudh Railway.
- His servant was called Maikua, a member of the Kahar caste.
(mostly servants and cooks)
- His bed was elegant, with a heavy covering and four pillows.
- He won a lawsuit against some relatives. (there were in fact several lawsuits)
- He shot and killed a man he saw coming out of Padma's house.
- He obtained a job in Shahjahanpur.
- He died in Shahjahanpur.

Bishen Chand made several recognitions, including identifying himself and his father in a photograph, Sunder Lal's house, and the ruins of his former residence. Notably, he also identified a room in the house where he claimed Har Narain had buried treasure. Although he could not specify the exact location, a subsequent search revealed a stash of gold coins. Bishen also identified the houses of Lalta Prasad, a merchant, and Ismail, the watch dealer whose business he had supported.

Behaviours:

Between the ages of three and seven, Bishen Chand talked about his past life daily, according to his older sister. He exhibited behaviors that reflected Laxmi Narain's personality and were inappropriate for his current circumstances. He criticized his father for their poverty, demanded money, and cried when denied, ridiculed the modesty of

their home, and insisted on replacing his cotton clothes with silk ones. He even remarked that "even my servant would not take the food cooked here." Despite his family's strict vegetarianism, Bishen, at age five or six, began secretly eating meat and drinking medicinal brandy, claiming, "I am used to drinking," when caught by his sister.

When Bishen Chand was four years old, his father took him on a train journey that passed by Pilibhit. Upon hearing the announcement, Bishen demanded to get off, claiming he "used to live here," and cried when his request was denied.

At under five and a half years old, Bishen advised his father, "Papa, why don't you keep a mistress? You will have great pleasure from her." When asked about his past-life wife and children, he responded, "I had none. I was steeped in wine and women and never thought of marrying."

Between the ages of three and seven, Bishen Chand would boast about murdering his rival for Padma's affections and how his family's influence had protected him from punishment. He was also known for his quick temper.

Bishen exhibited some xenoglossic ability by reading Urdu before he was formally taught the language, using two specific Urdu words typical of upper-class residents of Pilibhit. When Laxmi Narain's mother visited him in Bareilly, he recognized her and addressed her using the same style of epithets Laxmi Narain had used.

Bishen Chand showed a strong affection for Laxmi Narain's mother, preferring her over his own mother. He frequently tried to convince his father to let her live with their family and visited her often when she stayed with her brother in Bareilly. Bishen maintained contact with her until he was fifteen.

As a child, Bishen was visited by his past-life mistress, Padma, and immediately sat in her lap. He held onto old grudges, showing disdain for female relatives of a person he had sued and mocking a former neighbor who had acquired the honorary title of 'Rajah.' Bishen not only recognized his former house but acted as if it still belonged to him, walking through it with a sense of ownership.

Bishen Chand began to lose his past-life memories around age seven, retaining only the recollection of having committed a murder. He gradually adapted to his current life and abandoned past-life behaviors, such as demanding silken clothes. However, in middle age, he continued to eat meat and fish despite his caste's vegetarianism. As an adult, Bishen worked as an excise officer, dressed plainly, and avoided past-life excesses. He maintained a quick temper but was non-violent and occasionally wept in remorse for his outbursts.

At 23, he encountered Padma at his office, and was so overwhelmed with emotion that he fainted. He visited her home that evening with a bottle of wine, hoping to rekindle their past relationship. Padma rejected him, saying, "I am an old woman like your mother," and broke the bottle, advising him not to lose everything again. Bishen married about two years later, and he and his wife remained together into his middle age.

As Bishen Chand aged, he often reflected on the contrast between his current life and his past as Laxmi Narain. He told his current poverty was a punishment for his past-life actions (karmas), particularly the murder, which was the only incident he still remembered. While he recalled enjoying more freedom and pleasure as Laxmi Narain, his reflections were tinged with remorse rather than anger.

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By the age of 48, Bishen wished for greater material wealth only to be able to be generous, and he expressed a desire for superior wisdom in his next life rather than wealth. Stevenson observed that Bishen had learned that material possessions and carnal pleasures do not bring true happiness.

[Special note: If you are interested in stopping reincarnation, please follow the instructions of PRACTICAL MEDITATION GUIDE BY A FOREST MONK book. That book is a meditation book written by a forest monk named Brahma Deva. It is a free book. It is free to download from the internet. This website also provide that book for free: <https://practicalmeditationguide.mystrikingly.com> Download now!]

Lebanese Imad Elawar reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Lebanon. [The boy who had a phobia of trucks and buses.]

This is a rebirth case in which written records were made before verification of the previous personality.

In the 1960s, Ian Stevenson investigated a Lebanese case where a child recalled past life memories. This case was significant for Stevenson because it included numerous verified details and he

documented the boy's statements in writing before trying to identify the previous personality. This thorough approach contributed to its strength as one of his notable investigations.

Imad, born on December 21, 1958, to a Druze family in Kornayel, near Beirut, Lebanon, began speaking at around 18 months. He mentioned names "Jamileh" and "Mahmoud" and spoke of a past life as a member of the Bouhamzy family from the village of Khriby, about 25 miles away. He often reflected on his previous life, both during conversations and in his sleep, in dreams.

Imad frequently spoke of Jamileh, describing her as more beautiful than his mother and noting her preference for red clothes and high heels. He also talked about owning various vehicles, including a small yellow car, a bus, and a truck. He recounted a fatal accident involving a truck and a man with broken legs, which he viewed as murder, and mentioned a bus accident. Imad expressed significant happiness about being able to walk.

His father rebuked him and blamed him for talking about his past life. After being scolded by his father for talking about his past-life memories, Imad stopped sharing them with him and instead confided in his mother and paternal grandparents. One day, while walking with his grandmother, Imad recognized and embraced a visitor to Kornayel who was later confirmed to be a resident of Khriby and a neighbor of his previous life. This incident led Imad's parents to believe there might be some truth to his statements, though they did not pursue further verification.

Soon after the incident with the visitor, a woman from near Khriby confirmed to Imad's parents that the names Bouhamzy and others mentioned by Imad were associated with people who had lived in Khriby. In December 1963, Imad's father visited Khriby for a funeral

and had the chance to inquire further, but he did not make contact with the individuals pointed out to him. This happened roughly three months before Ian Stevenson began his interviews.

Ian Stevenson first heard about potential reincarnation cases in Kornayel from an interpreter who lived there. In March 1964, Stevenson traveled to Kornayel, where he interviewed Imad, his family, and other relatives in person, using French and local Arabic interpreters. He also interviewed a member of the Bouhamzy family.

Since Imad's family had not reached out to the Bouhamzys, Stevenson was able to document Imad's statements before the case investigation began and record the meeting between Imad and the Bouhamzys. He made several additional visits to Khriby and one to Raha (in Syria) to conduct further interviews and gather more information.

The villages of Kornayel and Khriby, separated by a winding mountain road, had bus connections to Beirut but no public transport links between them at the time. This meant there was minimal interaction between the two villages, aside from attending funerals. Stevenson found no evidence of prior contact between Imad's family and the Bouhamzys.

Stevenson included the case report in the first edition of his book 'Twenty Cases Suggestive of Reincarnation', published in 1966. He revised and expanded the report in the 1974 edition of the book.

Statements and Verifications:

Imad's family speculated that, in his past life, he had been Mahmoud Bouhamzy of Khriby, who had a wife named Jamileh and had been killed by a truck after a quarrel with the driver. However, Stevenson soon found this theory to be incorrect. On his first trip to Khriby,

Stevenson interviewed three people who knew the Bouhamzy family and Mahmoud. They confirmed that Jamileh was indeed Mahmoud's wife but stated that Mahmoud had not been run over by a truck; that incident had actually occurred to another Bouhamzy family member, Said, in 1943. Their accounts also differed from Imad's in other ways.

Further complications arose when Haffez Bouhamzy, son of Said Bouhamzy, clarified that Said had no connection with Jamileh. Additionally, a young man named Sleimann Bouhamzy had demonstrated enough knowledge of Said Bouhamzy's life to convince Said's family that he was Said reborn, which conflicted with the idea of Imad being Mahmoud. However, Imad's statements were found to align with the life of Ibrahim Bouhamzy, a cousin of Said's, who had a mistress named Jamileh (not Mahmoud's wife) and had lost the ability to walk in his last months due to tuberculosis of the spine before dying in 1949.

On a third visit to Khriby, Stevenson brought Imad, his father, an interpreter, and Haffez to see if Imad, who had recently turned five, would recognize people or places associated with Ibrahim Bouhamzy. They first visited Said's former home, where Imad did not recognize the house or people in family photographs. They then went to Ibrahim's former home, but Imad also failed to recognize the house or Ibrahim's mother. This lack of recognition might be attributed to significant changes in the village and Ibrahim's mother's aging over the fifteen years since Ibrahim's death.

Despite the lack of recognition during the visits, the evidence in other respects was strong. Imad made thirteen accurate recognitions and statements about Ibrahim Bouhamzy's life, including details like the specific spot in the courtyard where Ibrahim kept his dog (tied with a cord), the location of Ibrahim's gun, and correct identifications from portraits of Ibrahim and his brother Fuad. He also accurately

recounted Ibrahim's last words. Before the first trip to Khruby, Imad made 47 statements, of which 44 were correct and 3 were not. During the car ride, he made 10 statements, of which only 3 were incorrect.

Behaviours:

From an early age, Imad showed a strong interest in Khruby and expressed a desire to visit. When he did, he embraced someone he seemed to recognize. His longing for Jamileh was evident when, at the age of three, he asked his mother to act as if she were Jamileh.

Imad had a phobia of large trucks and buses from infancy, which led his parents to conclude he might have died in such an accident. However, this phobia disappeared by the time he was five. Ibrahim Bouhamzy, a cousin and friend of Said Bouhamzy, had a significant emotional impact from Said's death. Ibrahim had driven a bus, which once rolled away and overturned after he stepped out, causing an accident with his assistant inside. Sleimann Bouhamzy, who was believed to be the reincarnation of Said, had a much stronger phobia of motor vehicles, which only began to fade around age eleven or twelve. Stevenson noted that the intensity of these phobias reflected the emotional difference between experiencing a vehicle-related death personally and witnessing the death of a close associate.

When Stevenson reviewed Imad's original statements, he observed that while Imad described a truck accident, he never explicitly stated that it had happened to him. According to Sleimann Bouhamzy, Said Bouhamzy had no quarrel with the driver, but Stevenson noted that Ibrahim, like Imad, had a belligerent nature. It's possible that Imad's mention of the quarrel was a supposition based on Ibrahim's own tendencies.

Imad shared a strong interest in hunting with Ibrahim. Additionally, Imad was precocious in school, especially in French, despite his family not speaking the language. Ibrahim, who had served in the French Army in Lebanon, was proficient in French.

Imad's early joy at being able to walk was clarified when Stevenson asked Haffez if Ibrahim's tuberculosis was of the spinal variety. Haffez confirmed it was, noting that it initially made walking difficult and eventually impossible in the last two months of Ibrahim's life. Ibrahim's brother, however, did not agree that Ibrahim had spinal tuberculosis but mentioned that Ibrahim had spent the last six months of his life bedridden in the hospital.

Stevenson visited the Elawar family in 1968, 1969, 1972, and 1973. Throughout these visits, Imad maintained a strong interest in Khruby and continued to be passionate about hunting, even requesting a gun from his father. By age thirteen, Imad claimed to remember everything from his past life as well as another life lived between Ibrahim's death and his own birth, though he lacked details to identify that person. Stevenson's tests indicated that Imad's memories had begun to blur over time.

In 1970, at age twelve, Imad met Ibrahim's maternal uncle, Mahmoud Bouhamzy, for the first time but did not initially recognize him. However, when shown a photograph of Mahmoud with a moustache, Imad identified him as "my Uncle Mahmoud." During a stay with Mahmoud in Khruby, an incident occurred that notably impressed Mahmoud.

Imad recognized a man on the street and asked Mahmoud for permission to speak with him. Mahmoud questioned Imad's interest, noting the man was a former soldier, but Imad responded that this was precisely why he wanted to talk to him. Imad mentioned the

man's name, though Mahmoud had forgotten it by 1972. Imad and the man conversed at length, and the man confirmed to Mahmoud that he and Ibrahim had joined the French army on the same day and were close companions during their service.

Even at fourteen, Imad remained emotionally connected to his past life, becoming tearful when reminded of Ibrahim's mother's recent death, showing his ongoing attachment to his previous family. Stevenson found Imad Elawar's case compelling because he documented the child's memories in real-time before contacting the Bouhamzy family, ensuring a detailed and timely record of Imad's recollections.

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Sri Lanka Wijeratne Hami reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Francis Story, (Independent researcher and scholar, United Kingdom)

Researcher V. F. Guneratne, (Independent researcher and scholar, Sri Lanka)

Researcher E. C. Raddalgoda, (Independent researcher and scholar, Sri Lanka)

A verified reincarnation case in Sri Lanka. [The boy who was a bird in his past life.]

This rebirth case is important because the individual could remember 2 different past lives.

In this Sri Lankan reincarnation case, a boy born with severe physical defects believed these issues were a karmic consequence of having committed murder in his previous life. Wijeratne Hami was born on January 17, 1947, in Uggalkaltota, Sri Lanka, with noticeable physical defects: a deformed right arm and hand, and a missing part of his right pectoral muscle. His father, Tillekeratne Hami, observed similarities between Wijeratne and his deceased younger brother, Ratran Hami, including a similar darker complexion.

At age two, Wijeratne began talking to himself and mentioned that his arm was deformed as a result of having murdered his wife in a previous life. He began to walk around his house in a solitary way talking to himself. He described details of a crime, trial, and

execution that matched the final events of Ratran's life, including his execution by hanging. Tillekeratne confirmed that these details aligned with Ratran's experiences and life.

Wijeratne's father attempted to dissuade him from talking about the previous life, but he persisted in doing so. He often spoke about it in a brooding, solitary way to himself, and at other times to persons who asked him about his arm. He narrated the details of the crime, arrest, and execution of Ratran Hami with a vividness and abundance of detail. According to Wijeratne's mother, he revealed what he remembered in fragments, sharing one detail on one day and then later speaking about another episode or detail. When Wijeratne was between four and five years old, his statements came to the attention of the researchers.

Ratran Hami:

Ratran Hami, born in 1904, married young, but his wife died when he was 22. He then courted Podi Menike, a woman from a nearby village. They had completed the legal paperwork for their marriage, but Podi Menike lived with her parents until the final ceremony. When Ratran traveled to her village for the wedding, she refused to proceed, possibly due to an attraction to another man.

Enraged by Podi Menike's refusal to marry him, Ratran returned to her village and, on October 14, 1927, fatally stabbed her with a kris, a Malaysian knife. During his trial, Ratran pleaded not guilty, asserting that a scuffle had occurred between him and the villagers, and that while trying to escape from Podi Menike's grip, he accidentally stabbed her. However, the jury sided with witnesses who claimed that Ratran had assaulted her with the knife before they intervened.

Ratran Hami was hanged in July 1928. Before his execution, he told Tillekeratne that he was not afraid of dying but was concerned for

Tillekeratne. He also stated that he would return as Tillekeratne's son after the death.

At the time of Ratran's execution, Tillekeratne was unmarried. In 1936, he married Huratal Hami from Morahala, a village about forty kilometers from Uggalkaltota. Huratal later reported that she had not known about Ratran's crime until their son Wijeratne began talking about it.

In his report on the case, Ian Stevenson highlighted that the two villages, Uggalkaltota and Morahala, were distant and had minimal traffic between them. He noted that murders were so common in Sri Lanka at the time that news often did not spread widely. Stevenson's informants confirmed that news of Ratran's crime had not reached Morahala, and it was likely that Tileratne avoided discussing the crime while courting Huratal.

Scientific Investigation:

When Wijeratne was nearly five years old, Buddhist philosophy professor Ananda Maitreya interviewed him about his memories. At fourteen, Wijeratne was further interviewed by Francis Story, a research assistant of Ian Stevenson, who also spoke with his school principal, teachers, and monks who had witnessed his earlier statements. Four months later, Stevenson interviewed Wijeratne, examined him physically, and spoke with his parents and older brother. Stevenson reviewed details from Maitreya, obtained a certified transcript of Ratran Hami's trial, an autopsy report for Podi Menike, and other relevant documents from Sri Lankan government officials. He maintained contact with Wijeratne and his family through visits and correspondence for approximately thirty years.

Ian Stevenson published a full report on this case in his book 'Twenty Cases Suggestive of Reincarnation' and provided a summary with

photographs in the second volume of his two-volume work, 'Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects'. Stevenson also investigated three other cases where birth defects were attributed to wrongdoing in a previous life.

When Stevenson examined Wijeratne at age fourteen, he observed that Wijeratne's right arm was six to seven centimeters shorter and about half as thick as his left arm. His right pectoral muscle was almost entirely missing. An x-ray taken years later revealed that his right third rib was shorter than the left. Additionally, Wijeratne's right hand had much shorter and smaller fingers than normal, with the index, middle, and ring fingers joined together, and some fusion between the ring and fourth finger. As a result, his hand had limited ability to grasp objects larger than a pen or pencil.

Wijeratne's malformations are consistent with Poland syndrome, a rare condition with an incidence of about 1 in 20,000. According to Wijeratne, he believed the defects resulted from killing his wife with his right hand and that the missing muscle in his right chest reflected a wound he inflicted on Podi Menike. However, the post-mortem report indicated that he actually stabbed her in the back and left armpit, not the right breast. No other family members of Wijeratne had similar defects.

Stevenson speculated that Wijeratne might have confused right and left, perceiving Podi Menike's left side as her "right" because it was on his right. He proposed that if mental images, rather than actual physical changes, influence the physical body, then the mind of Ratran Hami could have affected Wijeratne's physical deformities. Thus, a deformity on Wijeratne's right chest could be explained by this influence, given Ratran's confusion about the sides.

In 1971, at the age of 24, Wijeratne underwent successful surgery to separate the index and fourth fingers from the adjoining fingers. This procedure significantly improved the functionality of his hand.

Wijeratne's Statements:

Wijeratne made the following accurate statements, which were verified by either his family members, close associates, or the trial transcript:

- He had been Ratran Hami, the brother of his father, a farmer who had lived in Uggalkaltota.
- He had had a first wife but could not remember her.
- He had stabbed his second wife with a knife, which was why his hand and chest were deformed.
- His wife had been the eldest sister of Punchimahataya and had lived in the village of Nawaneliya.
- He believed another man, Mohottihamy, had persuaded her not to go through with the marriage (this was not confirmed, but it was verified that a man named Mohottihamy was living with Podi Menike's family).
- On the date the final ceremony was to happen, he begged Podi Menike to come to his house.
- At the home of Podi Menike, meat was hanging and some was being boiled.
- After she refused to return with Ratran, he walked back to Uggalkaltota, his village, which was five miles away.
- At home, he sharpened his kris (Malaysian knife) on a plank under an orange tree (Wijeratne pointed out to his family the plank and orange tree, which were still in the same place as twenty years before).

- He borrowed money from his brother to pay off debts to the laborers who had built his house, then walked back to Podi Menike's house.
- Being unable to persuade her to return with him and seeing the man he thought was his rival, he stabbed her in the right breast.
- He was then beaten up by Mohottihamy.
- He was taken to Balangoda after the murder.
- The trial was delayed (Wijeratne stated two years while records showed eight months, but Stevenson posits that the time could have seemed longer due to the stress of waiting).
- He tried to pin the crime on Mohottihamy, but was prevented by a servant who saw that he had murdered Podi Menike.
- He was sentenced to hang.
- Five days before the execution, Tillekeratne arranged an alms-giving ceremony on his behalf at the prison, with ten Buddhist monks and their leader monk conducting it. (As an action for collecting good karmas.) (Wijeratne remembered the alms-giving ceremony in great detail.)
- During this ceremony, he told Tillekeratne that he would certainly return.
- The day before the execution, a bag of sand was weighed on the gallows (Stevenson learned this was customary, to test the rope).
- At the execution, a Buddhist priest offered him his last rites just before he was hanged.
- A black cloth was placed over his head before the trap was sprung. (Stevenson learned that this was customary; hoods were commonly placed over the heads of criminals executed in Sri Lanka.)
- When the trap was sprung, Wijeratne was thinking only of his brother. He felt his neck tightening and then felt a sensation like dropping into a pit of fire.
- He was aged 23 or 24 at his execution (He was, in fact, 24).
- He generally had no memories from that time until he came to realize that his father was his brother when he was two years old.

However, Wijeratne spoke of some of his experiences after his death as Ratran Hami and before his birth as Wijeratne.

-At age six or seven, he recognized a belt his cousin was wearing, which had been owned by Ratran Hami and left with his aunt, who gave it to her son. The two families had been estranged, so he and this cousin had not previously met.

Wijeratne recalled a period of his existence between his past life as Ratran Hami's death in 1928 and his birth in 1947, during which he said he had lived as a bird. Therefore, he had lived as a bird for about 19 years. As early as 1961, he mentioned experiences like "soaring through the air and resting on treetops." Also, once during a particularly stressful time, Wijeratne experienced a psychotic episode, developing the delusion that he is a bird now. This happened when his thoughts became muddled and he suffered from insomnia. He was seen breaking tree branches and, when asked by his brother, simply he replied, "I am now a bird." This mental illness lasted about a week.

In the hospital, Wijeratne was treated with tranquilizers, which he continued for some time afterward. These medications are used to treat anxiety and insomnia. His illness was moderate to severe for about five months, but he stopped taking medication by the fall of 1970. Later, reflecting on this experience, Wijeratne recalled feeling light, almost weightless. While the delusion didn't include details like having feathers or wings, the sensation of being a bird was vivid.

Notably, this wasn't the first time bird-related imagery appeared in Wijeratne's life. Researchers like Mr. V. F. Guneratne, Mr. Francis Story, and Mr. E. C. Raddalgoda recalled that as early as 1961, Wijeratne had mentioned "soaring through the air and resting on treetops" after Ratran Hami's death. Following Ratran Hami's execution, Wijeratne described similar experiences, leading them to

believe he might have had an "intermediate" life as a bird. (It was approximately 19 years.) The content of his memory and delusion closely resembled each other, although the memory itself could also have been a delusion or mental illness.

Stevenson acknowledged that much of the information Wijeratne provided was known to his father, Tillekeratne, suggesting that Wijeratne could have learned it from him. However, Stevenson argued that this learning must have occurred very early in Wijeratne's life, as his mother reported that he spoke about these details in depth at just two and a half years old. Additionally, Stevenson contended that Tillekeratne could not have shared details about Ratran, his crime, and execution with Wijeratne without the mother discovering it, since Sri Lankan mothers typically keep young children close and under constant supervision.

Wijeratne made three statements about Ratran's execution that Tillekeratne could not have witnessed, including the detail about the rope being tested with a sandbag. There was no way for Tillekeratne to know or witness them. Stevenson was able to verify this detail only by consulting a government prison executioner. Stevenson also noted that Wijeratne could not have identified the belt worn by his cousin through information from his father or other immediate family members, suggesting that this knowledge came from another paranormal source.

Stevenson argued that fraud for fame or financial gain was unlikely in this case, as it would more likely result in notoriety rather than reward. He pointed out that Tillekeratne had actually tried to discourage Wijeratne from discussing his past life due to concerns about potential retaliation from Podi Menike's surviving relatives and ridicule from others. Additionally, Stevenson noted that Sri Lankan villagers generally revere monks, suggesting that the family would

not have disclosed the story to the Buddhist monks unless they were convinced of its truth.

Stevenson argued that where Wijeratne's account differs from the testimonies of witnesses and the accused at the trial, he gives more weight to Wijeratne's version. He reasoned that the witnesses, aside from the medical officer who conducted the autopsy, were heavily invested in either condemning or exonerating Ratran. Stevenson suggested that Ratran's claim of having stabbed Podi Menike deliberately might have been a falsehood intended to save his life. This discrepancy, according to Stevenson, further supports the idea that Wijeratne could not have acquired his knowledge through normal means, such as from his parents or court records, as he would have likely repeated the same story as presented in those sources.

Tillekeratne described his brother Ratran as "very obedient," a trait he also observed in Wijeratne. At age fourteen, Wijeratne showed no remorse for the murder and expressed that he would likely repeat the same action if faced with a similar situation, believing it was the correct response for a rejected husband. Stevenson noted that this perspective was not uncommon in Sri Lanka at the time, which contributed to the high homicide rate. However, Wijeratne also acknowledged having had an "unbearable temper" in his past life and stated that he had not considered the consequences of his actions. He told that his temper was milder in his current life.

By maintaining contact with Wijeratne for thirty years, Stevenson was able to observe his development from childhood into young adulthood. In his early twenties, Wijeratne reported that he no longer frequently thought about his previous life unless prompted. However, when he did reflect on it, the memories of the murder, trial, and execution were more vivid to him than memories of his own childhood in his current life.

As Wijeratne matured, his views on dealing with a wife's unfaithfulness softened. At age 22, he wrote to Stevenson: "If a wife disregards her husband's advice, it is wise to divorce her. Otherwise, sudden anger can lead to the destruction of many lives. According to Buddha's teaching, if one's actions are guided by patience and wisdom, it can lead to a happy life."

In the same year, Wijeratne experienced a five-month episode of schizophrenia. He spent a month in a psychiatric hospital and continued on medication afterward, with the attending psychiatrist sharing this information with Stevenson. The episode was triggered by rejection from a female classmate, for whom Wijeratne had developed elaborate romantic fantasies. Despite his denial, classmates reported that he had mentioned she reminded him of Podi Menike. Four years later, Wijeratne had another psychotic episode, leading to a brief hospitalization, again triggered by a woman's rejection.

In 1980, Wijeratne met a woman who loved him, and they married that year. After graduating from university, he began working as a schoolteacher. Wijeratne did not mention his memories of Ratran Hami's life before the marriage, and although his wife learned about them later, it did not appear to affect their relationship. Wijeratne's case is one of the verified reincarnation cases where the person had an intermediate life as an animal. He had a bird life for 19 years.

Indian Sunita Chandak reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Padmakar Joshi, Journalist, (India)

Researcher Tom Shroder, Journalist, (United States of America)

A verified reincarnation case in India. [The girl who died in her past life as a 5-year-old girl.]

This is a rebirth case in which written records were made before verification of the previous personality.

Sunita Chandak, as a child, remembered numerous details about a past life in a village named Belgaon. Following the publication of these details in a newspaper article, a family whose circumstances closely matched her memories was discovered in a village with the same name.

Sunita's Past-Life Memories:

Sunita Chandak was born around 1974 in Nagpur, India. When she was four years old, she began speaking about a past life, claiming she was from a village named Belgaon and requesting to be taken there. Her parents had no prior knowledge of such a village. Sunita also asked her mother to prepare meals in a style typical of a specific region. Additionally, she described Belgaon as having a temple but no school, and being situated near a river and hills.

Sunita's father sought assistance from Padmakar Joshi, an Indian journalist, who discovered that there were 28 villages named

Belgaon. Out of these, nine matched Sunita's description. Her parents began visiting each one. After Sunita rejected the first three, Joshi published a story featuring some of her past-life memories, including that she had never worn a sari and had a sister named "Sumitri."

A reader from a village about ninety miles from Nagpur, also named Belgaon, identified a couple named Kalmegh who had a daughter named Sumitra. Sumitra's older sister, Shanta, had been born in 1945 and died in 1950 at the age of 5. Sunita was taken to this village and confirmed it by saying, "This is it." Witnesses reported that she accurately identified relatives and associates of the Kalmeghs, recognized their house, and took Shanta's mother's hand, saying, "This is my mother."

Ian Stevenson, who investigated the case, attached little significance to these recognitions, because the tests were not done systematically, potentially enabling Sunita to be prompted by signs from the crowd that gathered to watch. More significant were Sunita's recognitions of changes that the village had undergone since Shanta's death, which were confirmed by the Kalmegh family.

- "Her" house had had a raised platform (removed after Shanta's death).
- A brick wall had been built in the house.
- An altar where she remembered worshipping had been moved.
- The wall of a house close by had formerly had a window through which the family had bought milk from a neighbor (now walled up).
- A neighbor's father had written on a desk near his house (he had been a local official).
- Belgaon had not had a school, and a grocery store had stood where the school now did (the store had been razed to allow the building of the school).

(300)

Shanta's family became entirely convinced that Sunita was her reincarnation, and she began a permanent relationship with them.

Sunita became like a local celebrity in Belgaon. At one point, she pointed to a vacant area near the school and asked if a temple would be constructed there. Although no plans for a temple existed at the time, the villagers took her question as a sign and subsequently built the temple on that spot.

Investigations:

Journalist Padmakar Joshi helped locate Sunita's past-life family by connecting with them through his publications. A few years later, researcher Ian Stevenson investigated the case further, interviewing additional first-hand witnesses. He followed up with a second trip when Sunita was 24, this time accompanied by journalist and author Tom Shroder.

Steven was interested in reincarnation cases involving twins, considering that disparate personality types in monozygotic (identical) twins raised together might point to past-life carryovers as the cause, with genetic and environmental influences having been effectively ruled out. Sunita had a twin sister who, unlike many other twin siblings of children with past-life memories, had no such memories herself. Shroder quotes their father as saying: 'I always said to Anita, "Your sister told me where she lived. Why don't you tell me where you lived?" But she never said anything.'

Sunita Chandak's case is notable for being one where a written record of Sunita's memories was created before the identification and verification of her previous life.

Other information:

Shroder noticed that Sunita referred to her father as her 'Verni Kotha father', and to Shanta's father as her 'Belgaon father'. When Sunita's father jokingly but pointedly said, 'I think she is more attached to her Belgaon family than to us,' Sunita responded:

"I still see them on special occasions, but I don't see them any more than my Verni Kotha parents. Maybe when I was living with them, they noticed that I missed my Belgaon parents. If you have two children and one of them is in boarding school and the other one's home, you tend to think of the one in boarding school more because you miss him and he's away, but you see the other one all the time. Now that I've moved out and I'm living in my husband's home, I miss both my Verni Kotha and Belgaon parents equally."

Asked if she still had any visual memories of her previous life, Sunita answered:

"Some things I remember. I remember playing with my younger sister, for instance, but I think much less about it now. It's like when you want to take a test and you study hard, and then you go and pass the test and forget about it. I wanted to find my village and see my family, and when I got most of the things I wanted, I didn't think about it so much."

By the time of Stevenson's follow-up visit, Sunita, aged 24, was living comfortably as the wife of a homeopathic doctor. Stevenson attempted to arrange blood tests to determine if Sunita and Anita were monozygotic (identical) or dizygotic (fraternal) twins, but the family declined. Sunita had shifted her focus to past-life regression to explore memories from around the age of seven or eight, which seemed to relate to a different past life.

In this other past life, she remembered being an only child in a house made of cement with a peepal tree in the yard and near railway tracks. She also recalled that her parents owned a cloth shop and that the local clay was red, unlike the yellow clay of her hometown Nagpur. However, she was frustrated by her inability to remember any names. Shroder does not disclose whether the regression was successful. The books 'Old Souls: Compelling Evidence from Children Who Remember Past Lives' by Tom Shroder (1999, Simon & Schuster, Kindle Edition) and 'Children Who Remember Previous Lives: A Question of Reincarnation' by Ian Stevenson (2001, rev. ed., McFarland, Jefferson, North Carolina, USA) contain information related to this reincarnation case.

British Justine Shillito reincarnation case:

Researcher Peter Harrison, (Independent researcher and scholar, United Kingdom)

An international reincarnation case in United Kingdom. [The British girl who lived in South Africa in a past life.]

In the town of Reading, Berkshire, United Kingdom, a young girl named Justine Shillito began to share extraordinary memories at the age of three. These were not ordinary childhood recollections but details of a life she claimed to have lived before, in a far-off land called South Africa.

Justine was born to loving parents, Beverly and her husband, in the late 20th century. She was a typical British girl, growing up in a peaceful neighborhood, with no extraordinary exposure to foreign cultures or distant lands. However, her life took an unusual turn one sunny afternoon when she was playing in her garden.

Statements and Behaviors:

- "When I lived in Africa, we had sunshine like this every day."
- "My name was Mary."
- "Black poor ones and white ordinary ones." (In response to her mother's question about whether the people were black or white)
- "I had two brothers."
- "My mother was called Ann."
- "My father was a farmer."
- "We lived on a farm or a small holding."
- "We had lots of chickens and dogs."
- "We had our own pool in the garden and I went in it when I got very hot."
- "Daisy helped my mummy and did the housework for her."
- "Daisy was very fat and black with lots and lots of little woolly curls in her hair."
- "Daisy lived with the family, but according to Justine the woman did not sleep in the main house but had her own quarters in a small hut at the end of the garden."
- "There was also a black house-boy called Tom-Tom."
- "Tom-Tom stole my mummy's ring once. He pretended he didn't but Daisy found it in the hut."
- "He liked to eat mealie. But I didn't like that, so Mummy never gave it to me."
- "The black people were over the other side."
- "I didn't get to go beside the kafas."
- "I was sitting with my mother when a snake appeared just inside the door which led directly out on to the back garden. My mother was

afraid and screamed to my father who was outside in the garden. He rushed into the house carrying a huge boulder or heavy stone. He came in and saved us. Daddy hit the snake on the head with the big stone. Then he killed it."

- "That's not how Daisy made our pies. Daisy didn't cover them over on top like that. She just put lines over the apples."
- "We had lots of apple trees in our garden and there was a big ladder which Tom-Tom used to climb up to collect the apples."
- "It was also his job to spray the lawn and flowers with water using a long rubber hose-pipe. It was like a long snake."
- "I had two brothers in my previous life in Africa but I do not recall their names or whether they were younger or older than myself."
- "We used to gather the eggs from the chickens every morning and bring them to Daisy."

Justine turned to her mother and said, "When I lived in Africa, we had sunshine like this every day." Beverly was taken aback, as Justine had never been to Africa or even exposed to stories or television shows about the continent. In the following weeks, Justine shared more details about her apparent past life, which her mother carefully noted.

Justine mentioned that her name was Mary in that life and that she had two brothers. Her mother was named Ann, and her father was a farmer. They lived in a large white house with many chickens and dogs. The climate was always hot and dry, and they had a pool in the garden to cool off in the heat.

As Justine shared more about her life as Mary, she described the family's servants: a black woman named Daisy and a black house-boy named Tom-Tom. Daisy was very fat and had lots of little woolly curls in her hair. She helped Justine's mother with the housework and lived in a hut at the far end of the garden with Tom-Tom. Justine

recalled that Tom-Tom liked to eat "mealie," a South African dish made of maize and potatoes, which she herself did not care for.

Justine also mentioned unique experiences from her past life, such as gathering eggs from the chickens every morning with her brothers and bringing them to Daisy to cook. She remembered playing in the pool and being sprayed with a hose-pipe by Tom-Tom. One day, she saw a snake in the kitchen, which frightened her mother. Her father rushed in and killed the snake with a large stone.

Justine displayed a strong emotional response when discussing "baubies," which she described as large, frightening cattle. She would become near-hysterical when talking about them, and her mother could not understand what she meant by the term.

Investigations:

Beverly tried to make sense of Justine's memories and sought help to verify the details. She contacted South Africa House for assistance. Initially, there was no success in identifying the term "bauby," but eventually, a Negro employee who had spent many years living in the South African bush recognized the term as a mispronunciation of "boerbee," a breed of Afrikaner cattle known for their long horns and menacing appearance.

Other cultural details mentioned by Justine were also verified, such as the term "kafas," likely a mispronunciation of "kaffirs," a derogatory term used by white South Africans to refer to members of the Negro community. The dish "mealie" was also confirmed to be a genuine South African food.

Other Information:

The case of Justine Shillito remains an example of a child's apparent past-life memories. While some cultural details were verified, due to

the high challenges and distant barriers in verifying international reincarnation cases, no specific family or location in South Africa has been identified as a match for Justine's descriptions. Her memories provide a fascinating glimpse into the possibility of reincarnation. Justine's story serves as a reminder of the mysteries that still surround the consciousness and the potential for past-life memories to surface in unexpected ways.

Netherlands Cerunne Bouts reincarnation case:

Researcher Titus Rivas, Psychologist and Philosopher, (Athanasia Foundation, Netherlands and International Centre for Reincarnation and Survival Researches)

An international reincarnation case in Netherlands. [The woman who had been a man with a black beard in her past life.]

This rebirth case is important because the individual could remember 2 different past lives.

Before learning about this rebirth case, it is important to know that international reincarnation cases are hard to verify because they involve two different countries. This reincarnation case spans two different continents.

In the spring of 2001, Dutch researcher Titus Rivas was informed about a remarkable case of a young girl, Cerunne Bouts, who claimed to remember 2 past lives. She could remember one life as a male

sailor and another as a male doctor. Additionally, she talked about an Indian woman called 'Amma'. The case was brought to his attention by Anja Janssen, a friend of Cerunne's parents, who lived in Molenhoek, the Netherlands. Rivas decided to investigate and met with the family in May 2001.

Cerunne's parents, Christine Thijssen and Sirat Bouts, were both interested in spirituality and had some belief in rebirth, although they were not actively promoting it. Christine, a 40-year-old artist with a Roman Catholic background, had always found the concept of reincarnation plausible. Sirat, a 47-year-old sociotherapist with a French mother, had experienced memories of past lives through meditations and felt a strong connection to spirituality and various cultures, including Indian, Celtic, and Native American.

During her pregnancy with Cerunne, Christine experienced an announcing dream in her eighth month. In this dream, she encountered a strange, shamanistic 'Pictic' ghostly woman in her forties, barefoot and dressed in fur, holding deer antlers. The woman telepathically communicated without saying a word, that Christine would give birth to a daughter and should name her 'Deer'. The ghost woman also mentioned that the child had experienced a difficult past life. This dream led Christine and Sirat to choose the Celtic name Cerunne for their daughter, derived from the divinity Cerunnos or Kernunnos, associated with deer and the world between death and rebirth.

Cerunne was born on June 30, 1994, in Brakkenstein, Nijmegen. She was the third of four daughters, with sisters Elisa, Souria, and Fanja. From a young age, Cerunne exhibited unique characteristics, such as being quick in motor development, somewhat boyish in appearance and behavior, and having a strong sense of justice. She was also very

introverted and had difficulty making friends until she was about six years old.

Past Life Memories:

Around the age of two or three, Cerunne began spontaneously sharing memories of a past life as a sailor. Some of her earliest statements included:

- "I was a thin man with a black beard."
- "The waves I experienced were as high as a house that swept over the mast." (Commenting on the waves in a swimming pool)
- "You should know how high I climbed before." (When told not to climb a tree, she responded like this referring to the mast of a ship)
- "Sometimes there had been a storm all night, and the next morning everything was completely silent." (Describing life at sea)
- "I had many tasks, including watching the sail and pennants and being on watch, but also caring for the passengers."
- "My own name when I was a male sailor had been Peer."
- "We ate dry biscuits aboard the ship. We were healthy men."
- "I was not a captain but was important. I did not have to cook."
- "Sometimes there were fights with knives among the sailors aboard, but I couldn't stand rudeness and aggression myself."
- "I ate raw meat on the ship."
- "There was an accident in which a friend of mine fell from a mast and broke his back."
- "There was a large rudder."
- "The ship sailed to La Karoonya or Garoonya to pick up poor families and take them to a harbor with palm trees, on an island. There were mountains in the background and only a few small shops. The poor families were not slaves and they were fair-skinned. Sometimes the ship moored illegally."

- "I went to India. There were many baskets of fruit, lots of dancing and music. I met a woman with whom I became friends. Her name was Amma."
- "A pointed walking stick which was also used as a weapon."
- "The adults and children were lying during the night, and they didn't have beds or hammocks, just a pillow and a blanket."
- "We had a lot of stomach pain on board."
- "During the journey to the island, the children of the poor people had a separate place where they could play very nicely."
- "Our ship also sometimes docked secretly or illegally."
- "The Vurk had a figurehead or beast at the front."
- "On land, I slept in polluted huts. I found it very relaxed and cozy there. There were very nice people."

Over time, Cerunne provided more details about her past life as a male sailor named Peer:

- Peer, the sailor whose life Cerunne remembered, was a lean man with a black beard and remained fit for most of his life, possibly living up to the age of 95.
- She claimed to have sailed on a large, three-masted passenger ship called the Vurk, which had a figurehead or beast at the front.
- Her duties on the ship included watching the sail and pennants, being on watch, caring for passengers, and maintaining contact with them.
- She described the sleeping arrangements on the ship, with adults and children lying on the floor with just a pillow and a blanket, and no beds or hammocks. Sanitation was poor, with people urinating on the floor.
- Food on the ship consisted of large chunks of meat and fish, with whole cows hanging on board for provisions. They also ate raw meat.
- Cerunne mentioned knife fights among the sailors and described a fatal accident in which a friend fell from a mast and broke his back.

-The ship sailed to warm lands, picking up poor, fair-skinned families from a place called la Garoonya or Karoonya (later interpreted as La Coruña, Spain) and transporting them to an island with palm trees, possibly Cuba.

-They sailed to warm lands. She made mats from reed to sleep on in 'India'. She once grabbed reed and said, "We used to make mats from this." When her parents asked if she wanted to go back to India, she said that was not the case because it was too dirty, filthy, and polluted. Cerunne would have had contact with women on land but no steady relationship. She liked to gaze over the ocean and was very introverted.

-In India, she met a woman with whom she became friends. There were many baskets of fruit, lots of dancing and music.

-In her past life, Cerunne had contact with an Indian woman named Amma. (Amma is, in fact, an Indian word that translates to mother. The term 'Amma' is commonly used in India and South Asia.)

-She described a walking stick with a point called a 'moekille', which was also used as a weapon.

Cerunne exhibited several skills and behaviors that seemed to be connected to her past life memories:

-She demonstrated an unlearned agility in climbing and had no fear of heights, despite not being able to swim.

-She showed a toughness uncommon in girls her age, even when injured or facing scary situations.

-Cerunne had a strong sense of justice and was very introverted, often preferring to gaze over the ocean.

-She displayed boyish behavior and appearance. She was less feminine.

Investigation and Verification:

Titus Rivas and his team, led by historian Pieter van Wezel, investigated Cerunne's statements and found several historical correlations:

1. La Garoonya/Karoonya: La Coruña, a port city in Galicia, Spain, was an important harbor for immigration to Spanish colonies, including Cuba, an island with palm trees. The poor Galician immigrants were sometimes referred to as 'Galician slaves'.
2. Moekille: The word 'moekille' is related to the Basque pointed walking stick called makila, which was also used as a weapon. The makila became known in the Galician region through pilgrimages to Santiago de Compostela.
3. Peer and Vurk: The names Peer and Vurk could be distortions of the Spanish names Pedro and Barco or Barca (ship).
4. Historical Context: The massive Spanish emigration to Cuba took place in the 19th and early 20th centuries, with many Galicians leaving due to high taxes and unemployment. The journey was characterized by hardships, poor hygiene, and dehumanizing discomforts.

Based on Cerunne's memories, skills, behavior, and the historical correlations found by the research team, this case suggests a paranormal process rather than cryptomnesia or childish fantasy. The most satisfying explanation, according to Rivas, is the reincarnation hypothesis. This implies that the sailor Peer or Pedro was involved in the emigration from La Coruña at the end of the 19th century, died, and was reborn as Cerunne Bouts. Also, around her fifth year, she mentioned that she had been a doctor before her life as a sailor.

The case of Cerunne Bouts may also imply:

1. A time gap of tens of years between death in a past life and rebirth.
2. Children in sex change cases exhibiting characteristics associated with the other gender in their culture.

3. Ghosts or visions during pregnancy being related to the background of a soul before its new human birth.

This case highlights the importance of tracing and investigating cases of Western young children who claim to remember past lives, as they can contribute valuable insights into the phenomenon of reincarnation.

Sri Lanka Gnanatilleka Baddewithana reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher H. S. S. Nissanka, (Independent researcher and scholar, Sri Lanka)

A verified reincarnation case in Sri Lanka. [The boy who loved the company of women and who loved female activities such as painting fingernails with Cutex nail polish found himself as a woman in his next life.]

This is a rebirth case in which written records were made before verification of the previous personality.

The case of Gnanatilleka Baddewithana was the first reincarnation case investigated and publicized in Sri Lanka. This case is notable for its strength, and it is one of the 'before' cases, as the child's statements about a previous life were documented prior to any attempts to verify them. This case offers compelling evidence

suggestive of reincarnation, with detailed accounts and rigorous scientific investigative methods.

Notable aspects of the case:

- 1) Early Past Life Memories: Gnanatilleka began talking about a previous life at the age of one and provided specific details by the age of two.
- 2) Accurate Statements: She made numerous accurate statements about the life and family of Tillekeratne before any contact between the two families. These statements were later verified.
- 3) Recognitions: Gnanatilleka correctly recognized buildings, family members, and other persons known to Tillekeratne, both in photographs and in person.
- 4) Appropriate Behaviors and Emotions: She exhibited behaviors and emotions that were appropriate to Tillekeratne's relationships and experiences, such as showing affection to his favorite sister and coolness towards his unfriendly brother.
- 5) Lack of Normal Communication: The two families lived in different towns with limited communication, making it unlikely that Gnanatilleka could have obtained information about Tillekeratne through normal means.
- 6) Investigation and Documentation: The case was investigated by several parties, including scientist Ian Stevenson, who carefully documented the details and assessed the evidence. The investigators found the witnesses to be credible and honest.
- 7) Unlikely Explanations: Normal explanations for Gnanatilleka's knowledge, such as fraud or cryptomnesia, were considered unlikely given the circumstances and evidence.
- 8) Consistency in Behaviors: Gnanatilleka continued to exhibit certain behaviors and interests, such as a strong interest in religion and a preference for the color blue, which were consistent with the life of Tillekeratne.

- 9) Extrasensory Perception: Gnanatilleka's family credited her with some extrasensory perception abilities, such as predicting unexpected visits.
- 10) Sex Change: The case involves a change in sex from male (Tillekeratne) to female (Gnanatilleka). This makes the case particularly interesting.
- 11) Phobias and Preferences: Gnanatilleka exhibited specific phobias and preferences that corresponded to Tillekeratne's life; Fear of doctors, hospitals, and falling, which were related to Tillekeratne's death following a fall and hospitalization. Preference for the color blue, which was also Tillekeratne's favorite color. Interest in vegetarianism, which were also present in Tillekeratne's life.
- 12) Spontaneous Recognitions: Gnanatilleka spontaneously recognized two women from Tillekeratne's life in a crowd, demonstrating her ability to identify people from the past life without prompting.
- 13) Consistency in Recognitions: Gnanatilleka made recognitions under various circumstances and with different people present, adding to the credibility of her abilities.
- 14) Emotional Impact: The case had a significant emotional impact on the families involved, particularly Tillekeratne's mother, who displayed strong emotions during meetings with Gnanatilleka.
- 15) Long-term Follow-up: The case was followed up over several years (1961, 1966, and 1970), allowing investigators to observe the development and fading of Gnanatilleka's memories and behaviors related to the past life.
- 16) Potential Explanation for Rebirth: Gnanatilleka provided a possible explanation for her rebirth into her specific family, mentioning a "fascination" with her older brother, whom Tillekeratne might have seen dancing in Talawakele.
- 17) Past Life Name: Gnanatilleka initially referred to herself as "Tilleka" when speaking about her past life, which is a diminutive

form of Tillekeratne. This detail shows her familiarity with the past life name.

18) Geographical Knowledge: Gnanatilleka displayed an unusual knowledge of the geography of the Talawakele area, which she attributed to her past life memories. She was able to describe the layout of the town and the locations of specific buildings and landmarks accurately.

19) Multiple Investigators: The case was investigated by multiple parties, including local researchers and scientist Ian Stevenson.

20) Media Attention: The case attracted a lot of media attention, both locally and internationally, with reports appearing in newspapers and other publications. This attention helped to raise awareness about the case but also presented challenges for the families involved.

21) Impact on Beliefs: The case had a significant impact on the beliefs of those involved, with some family members and investigators becoming more convinced of the reality of reincarnation as a result of their experiences with Gnanatilleka.

The Gnanatilleka Baddewithana reincarnation case:

HSS Nissanka, a scholar and journalist in Sri Lanka, wrote a series of articles on reincarnation for the Silumina newspaper. After readers questioned why there were no cases of past-life memories in Sri Lanka if reincarnation was real, he asked for people with such knowledge to contact him. Several did, and he chose to investigate the case of Gnanatilleka Baddewithana, as it was closest to his home in Kandy. Nissanka began his investigation on 1 November 1960, when Gnanatilleka was four years old.

When investigating Gnanatilleka Baddewithana's case, Nissanka involved prominent local figures—such as a city mayor, a monk and scholar, lawyers, psychologists, professors, and teachers—as credible witnesses. A news photographer was typically present, and he

meticulously tape-recorded and noted all interactions. Nissanka developed his own investigative methods, including introducing the girl to individuals she might have known in her past life under controlled conditions and carefully documenting her responses. This approach ensured a comprehensive record of her memories before identifying the person from her past life.

Nissanka and his team explored alternative explanations for Gnanatilleka's knowledge by investigating potential prior connections between the two families but found no evidence of such links. Both families had initially shown reluctance about the investigation, suggesting they were not conspiring to seek publicity. Gnanatilleka showed no signs of mental illness, spirit possession, psychic ability, or any paranormal knowledge beyond that of Tillekeratne's life, and she spoke of it in the first person. As the investigation continued, Nissanka published a series of newspaper stories and later authored a book, released in English in 2001, which includes partial transcripts, correspondence, and translations of official documents. The original records of the case are now preserved at the University of Virginia's Division of Perceptual Studies.

Ian Stevenson, a leading scientist in reincarnation, learned about Gnanatilleka's case while working on another case in Sri Lanka. Although the identity of Gnanatilleka's previous life had already been established, Stevenson conducted an independent investigation without reviewing Nissanka's notes or tapes. In 1961, he visited three municipalities in Sri Lanka to interview Gnanatilleka, her family, the previous person's family, and others. He also corresponded with Venerable Piyadassi Thera, the Buddhist monk and scholar who had been present during Nissanka's investigation. Stevenson later published his findings in the book 'Twenty Cases Suggestive of Reincarnation', adding significant details to the existing investigation.

The case garnered interest from local newspapers and media outlets in Sri Lanka. The unusual and compelling nature of Gnanatilleka's past life memories and recognitions made it a subject of curiosity and discussion within the country. The case also drew the attention of international media. Articles and reports about Gnanatilleka's past life memories were published in various languages and countries, reflecting a broader interest in reincarnation cases and paranormal phenomena.

Turin Tillekeratne:

Gallage Turin Tillekeratne, known as Tillekeratne, was born on 20 January 1941 in Talawakele, Sri Lanka, and died on 9 November 1954 at the age of thirteen. He had six sisters and two brothers and attended Sri Pada College, traveling there by train with his brother and his older sister Gunalatha, whom he affectionately called "nangi". His mother noted his concern for tidiness. He used paint boxes, made artificial flowers from crepe paper, loved flowers and drawing, and had a tendency to mend clothes rather than discard them. Rather than associating with boys, he had loved to associate with girls and females. He would also ask his mother to hit him instead of his sisters if she was angry and comfort her when his father hurt her.

Tillekeratne made a pilgrimage to Adam's Peak and saw Queen Elizabeth II pass by in a train during her visit to Sri Lanka. His death was officially attributed to cardiac failure due to acute nephritis, but his family reported that he had suffered a trauma from being struck by a cricket ball before his death.

Gnanatilleka Baddewithana:

Gnanatilleka Baddewithana was born on 14 February 1956 in Hedunawewa-Dihintalawa, a remote hamlet in Sri Lanka's central mountains. Her father was a small-scale rice farmer who also occasionally worked on tea plantations. After researcher Nissanka called for cases of past-life memories, a neighbor reported that

Gnanatilleka had mentioned living in a house in Talawakele, a town about 22 miles away, with her parents and a sister. Nissanka, accompanied by Piyadassi and a teacher as witnesses, traveled to Gnanatilleka's village for his initial interviews with her and her family.

Statements:

Nissanka tabulated 61 statements by Gnanatilleka about Tillekeratne's life that she could not have been expected to know, the majority of which were verified as true by Tillekeratne's family or other associates. They included:

- The previous person (the boy) saw Queen Elizabeth II during a state visit (an event two years prior to her birth); the Queen had traveled by train.
- He visited Adam's Peak.
- He traveled to school by train with his older sister.
- He had joined his sisters in painting his nails with nail polish.
- He made flowers out of paper.
- He had been a boy.
- The 'Talawakele mother' had bought firewood (the word for 'bought' was the one used by Tillekeratne's family).
- The Buddha in the temple in Talawakele was very big (this statement was made prior to her first visit to Talawakele).
- There were no coconut trees in Talawakele (the climate was different due to elevation).
- The 'Talawakele mother' made patties.
- The Talawakele parents were separated.
- His father worked the tea plantations.
- In addition, there were many correct details about the town of Talawakele, including descriptions of the temple and post office.

Stevenson created a tabulation with 34 statements and recognitions, many of which, although not all, were the same as those Nissanka had recorded.

Nissanka's initial attempts to locate Gnanatilleka's previous family in Talawakele proved unsuccessful; one lead turned out to be false, and many families were reluctant to discuss the deceased child. Nevertheless, Nissanka arranged for Gnanatilleka to visit Talawakele. Upon her arrival, the four-year-old girl started to recognize various elements of the town and even noted that some houses were missing due to demolition. She was able to recognize many things independently. Although she did not immediately recognize her former neighborhood, she was thrilled to see the temple. Eventually, Nissanka found a man who corroborated that Gnanatilleka's memories aligned closely with the life of his deceased brother-in-law, Tillekeratne.

Nissanka's attempt to have Gnanatilleka meet her past-life family was hindered by large crowds of onlookers. Nonetheless, he succeeded in interviewing Tillekeratne's mother and sister. Back at her home, Gnanatilleka was tested by three teachers from Talawakele, one of whom had known Tillekeratne. She said she knew one teacher. She correctly identified only D.V. Sumathipala, climbing into his lap and moving him to tears by re-enacting a story he had been teaching Tillekeratne shortly before his death. Additionally, she accurately described the layout of a school in Hatton, a town she had never visited.

Behaviours:

As a young child, Gnanatilleka repeatedly asked to be taken to Talawakele, eventually persuading her older brother to accompany her. This visit was crucial in verifying her detailed descriptions of the town. She had been upset by rumors that a woman found dead in her

own village had come from Talawakele, and only the visit with her brother could calm her down.

Gnanatilleka enjoyed playing "school" with her siblings and friends, reenacting scenes from Tillekeratne's school life at Sri Pada College in Hatton. She would often assume the role of a teacher or student, recreating classroom scenarios. Additionally, she showed a strong interest in religion, much like Tillekeratne. She would create small Buddha shrines for her own worship, mirroring Tillekeratne's religious practices and demonstrating her deep connection to her past life's beliefs.

Her play activities often reflected her past life memories. For instance, she would act out scenes involving Tillekeratne's family members and friends, displaying intricate knowledge of their relationships.

Gnanatilleka also created drawings and writings related to her past life memories. Her siblings, including her older brother Ariyapala Baddewithana, were often involved in these role-playing games, which reflected the dynamics of Tillekeratne's family life.

Gnanatilleka's language development was notably advanced for her age. Her parents reported that she used much longer words than most children, suggesting precocity in language development. Some of the words she used were not part of her family's everyday language, indicating that she might have acquired them from her past life memories as Tillekeratne. Despite her young age, she could communicate effectively with Tillekeratne's family members, discussing specific events, people, and places from her past life with clarity and detail.

Nissanka observed that Tillekeratne's beloved teacher, D.V. Sumathipala, could comfort Gnanatilleka more effectively than her own parents when she was upset. Gnanatilleka's reactions to

Tillekeratne's family members mirrored Tillekeratne's relationships with them. For example, she reacted angrily to one of Tillekeratne's brothers, with whom Tillekeratne had always had a hostile relationship. Both Tillekeratne and Gnanatilleka shared a preference for the color blue and often chose to wear it. Furthermore, Stevenson noted that both Tillekeratne and Gnanatilleka were deeply religious.

Recognitions:

On 18 December 1960, Gnanatilleka met her previous family for the first time. She was taken to an upstairs room at an inn in Talawakele to ensure she wouldn't see anyone before they entered. Nissanka was accompanied by 26 assistants and witnesses, including many notable individuals.

During the meeting on 18 December 1960, Gnanatilleka, initially tired and bored, became animated when Tillekeratne's mother entered the room. She greeted her with "Talawakele mother" and embraced her. As Tillekeratne's family and associates entered one by one, and in two groups of three, Gnanatilleka accurately identified each person. She correctly noted when someone was unfamiliar to Tillekeratne. Gnanatilleka recognized Tillekeratne's parents, all introduced siblings—including a sister whom she addressed in the same manner Tillekeratne had—and two family friends.

Gnanatilleka was invited to visit the homes of Tillekeratne's mother, three married sisters, and an aunt. During these visits, she greeted them all with a traditional Sri Lankan gesture used to acknowledge people she knew well.

The death of the boy:

Nissanka and his associates observed that Tillekeratne's family seemed uneasy when questioned about the cause of his death,

although they were open about other matters. The family reported that Tillekeratne had been struck on the leg by a cricket ball before his illness, but none of his former schoolmates, classmates, or teachers remembered this incident. Nissanka found this explanation unlikely. Gnanatilleka's description of Tillekeratne's death was more dramatic than the family's account; she recounted that "Talawakele mother hit her while she was eating at home, causing her to fall off the chair and hit the floor."

In 1962, a neighbor of Gnanatilleka reported an incident where Gnanatilleka, in the presence of Tillekeratne's mother, angrily contradicted her claim about the cricket ball, insisting, "Mother, you are lying! That's not how I died; I fell off a chair... and now you're lying about it!" Nissanka noted that Tillekeratne's illness had begun before the incident with the cricket ball. While Tillekeratne's mother couldn't be blamed for his death, it was understandable that the family might want to obscure the true circumstances.

Stevenson independently noted that Gnanatilleka's parents had observed the girl was afraid of doctors and hospitals, and she was also afraid of climbing up on anything from which she might fall.

Stevenson discovered from a correspondent that by the age of six, Gnanatilleka had stopped speaking spontaneously about her past life. However, during a follow-up visit four years later, she claimed to still remember her past life and provided answers that supported this. On another visit when she was fifteen, she reported that the past-life memories were fading but that she still retained some, especially those related to Tillekeratne's school experiences. By this time, contact between the two families had diminished.

In his book "Twenty Cases Suggestive of Reincarnation" (2nd edition, 1980), Ian Stevenson notes that during his follow-up visit in 1970,

when Gnanatilleka was nearly fifteen years old, she was deeply interested in religion and was a vegetarian. Stevenson also mentions that Gnanatilleka had influenced her mother to adopt vegetarianism as well, although Buddhism does not explicitly require its adherents to be vegetarians. She was in the ninth grade at school and was still doing well there, being placed sixth among 37 students. Gnanatilleka said that her memories of the previous life were fading. Evidently, she preserved some memories, however, and she said she still thought about the previous life. She remembered particularly Tillekeratne's experiences at school. She also remembered that Buddhadasa, Tillekeratne's older brother, had damaged one of Tillekeratne's small Buddha shrines. Gnanatilleka also said that she still dreamed about her Talawakele mother, dreaming of her visiting Hedunawewa and also of her cooking. Her mother said that Gnanatilleka still considered that she had two mothers.

Gnanatilleka's mother said she was developing normally along feminine lines. She had begun menstruating just a few days before Stevenson's visit. Her hair style, physical form, blue dress, and manner all indicated a typical Sinhalese girl. Gnanatilleka and her family continued to have some contact with Tillekeratne's family, although it seemed less than it had formerly been. Gnanatilleka's older sister, Karunawathie, married in 1970 not long before Stevenson's visit to Hedunawewa. Tillekeratne's mother and older sister had attended the wedding, as had Buddhadasa, his older brother, with whom both Tillekeratne and Gnanatilleka had not been on good terms. Mr. D. V. Sumithapala also came to the wedding. Prior to this occasion, he had not visited for two years.

Stevenson inquired why Gnanatilleka had chosen their family to be reborn into. Her family recounted that, at the age of five, she had shared a memory from her past life as Tillekeratne, expressing fascination with seeing her current older brother, D.A. Baddewithana,

dancing during the Queen's visit. D.A. Baddewithana confirmed that he had indeed danced in Talawakele on that occasion. This was the only time he had gone there before the development of the case. The visiting male and female dancers met a large number of people during the course of their one-night stay in Talawakele, and Tillekeratne have been one of them.

Additionally, Stevenson arranged a recognition test with Lora, a former classmate of Tillekeratne who had never met Gnanatilleka, and a friend of Lora's. Despite her fading memories, Gnanatilleka was able to recognize Lora and stated that she knew her from Talawakele, although she slightly misremembered the name as 'Dora'.

Gnanatilleka and her past life memories attracted considerable media attention in Sri Lanka. This rebirth story was picked up by Sinhalese newspapers, English-language papers, the government radio station, and eventually by media in India, United Kingdom, United States, Canada, Japan, Netherlands and other countries. Nissanka and Piyadassi were invited to lecture about the case at universities and other venues in Sri Lanka.

This reincarnation case gained significant attention in Sri Lanka, causing both fascination and fear for various people. The story spread widely and attracted substantial media coverage, which had a notable impact on both Gnanatilleka's family and Tillekeratne's family. While the publicity could be intrusive at times, it also drew the attention of various researchers and investigators who could thoroughly study and document the evidence.

Several groups raised objections to the publicity of this reincarnation story:

-Orthodox Buddhists and Hindus: They believed that reincarnation requires no proof, as it is already a fundamental part of their faith.

-Christians, Muslims, and Atheists: They successfully persuaded school libraries to ban the book containing the full reincarnation research. However, the ban was later lifted following protests from Buddhists.

-Marxists and Socialists: They argued that government and private resources should be allocated to addressing issues like starvation rather than investigating past lives.

Nissanka discovered that critics were visiting Talawakele residents, advising them not to cooperate with the investigation. Tillekeratne's family was also hesitant to uncover the truth behind his death. The husband of one of Tillekeratne's sisters accused Nissanka of publishing lies and offered to reveal the 'real truth' about Tillekeratne's death if Nissanka agreed to meet him. Later, the sister wrote to Nissanka, disclosing that her husband had physically abused her and abandoned their family due to the media attention.

General skeptics also voiced their criticisms against the reincarnation research. The full research details of this case can be found in the book 'The Girl Who Was Reborn: A Case Study Suggestive of Reincarnation' by H. S. S. Nissanka. Additionally, the book 'Twenty Cases Suggestive of Reincarnation' (2nd ed., rev.) by Ian Stevenson (1974), published by University Press of Virginia in Charlottesville, Virginia, USA, includes information related to this reincarnation case. Gnanatilleka's case is notable as one of the verified reincarnation cases where the person's sex changed from one life to the next.

Turkish Ismail and Cevriye 2 rebirth cases:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Resat Bayer, Professor, (Koc University, Turkey and Stanford University, United States of America)

2 verified reincarnation cases in Turkey. [The boy and girl who were husband and wife in their past lives.]

In the 1960s, Ian Stevenson and two researchers investigated a case where two Turkish children remembered past lives as a married couple who, along with two of their five children, had been violently killed on the same night.

Abit and Şehide Süzülmüş:

Abit Süzülmüş lived in the Bey district of Adana, Turkey. His Alevi family, who believe in reincarnation, suggest he died between the ages of forty and fifty, likely between 1907 and 1917. As a successful vegetable farmer, he owned two houses. Due to his first wife Hatice's inability to have children, he married a second wife, Şehide, which was acceptable in Alevi customs. The two wives lived separately but reportedly maintained a good relationship.

Şehide Süzülmüş was estimated to be between 25 and 30 at her death, likely born between 1927 and 1932. She had five children—Gülseren, Hikmet, Zeki, Zihni, and İsmet—and was in early labor with her sixth child when she was killed.

There were no eyewitnesses to the murders, which were reconstructed from forensic evidence and confessions. On the night of January 31, 1957, Abit Süzülmüş was lured to the stable by an employee who claimed one of the animals was sick. While Abit was examining the animal, he was struck on the head with a blacksmith's hammer and likely died instantly.

When Şehide Süzülmüş went to the stable searching for Abit, she was killed in the same manner with a blacksmith's hammer. The two youngest children, Zihni and İsmet, were also murdered, though there was uncertainty about whether they were with their father or mother. The older children, Zeki and Hikmet, were in the house; Hikmet was covered with a mattress by the murderers during a robbery, while Zeki hid and later fled to Hatice's house for help. The criminals took a necklace from Şehide's body but left without stealing anything else.

Five men were arrested, charged, and tried for the murders. Eventually, Ramazan, an employee of Abit, and one other man were executed by hanging. The trial was delayed, and these executions took place after İsmail had begun to speak about his previous life as Abit.

Investigations:

İsmail Altıkılıç:

The case of İsmail Altıkılıç was initially investigated by Reşat Bayer, who learned about it from newspapers in late 1962 and began conducting interviews. Premier reincarnation researcher Ian Stevenson also became aware of the case through a Reuters account in an Indian newspaper and investigated it for three days in March 1964, accompanied by Bayer. Bayer continued his investigation in autumn 1966, and both researchers conducted follow-up interviews in October 1967, returning again in 1970 and 1973 to gather

testimony from previously uninterviewed informants. Bayer conducted additional interviews in 1975. The case was investigated over a span of thirteen years.

In 1965, Reşat Bayer published a report in Turkish that criticized İsmail Altinkılıç's father and questioned the case's authenticity. Ian Stevenson later published his report in 1980 in the book 'Cases of the Reincarnation Type, Vol. III: Twelve Cases in Lebanon and Turkey'. Stevenson noted that Bayer did not have access to interviews conducted after 1965 when writing his report and mentioned that Bayer thoroughly fact-checked Stevenson's report before its publication.

Concerns about the case's authenticity arose because Mehmet Altinkılıç, İsmail's father, requested money for his testimony, which Stevenson paid. Additionally, two friends of Abit Süzülmüş claimed the case was false. Bayer felt that the father's mercenary approach severely undermined the case's credibility. Stevenson disagreed, noting that the two friends had owed Abit money, which could have motivated them to declare İsmail's memories fraudulent.

Stevenson was hesitant to publish the case until an independent scientific investigation opportunity arose in 1973. Given their frequent visits, Stevenson and Bayer were well-known in Adana, so they brought an interpreter, Yaşar Atakam, who had never been to the city. Atakam was tasked with visiting a café in the Mıdik district and discussing the case with locals—some of whom were already informants—without revealing his connection to the investigation. He was also asked to gather information from local officials about the case and Mehmet Altinkılıç's reputation for honesty. Stevenson hoped that informants might be more candid with someone they thought was just a tourist, which could help determine if the story had been fabricated.

Over two days, Atakam gathered information from seven people whom neither Bayer nor Stevenson had interviewed. In one instance, he obtained details freely that Stevenson had previously been offered only in exchange for a high payment, which Stevenson had declined. This additional information, according to Stevenson, strengthened rather than weakened the case, leading him to conclude it was safe to publish. Stevenson, Bayer, and Atakam interviewed 39 people—more than in any previous case investigated by Stevenson—to ensure thorough corroboration of Mehmet’s recollections.

Cevriye Bayrı:

Stevenson first learned about the case of Cevriye Bayrı in 1964 and began investigating it with Reşat Bayer that year. Bayer continued the investigation in 1966, and they collaborated again in 1967 to conduct further interviews and recheck details. In February 1973, Stevenson conducted a detailed interview with Cevriye’s mother and gathered information from her older brother. Later that year, Stevenson returned to Adana to interview Cevriye, who was now fifteen. In May 1975, Bayer re-interviewed Zeki and Hikmet, Abit Süzülmüş’s children, and spoke with a new informant, a young girl who had worked as a gardener for Abit during the murders. In total, nineteen informants were interviewed. Stevenson published the case of Cevriye Bayrı immediately following İsmail Altınlıkılıç’s case in the same book.

İsmail Altınlıkılıç:

Before İsmail’s birth, a female relative living near the family had a dream in which Abit Süzülmüş was seen talking with Mehmet Altınlıkılıç, İsmail’s father. In the dream, three men called Abit from outside the house, but he replied, “No, I am going to stay here. I will

not come back." The woman was unaware that İsmail's mother was pregnant at the time.

İsmail Altınkılıç was born on or around September 30, 1957, in the Mıdık district of Adana, which is adjacent to the Bey district. His family's house was about two kilometers from the house where Abit Süzülmüş had lived.

Mehmet recounted that İsmail began expressing that he had lived a previous life as early as eighteen months old, as soon as he could talk. Once he spoke fluently, İsmail denied his current name and insisted he was 'Abit'. He provided details about Abit Süzülmüş's life, including the names of his two wives, Hatice and Şehide, and his three surviving children, Gülsen, Zeki, and Hikmet. İsmail also mentioned people who owed Abit money and complained about his current family's poverty, hoping the debtors would pay. On the same evening, he gave specific details about the murder, including the name of the perpetrator: Ramazan.

As İsmail grew, he continued to insist that his name was Abit and often demanded that his parents take him to his previous home and family. His statements reached members of the Süzülmüş family, leading to a visit from Hatice, Abit's surviving wife, and her stepdaughter Gülsen. When İsmail was about three years old, his father took him to the Bey district, expecting İsmail to lead him to a house he mistakenly believed was the site of the murder. Instead, İsmail led him to the correct house, where the murders had actually occurred. İsmail recognized various people and places associated with Abit Süzülmüş. The two families continued to meet, and İsmail's desire to stay close to the Süzülmüş family persisted.

In Stevenson's case report, it is detailed that İsmail made 49 statements related to Abit Süzülmüş's life and recognized people

known to Abit. Most of these statements were made before the two families met, according to Stevenson's findings. In addition to the previously mentioned statements, İsmail correctly identified and was verified by Abit's relatives, friends, and police records on the following matters:

- Abit had two wives because the first was unable to have children.
- He lived in the Bey district.
- He was a vegetable farmer.
- His garden had fruit trees, including orange and quince trees.
- He had two oxen and two cows, one of which was named 'Suzan'.
- He owned a pump and a barrel (both of which he recognized at the house) and a horse.
- He kept a bed in the stable.
- He liked to drink raki, a strong Turkish liquor, with his friends.
- One of his drinking companions was named Abdürrezzak.
- He drank raki every night with Mahmut Altınkılıç, who worked the fields with him, and the two sometimes brought girls to their parties.
- Ramazan murdered him by hitting him on the head (he said with a 'bar of iron', but he could not have seen the weapon since it was done from behind).
- Şehide, Zihni, and İsmet were all murdered the same night.
- Şehide was in labor at the time.

When İsmail was three, he spontaneously recognized an ice-cream seller on the street who had been a close friend of Abit. He correctly named the seller's wife and children. İsmail also recognized the man's son and accurately stated that he had worked for Abit. Additionally, İsmail recognized other friends of Abit either spontaneously or when asked, "Who am I?"

Abit's wife Hatice and his youngest surviving children, Zeki and Hikmet, fully accepted İsmail as Abit's reincarnation. However, the oldest child, Gülseren, remained uncertain.

İsmail exhibited behaviors reminiscent of Abit Süzülmüş, notably his insistence that his true name was Abit. This inclination was so strong that his parents allowed him to use the name Abit for his school registration, a rare occurrence in Stevenson's cases. İsmail spoke in the first person and present tense about his previous life, saying things like, "I have two wives." He showed a preference for drinking raki and wearing a cloth over his shoulder, similar to Abit. Upon hearing that Ramazan had been hanged, he expressed joy by clapping his hands. İsmail preferred sitting in a chair at a shop where Abit used to sit. He complained about his current family's poverty, reflecting Abit's previous relative wealth, and showed affection towards the Süzülmüş family, repeatedly asking for Abit's debtors to pay up.

Cevriye Bayrı:

Cevriye Bayrı was born on October 1, 1958, a little less than two years after the deaths of Abit and Şehide Süzülmüş, in the Akkapı district of Adana, which is near the Bey district. Her family's home was about six kilometers from the Süzülmüş house. Her father, Kerim Bayrı, was a tinsmith with ten children, and while he knew Abit, they were not friends, and the families were not close enough to know personal details such as the names of Abit's debtors.

According to Cevriye's older brother, she began speaking before her first birthday and immediately mentioned her previous life. One of her first words was 'azu', which developed into the phrase 'Ramazan killed' as she gained verbal skills. Between the ages of two and three, Cevriye provided details of the murder from Şehide Süzülmüş's perspective, including how she missed her husband and went out to find him, how Ramazan had taken her gold necklace, and how the baby she was carrying was born after her death—a memory of events

between death and rebirth. (The baby did not survive). Cevriye also accurately named Şehide's husband and her three surviving children.

Stevenson notes that Cevriye's verified statements cannot be considered strong evidence because she likely heard about the details from community discussions, especially as İsmail Altinkılıç's case had become widely known and revived talk of the murders. Kerim confirmed that by the time Cevriye began talking about her memories, everyone had already heard about İsmail's recollections, and it was also known that Şehide's tomb had been opened and the deceased baby observed, partly extruded from her body. While post-mortem birth is rare, it does occur, as noted by Stevenson in two case reports. Despite this, Cevriye did state some facts that were unknown to her mother.

In Stevenson's opinion, the strength of the case was primarily in Cevriye's recognitions between the ages of two and five. She identified former relatives and friends both in person and in photographs, including some not known to her own family. Additionally, her behaviors reflected the life of Şehide Suzülmüş, further supporting the case.

At the age of two, Cevriye recognized an ice-cream seller who had known Şehide, recalling that she had given him food, which the man confirmed. Her mother also reported that Cevriye recognized Şehide's sister, Fehime Hasan. To test her, Fehime asked, "If you claim to be my sister, why didn't you visit me when I was ill and in the hospital?" Cevriye correctly responded, "But I did visit you, with my children." Fehime confirmed that when she first visited, Cevriye had run toward her, calling her "my sister."

Cevriye also recognized Şehide's former friends, including Sade Demirci, Güllü Deniz, and Nadire Mirel, correctly recalling that Nadire

had been her tailor. Among the Süzülmüş family, she recognized Abit's first wife, Hatice, and Şehide's children Gülseren, Hikmet, and Zeki. When shown a picture of Abit and Şehide, Cevriye identified it as "my photograph, with my husband."

As a small child, Cevriye exhibited pervasive fearfulness, often running to her mother in fright. She had a strong fear of darkness, which might have been connected to Şehide's murder occurring in darkness. When the lights went out due to a power failure at the age of two, Cevriye cried out, "Ramazan is going to kill me!" Similar to İsmail, Cevriye repeatedly asked her parents to change her name from Cevriye to Şehide, but they did not agree.

Meeting of the Children:

When the Süzülmüş family learned that Cevriye might be the reincarnation of Şehide, both families decided that the two children should meet. İsmail, who was five at the time, was brought to Cevriye's family home by his father and several other witnesses. Cevriye was four years old at the time.

Witnesses provided varying accounts of the meeting between İsmail and Cevriye. İsmail's father reported that the two children ran to each other, kissed, and embraced warmly. İsmail then gave some ice cream to Cevriye. In contrast, Cevriye's mother said that while İsmail embraced Cevriye, her reaction was less warm. She quizzed İsmail on details known to both Abit and Şehide Süzülmüş, such as the number of cattle they owned, and corrected him on any inaccuracies.

Cevriye herself, at the age of nine, told Stevenson that İsmail had caressed her hand and that they exchanged gifts. She also mentioned that they shared accounts of the murders and that İsmail asked why she had not come to his aid. According to Cevriye's mother, she had

asked İsmail the same question. Stevenson noted that the murders were carried out in a way that neither could have helped the other.

Cevriye showed a deep interest in Şehide's children, often expressing concern that they might be hungry during her own mealtimes. On one visit to the Süzülmüş family, she caressed Zeki while he was asleep. Cevriye's older brother noted that, when she was very young, she frequently cried and asked to be taken to see Şehide's children.

Stevenson discovered some possible physical after-effects related to the murder affecting Cevriye. Upon her birth, Cevriye had a red birthmark at the top of her head, which had faded by the time Stevenson first met her when she was five. Unusually, Cevriye experienced extremely severe headaches as a child, a condition that diminished as she grew older. Stevenson noted that such symptoms were observed in other children who recalled being killed by blows to the head, although they were not always present, as seen in İsmail's case.

The two families continued to meet, and İsmail maintained his affection for the Süzülmüş family. He often brought gifts to his former children and was deeply affected by the death of Abit's mother, weeping and going to bed without supper. On one occasion, İsmail expressed a desire to marry Cevriye, saying he would die if he could not. Even at the age of nine, İsmail's father reported that İsmail occasionally wept because he missed his past-life children.

Indian Toran Titu Singh reincarnation case:

Dr. Antonia Mills, Professor, (University of Northern British Columbia, Canada)

Researcher Dr. James G. Matlock, PhD (Rhine Research Center, Durham, United States of America)

A verified reincarnation case in India. [The boy whose past life ended with a gunshot bullet penetrating his right temple.]

This case involves an Indian boy who remembered a past life as a violent criminal. It is notable for its likely demonstration of replacement reincarnation, where the previous person's death occurs after the new pregnancy or birth has begun. The case is one of ten studied by Antonia Mills, who is replicating the research methods of Ian Stevenson in her investigation of reincarnation.

In the late 1980s, Antonia Mills was invited by Ian Stevenson to replicate his procedures for investigating reincarnation cases to test if she would reach similar conclusions. The Titu case is one of three detailed in her 1989 report, out of ten cases she investigated. In all these cases, there had already been contact between the child's family and the family of the deceased person.

Toran Singh, known as 'Titu,' was born in Baad, near Agra in Uttar Pradesh, India. He was the youngest of six children, with the oldest sibling being about thirteen years older. There is confusion about his birthdate, which complicates the case. Titu's mother was hospitalized under a family friend's name due to her illness during the last trimester. The hospital birth records indicate a date of 11 December

1982, but Titu's parents later said he was born on 10 December 1983, based on their belief that he was four and a half years old in the summer of 1987. It's possible that the earlier date referred to another child's birth or that Titu's birth was never officially registered.

According to Titu's mother, Titu began speaking at eighteen months. Shortly after, he made a peculiar statement: he asked her to tell his grandfather to look after his children and wife, and expressed concern about them while he was having his meals. When questioned, Titu mentioned he was from Agra and didn't know how he ended up in Baad.

Even at a young age, Titu expressed dissatisfaction with his family's lifestyle. He was embarrassed by his mother's attire, noting that "his wife had beautiful saris." He criticized the cleanliness of their home, claimed that "his" house was big, and remarked that his sisters-in-law were educated. While traveling, he complained about having to go on foot or by bus, saying, "I used to go by car." During a wedding in Agra, he claimed, "I have a shop in Sadar Bazaar."

As he grew older, Titu began crying almost daily, expressing a desire to return home to see his brother Raja Babu and sister Susheela, and referred to his parents as "Guloo's parents," with Guloo being his sister.

In April 1987, Titu became upset when his father went to Agra without him. He asked a friend of his eldest brother if he could be taken there, claiming, "I have a shop of transistor radios and I was a big smuggler and goonda. I am the owner of Suresh Radio." Following this lead, his brother and the friend found a shop named Suresh Radio in Sadar Bazaar. They spoke with Uma Verme, the widow of the shop's owner, Suresh Verme. Uma revealed that Suresh, who was a well-known black-market smuggler, had been shot dead at around

thirty years old on August 28, 1983. The two families had never met before.

After learning about Titu, several members of Suresh's family visited Baad in April 1987. Upon seeing them, Titu was excited and recognized Suresh's widow, parents, and two of his three brothers who were present. He made detailed and accurate statements about Suresh's life, including naming his children, describing a trip with Uma and the children, and recalling specifics about Suresh's home, car, and death. All of Titu's statements matched the facts about Suresh's life and circumstances.

Suresh's family continued to test Titu's knowledge during a subsequent trip to Agra. They tried to deceive him by taking him to a shop similar to Suresh's, which actually belonged to Suresh's brother. Titu was not fooled. At the real Suresh Radio shop, he recognized a photo on the wall as his own, correctly identified which drawer had been used to store cash, and identified the manager. He was puzzled by a showcase that had been installed after Suresh's death.

When taken to Suresh's parents' house, Titu remarked, "I am just passing through with these people who do not have a TV, a car, a video. I will run away to you." His father's attempt to take him home resulted in a struggle, during which Titu tore his father's shirt. He was calmed only by a promise that Suresh's father would visit. During this visit, Titu made several accurate statements and recognitions, including identifying Suresh's children and features of Suresh's former house.

In total, Titu made fifteen verified statements before meeting Suresh's family and thirty-one afterwards, with only one apparently incorrect statement. He also correctly identified ten people and four places.

Birthmarks:

Suresh's relatives observed that Titu had a small circular birthmark on his right temple, resembling a bullet entry wound, and several small birthmarks on the back of his skull, which they speculated might correspond to an exit wound. Additionally, Titu had a birthmark on the crown of his head that matched one Suresh had had throughout his life.

Upon reviewing Suresh Verme's post-mortem report, Mills found that the entry wound was located on the right temple, where Titu had his birthmark, and the exit wound was behind the right ear. Mills also noted that Titu's skull was somewhat protruded behind his right ear, a deformity that his parents had observed but had not linked to the shooting.

Behaviours:

Suresh Verme's family observed that Titu shared several personality traits with Suresh, including being active, intrepid, and hot-tempered. Suresh had successfully defended himself from hit men on two occasions before ultimately being killed. Mills witnessed Titu's temper when he beat another boy with a sugar cane and threatened to shoot or kick a seller if charged for a bangle she wanted to buy. When taken to Suresh Radio, Titu behaved as if he were still the owner, hitting a stool hard when entering and leaving, a behavior that Suresh had exhibited.

Additionally, Suresh's father noted that Titu could operate a tape deck in a car despite never having seen one before. He was also able to drive a car a short distance, handling the steering wheel, gas pedal, brakes, and clutch under the supervision of Suresh's brother.

Replacement Case:

A ‘replacement reincarnation’ or ‘anomalous date case’ is defined as a scenario where a person remembers the life of someone who died either after their birth or conception. There are two types:

- 1) Postnatal Replacement: The death of the previous individual occurs after the subject's birth.
- 2) Prenatal Replacement: The death occurs between conception and birth.

Records indicate that Suresh Verme was killed on August 28, 1983. Titu’s birthdate is either December 11, 1982, or December 10, 1983. If Titu was born on December 11, 1982, the case would be a rare instance where the original occupant of the body is thought to have been replaced following a brief illness or fever when Titu would have been eight months old.

If Titu’s birthdate is December 10, 1983, the replacement would have happened near the beginning of the third trimester of pregnancy, making this case unique. Mills notes that both the families involved and the Indian media consider the case to be one of simple reincarnation rather than ‘prakaya pravesh’, due to their lack of awareness of the conflicting death and birth dates.

The uncertainty surrounding Titu’s birthdate complicates the interpretation of his birthmarks. Mills argues that if Suresh’s mind had entered Titu’s body in infancy, it would not account for the presence of a birthmark on Titu’s temple that resembles the entry wound of Suresh’s fatal bullet. This suggests either a complex preknowledge or foreshadowing of Suresh’s murder and his subsequent entry into Titu or a chance coincidence.

Mills believes that the presence of the birthmarks at birth makes it unlikely that Suresh’s spirit entered Titu after birth. James Matlock, a

reincarnation researcher, agrees with this view. While noting that three marks on Titu's head correspond to the entry wound, exit wound, and Suresh's pre-existing birthmark, Matlock points out that the three marks on the back of Titu's head remain unexplained.

As an alternative, Matlock proposes that Suresh's spirit might have displaced another soul from the fetus in a rush to return and avenge his murder. According to this theory, the marks on the back of Titu's head could be remnants from the fetus's previous occupant. This hypothesis might also explain why Titu's mother fell ill during the third trimester, possibly in response to the sudden change in her womb.

Titu's case gained attention through the British magazine 'Reincarnation International' and was featured on the BBC TV news program 'Forty Minutes' in 1990. The program includes interviews with members of both families and with Titu, who was still a young child with his memories intact. In the excerpt, Titu recognizes a picture of Suresh in the radio and TV shop, comments on changes made to the store, and reacts emotionally when asked about his past-life death, hiding his face and saying, "I don't want to talk about it."

The case also received media coverage in India, appearing in at least three magazines. Uma Verme, Suresh's widow, mentioned to Mills that an Indian film production company was considering adapting the story into a film. In an article published in 'India Today' on December 31, 1988, Uma is quoted as saying, "I know it is Suresh. But I realize no purpose can be served. We can't have the same relationship again."

James Matlock later found that Titu chose a more peaceful career path than Suresh. He earned a master's degree in yoga and

naturopathy and has been working as an assistant professor at Banaras Hindu University in Varanasi, Uttar Pradesh, India, since 2012, where he teaches naturopathy and yoga therapy.

Sri Lanka Sujith Lakmal reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Dr. James G. Matlock, PhD (Rhine Research Center, Durham, United States of America)

A verified reincarnation case in Sri Lanka. [The boy whose past life ended in a painful lorry accident while he was crossing the road.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

Sujith Lakmal Jayaratne was a Sri Lankan boy who, as a toddler, remembered being an alcoholic bootlegger of arrack in a previous life. Researchers, led by Ian Stevenson, documented and verified 16 of Sujith's statements about his past life, and many more were recorded later.

Sammy Fernando:

Sammy, born on January 3, 1919, in Gorakana, Sri Lanka, was a well-known figure with a colorful personality, often called 'Gorakana'

'Sammy'. Initially employed by a bus company and later by the national railway, Sammy's work life was disrupted by his intense courtship of a woman named Maggie. His frequent absences led to his dismissal, but he married Maggie and moved into her home on the main road to Colombo. The couple had a daughter named Nandanie.

After losing his job with the railway, Sammy turned to illicitly distilling and selling arrack. He set up a still in the jungle behind his house and used his riverfront land to distribute his product. Despite frequent visits and arrests by the authorities—he was imprisoned at least eight times—his business thrived financially. Sammy's habit of sampling his product led to clinical alcoholism, and he relied solely on arrack during his river trips. Despite his addiction, he had expensive tastes and was generous, giving money to the poor and supporting his favorite niece, Kusuma Dabare, who prepared special meals for him when he was drunk.

Sammy, struggling with alcoholism, often lost his temper, directing his outbursts mainly at his wife, Maggie. On the day he died, he returned home extremely drunk, and Maggie, as usual, left to walk up the road. Sammy followed her but stopped at a shop for cigarettes. Still heavily inebriated, he stepped into the path of a passing lorry and was struck, dying at the age of fifty.

Sujith Lakmal Jayaratne:

Sujith Lakmal Jayaratne was born on August 8, 1969, shortly after Sammy's death, and his family lived in Mount Lavinia, between Gorakana and Colombo. Sujith's parents separated soon after his birth, and he was raised by his mother at her mother's home. At eight months old, Sujith responded to the word "lorry" by drinking his milk, which had previously been difficult for his mother to get him to do. She continued using the word effectively to encourage him to take his milk.

Once Sujith could speak coherently, around eighteen months to two years old, he began referring to the life of Sammy Fernando. He often complemented his speech with nonverbal sounds and gestures, such as mimicking a railway engine or pretending to walk with a cane. He also used a pair of fingers to indicate the number two.

Sujith expressed a desire to visit Gorakana and claimed to be Gorakana Sammy. He also remembered an incident where someone became lame after falling off a train. This matched the real-life experience of Sammy's younger brother, who had fallen from a train, injured his back, and subsequently used a cane for two months while recovering from his lameness.

Sujith claimed that in his previous life, he worked with trains and also sold arrack. He mentioned being married to a woman named Maggie, with whom he sometimes quarreled. He recounted an incident where, after a quarrel, he went to a shop for cigarettes and was struck by a lorry when he stepped onto the road, leading to his death.

Case Investigation:

In the initial phase, the elder brother of Sujith's maternal grandmother, a Buddhist monk, learned about Sammy and spoke to him when he visited his temple. A younger monk at the same temple took an interest and interviewed Sujith in March 1972, when he was two and a half years old. The monk recorded sixteen statements about Sujith's memories and then traveled to Gorakana to verify them. Notably, Sujith did not disclose his past-life name or the details of his death to the monk, although he had shared these with his family. The monk's notes, originally written in Sinhalese, were later translated into English for scientist Ian Stevenson.

The sixteen statements he recorded from Sujith were:

- He was from Gorakana.
- He lived in the ‘Gorakawatte’ section of Gorakana.
- His father was Jamis.
- Jamis had only one eye.
- He (Sammy) traveled by bus and by train.
- Someone had fallen and become lame.
- In Gorakana, he had attended ‘the dilapidated school.’
- Francis was his teacher.
- He gave money to Kusuma.
- Kusuma prepared string hoppers (a food) for him.
- He donated money to the Kale Pansala (a Buddhist temple).
- There were two monks at the Kale Pansala.
- One of these monks was called Amitha.
- He bathed in cool water.
- The washroom was alongside his property boundary.
- His house was white-washed.

In Gorakana, the Buddhist monk contacted Kusuma Dabare and shared some of Sujith's statements. Initially, she did not link these statements to her family, possibly due to her unfamiliarity with the name Gorakawate, an older term for the area where Sammy had lived. However, after reflecting on the information, she visited Mt. Lavinia the next day, confirmed that some of Sujith's statements matched her uncle Sammy Fernando's life, and requested to meet the boy.

The monk asked Kusuma to wait for the meeting until he had finished his investigations. He returned to Gorakana and was able to verify nearly all the statements he had recorded from Sujith. Word of these findings spread quickly throughout Gorakana, prompting members of the community to travel to Mt. Lavinia to meet Sujith.

The monk struggled to manage the growing interest in Sujith. During Kusuma's first visit, she brought ten others, which overwhelmed the boy. On a second visit, with only four others, Sujith recognized Kusuma by name and also identified one of her companions, who was Sammy's nephew. Following this, the monk took Sujith to Gorakana for the first time, where he made additional statements and recognitions. The case gained media attention, with the first articles being published on April 23, both in Sinhalese and English.

The news articles from April 23 caught the attention of a field assistant working for researcher Ian Stevenson, who initiated inquiries on Stevenson's behalf. The assistant obtained the monk's list of Sujith's statements, along with a report from Sujith's grand-uncle detailing their interactions with him. He translated these documents for Stevenson and conducted interviews with Sujith, his mother, and several other family members who had heard Sujith speak about Sammy.

Scientist Ian Stevenson became directly involved in Sujith's case during his visits to Sri Lanka in March and October 1973. He interviewed Sujith and his family in Mt. Lavinia, as well as several people in Gorakana. In total, Stevenson spoke with 13 people in Mt. Lavinia and 21 in Gorakana, along with a few others in different locations. His Sri Lankan assistants followed up with witnesses he couldn't meet personally. Stevenson also visited places Sujith had mentioned, including the Kale Pansala temple.

Stevenson closely investigated the possibility of any prior contact between Sujith's family and Sammy Fernando's family. Despite the proximity of Gorakana and Mt. Lavinia, he found no evidence of direct contact between the families. He concluded that Sujith's family was unaware of Sammy's life story before Sujith began recounting his memories of being Sammy.

Additional Statements and Recognitions:

Stevenson and his assistants recorded twenty additional statements attributed to Sammy by other witnesses before meeting Kusuma and first visiting Gorakana. These items included:

- His name was Sammy (sometimes Gorakana Sammy).
- Kusuma was his younger sister's daughter.
- Kusuma was in Gorakana.
- Kusuma's hair was very long and thick.
- His wife was called Maggie.
- He had a daughter called Nandanie.
- He lived in a house with a tiled roof.
- He bathed in the well.
- There was a king coconut tree near the well at his house.
- The well and the tree were behind his house.
- He could approach his house along a jungle footpath.
- He ate bread and fish curry for breakfast.
- He worked for the railways.
- He transported arrack in a boat.
- Once the boat sank in a river and the arrack was lost.
- Afterward, he traded in arrack again.
- One day he quarreled with Maggie after drinking.
- He went to a shop for cigarettes.
- A lorry ran over him while he was crossing a road.
- He died immediately.

All of Sujith's statements about Sammy Fernando were accurate, except for the detail about his death. Sammy did not die immediately after the accident but passed away in a hospital one or two hours after being admitted. Stevenson also recorded twenty instances where Sujith recognized people and places familiar to Sammy.

Personality and Behaviours:

Sujith's personation of Sammy was striking to all who met him; his personality and habitual behaviors form an important part of this case.

- Sujith had a pronounced fear of trucks as a young child.
- Sammy had been a good singer and dancer, and Sujith enjoyed these activities.
- Both Sammy and Sujith were generous to others.
- Sujith and Sammy had similar tastes in clothing and styles of dress. Sammy liked expensive Terylene shirts, as did Sujith. Many Sri Lankan men tie their sarongs above the navel, but Sammy and Sujith positioned the sarong below the navel, and they both formed a large knot with the material at the top of the garment. When Sujith was asked why he tied a knot in this way, he explained that this is where he carried his money, a practice of Sammy's.
- Sammy had been a smoker who preferred the Four Aces brand of cigarettes, and Sujith would request these be purchased for him.
- Sujith was fond of the same foods as Sammy. Both liked spicy dishes such as hot curries.
- Sujith would ask for arrack, and when given an alternative (such as carbonated water), would sit with his legs drawn up in the posture assumed by Sammy when drinking, and afterward would belch, wipe his mouth, and wander around as if he were tipsy. He requested foods favored by regular arrack drinkers.
- Sujith, like Sammy, had a tendency to hit and kick other persons when he was frustrated. He had something of Sammy's temper and was quick to violence. On one occasion, he pummeled his mother with his fists, explaining that that is how police conduct interrogations. He often hid when he saw officers.
- When he described how Sammy had died, Sujith would lie supine with his arms spread out, in the posture in which Sammy's body had been recovered from the road.

Xenoglossy refers to the use of a language not learned in the present life, often linked to a past life in reincarnation cases. While Sujith and Sammy both spoke Sinhalese, Sujith, even as a toddler, frequently used obscenities in his speech. This mirrored Sammy's habit of swearing, particularly when drunk. Although not classic xenoglossy, Stevenson argued that Sujith's use of vulgar language was a similar phenomenon, as there was no clear source from which he could have learned these words. His mother and grandmother did not speak this way, and his father, who might have, was absent from his life.

Stevenson considered Sujith's rebirth case to be one of the strongest he had studied, primarily because the Buddhist monk had recorded some of Sujith's memories in writing before attempting to verify them. He also noted that other early records of the case were made, minimizing the risk of memory errors by informants. Additionally, Sujith's personation of Sammy was remarkably strong, further supporting the case's authenticity.

Scientist Stevenson said, "I doubt that any child has shown as vividly as he has the several types of behavior that characterize the conduct of alcoholics. That he could have learned such behavior from the people immediately around him seems unthinkable. That he exhibited it so fully seems to me to add both to the authenticity of the case and to its evidence of paranormal processes."

Lebanese Suleyman Andary reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Lebanon. [The adult man who became a small child after he died.]

In a 1960 Lebanese reincarnation case investigated by Ian Stevenson, the child recalled memories of a past life primarily between the ages of eleven and thirteen, which is unusual, as most cases typically involve younger, preschool-aged children.

Abdallah Abu Hamdan:

Abdallah Abu Hamdan, born around 1877, lived his life in Gharife, Lebanon, where he was a respected figure in the Druse community. He owned significant property, including an olive orchard and oil press, and served as mukhtar (mayor) for about fifteen years. His family faced challenges: his oldest son had developmental issues, and another son and daughter were both blind and mute due to a congenital disease. His youngest son, Kemel, emigrated to the USA in the 1920s and sent money back to Lebanon, though their relationship was strained. Abdallah's widow, Zehna, Kemel, and some grandchildren were still living in Gharife during Ian Stevenson's investigation. The family noted that Abdallah was not close to his children.

Abdallah Abu Hamdan was a devout follower of the Druse religion and became a sheikh, adhering to religious practices such as abstaining from alcohol and tobacco. He owned five sacred Druse

books, which he kept in his home, in line with Druse customs. Three years before his death at around 65, Abdallah was dismissed as mukhtar after falsifying a document to help a friend's son erase a criminal record. Around the same time, he bought an oil press on credit, which became financially burdensome. His widow believed that the stress from these events triggered the illness that led to his death, though his daughter-in-law disagreed about the illness's cause but acknowledged his stress.

Abdallah Abu Hamdan spent some time in a hospital before being sent home under a physician's care, who regularly drained fluid from his abdomen. The cause of death is uncertain, with symptoms pointing to ascites, suggesting either chronic heart failure or cirrhosis of the liver, though chronic heart failure seems more likely due to his abstinent lifestyle. The exact date of his death is also unclear. Ian Stevenson could not find a written record, and accounts varied, leading Stevenson to estimate Abdallah's death in February 1942, though he acknowledged the date could be off by more than six months.

The Investigation:

Suleyman Andary was born on March 4, 1954, in Falougha, about thirty kilometers from Gharife. Ian Stevenson first investigated Suleyman's case in March 1968, when Suleyman was fourteen. Stevenson conducted follow-up interviews the following year and returned in March 1970 and March 1972 to track Suleyman's development. His final visit was in March 1978, but Suleyman was away working, so Stevenson spoke only with other informants during that visit.

In Falougha, Ian Stevenson interviewed Suleyman Andary and twelve members of his family, and in Gharife, he spoke with five members of the Hamman family and two friends. He published the case report in

his 1980 book, 'Cases of the Reincarnation Type. Vol. III: Twelve Cases in Lebanon and Turkey'.

Suleyman Andary:

Suleyman Andary was raised by his paternal grandmother and two paternal aunts after his father died when he was two years old. As a young child, Suleyman claimed he had lived in a village called Gharife, owned an oil press, and had children. At around five or six years old, he was heard muttering names in his sleep. When his family repeated these names to him upon his waking, he recognized them as the names of his previous children.

When Suleyman was about eleven, his maternal grandmother requested to borrow a religious book, but he refused sharply. When questioned about his rudeness, he explained that in his previous life, he had never allowed his religious books to leave his house.

After the incident with the religious book, Suleyman deliberately tried to recall details from his previous life. He then remembered that he had been the mukhtar of Gharife and that his name had been Abdallah Abu Hamdan. It was suggested he visit Gharife to verify his memories and see if he could recognize places and people. Around the same time, a relative informed Gharife residents about Suleyman's memories, and they quickly recognized the individual he recalled being, encouraging him to visit. Although Suleyman was initially reluctant, he eventually made two visits to Gharife in 1967, accompanied by his cousin, the cousin's wife, child, and son-in-law.

Statements and Recognitions:

By the time of his visits to Gharife, Suleyman was able to name all nine of Abdallah Abu Hamdan's children in the correct order of their birth. He made one mistake, referring to a blind son named Salim, whereas the blind son was actually named Naseeb, and Salim was

Abdallah's brother. Suleyman correctly identified that Abdallah's son Ahmed had emigrated to the USA, that Abdallah owned many olive trees and an oil press located near a water fountain, and that Abdallah possessed five Druse sacred books. He also accurately recalled that Abdallah had died at home in the arms of a nurse named Badr more than twenty years prior, though the actual time was about 25 years.

In Gharife, Suleyman recognized Abdallah's son Kemel, the nurse Badr, and an elderly woman from Abdallah's generation. Although he correctly recalled Abdallah's widow's name, Zehna, he did not recognize her, likely because she had changed significantly over the 25 years since Abdallah's death. Suleyman also recognized the building that housed the oil press and, when asked to name a place near Gharife, mentioned one about two kilometers away that was not well-known to locals, and provided directions on how to get there.

During the visit to Gharife, when the group left Kemel's house to go to Abdallah's, Suleyman chose to take a path down a steep hill and through an olive grove, rather than the new paved road. This path had been the main road during Abdallah's lifetime but had since fallen into disuse and was only faintly visible. Despite this, Suleyman was unable to recognize Abdallah's house, likely because it had been substantially renovated since Abdallah's time.

Behaviours:

In Suleyman's later childhood, he would boast about having more and better oil whenever an oil merchant passed by. His behavior suggested he had lived a past life as an authority figure. Stevenson noted Suleyman's serious, adult demeanor at just fourteen, his preference for adult company over that of children, and his tendency to sit centrally in groups, reflecting an important role. One of the

aunts who raised him recalled that Suleyman resisted being treated like a child, insisting he should not be scolded and often stating, “one does not scold me; I am an adult.” He also resisted discipline from teachers, despite being well-behaved, and frequently referred to himself as “adult” or “already big.” These behaviors led to him being nicknamed “Mukhtar,” a name he embraced.

Despite his confident and authoritative demeanor, Suleyman seemed to be chronically afflicted by an underlying sense of shame, which he mentioned but did not explain as a young child. Stevenson speculated that this shame might be related to Abdallah’s removal from his position, although Suleyman never explicitly mentioned remembering this.

In his relatively non-religious family, Suleyman developed a strong interest in religion, regularly visiting the local religious meeting house and observing religious fasts. He also expressed a desire to become a sheikh. On at least two occasions, he wept upon learning about or being reminded of the health issues affecting Abdallah’s children, such as one’s blindness and the other’s inability to speak.

Ian Stevenson carefully investigated potential connections between Suleyman Andary’s family and the Hamdan family, especially given that most of Suleyman’s past life memories emerged when he was nearly a teenager. Among twenty informants, only Faiz Halibi, Suleyman’s cousin by marriage, had connections to both Falougha and Gharife. However, Faiz lived in Gharife for just over a year between 1966 and 1968, which was well after Suleyman’s first accurate statements and before he recalled most of his past life details. Faiz was absent during the period when Suleyman’s memories emerged and was unlikely to have learned as much about Abdallah as Suleyman remembered. Faiz claimed he had never heard of Abdallah Abu Hamdan until learning about Suleyman’s statements.

By the age of fourteen, when Stevenson first met him, Suleyman's memories were beginning to fade, and he appeared somewhat depressed. A year later, Suleyman expressed a desire to forget his past life and seemed more cheerful. Stevenson noted that Abdallah's financial troubles, demotion, and strained relationships with his children, combined with Suleyman's relative poverty, might have contributed to his desire to forget. Suleyman left school at sixteen to apprentice as a blacksmith. While he still occasionally thought about Gharife, it was only minimally.

When Stevenson visited again at age eighteen, Suleyman was still working as a blacksmith and said he retained his memories but had not remembered anything new. On Stevenson's final visit to Falougha, when Suleyman was 24, he was working in Saudi Arabia as an electrician, so Stevenson spoke with his relatives. Suleyman had largely stopped discussing his former life, though he occasionally mentioned it. During a recent visit to Lebanon, he pointed out Abdallah Abu Hamdan's house and showed his friend the oil press.

Despite mostly ceasing to talk about his past life, Suleyman retained the habit of sitting in the most prominent position in a room and continued to like being called by the nickname 'Mukhtar.' Stevenson believed that Suleyman's memories of being Abdallah Abu Hamdan significantly influenced his development. Growing up fatherless and viewed as relatively insignificant contrasted sharply with his previous role as a respected community leader. This contrast likely contributed to Suleyman's shame and depression, which diminished by age sixteen when he gained some independence and a distinct role as a blacksmith's apprentice. The book 'Cases of the Reincarnation Type: Twelve Cases in Lebanon and Turkey' by Ian Stevenson (1980 Vol. III, University Press of Virginia, Charlottesville, Virginia, USA) contains full scientific research information about this

specific reincarnation case, along with 11 other cases studied in Lebanon and Turkey.

Indian Sunil Dutt Saxena reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Robert McLuhan, (Society for Psychical Research, United Kingdom)

A verified reincarnation case in India. [The poor boy who was a rich man in his past life.]

India is a country in South Asia. It is the seventh-largest country by area and the most populous. India is bounded by the Indian Ocean, the Arabian Sea, and the Bay of Bengal, and shares land borders with several countries, including Pakistan, China, Nepal, Bhutan, Bangladesh, and Myanmar.

This is a Indian rebirth case of a boy who remembered details of a previous life as a wealthy businessman.

Seth Sri Krishna:

Seth Sri Krishna was a wealthy businessman from Budaun, a city northeast of New Delhi, India. He owned a factory that pressed oil from nuts. After his third wife passed away, he married a sixteen-year-old girl, having first settled with her previous husband. This former husband later attempted to blackmail him, leading to gossip

about Seth Sri Krishna. In response, he engaged in significant philanthropic efforts, including establishing a new college, likely to improve his public image.

In his later years, Seth Sri Krishna grew increasingly paranoid about the intentions of his young wife and associates, which seemed justified given the circumstances. He began taking Ayurvedic medicines for his health. In 1951, when he was in his early to mid-sixties, he suddenly fell ill one morning and died by evening, possibly from a heart attack. Rumors of poisoning circulated, and following his death, his wife and associates began to argue over his fortune.

Sunil Dutt Saxena:

Sunil's father ran a small shop and restaurant in Aonla, located 35 kilometers northeast of Budaun. Sunil, born in 1959, began speaking at around one year and nine months old. His early words included "Budaun," as well as mentions of a school and a teacher, which his mother found puzzling and unclear.

At the age of three, Sunil visited his mother's brother in New Delhi, where he was fascinated by modern appliances like radios, telephones, and refrigerators, which his family did not have. He remarked, "I had a thing like that." Shortly after, he told his mother, "Mummy, I have come from Budaun. An old man brought me to this place very comfortably ... in a tonga." He spoke of a previous life in Budaun where he claimed to have been a wealthy factory owner named Kishen, who had a car and a tonga. In that past life, he was married with children, had servants, and was particularly proud of a college he had founded, mentioning its principal, 'Master Sahib'.

At this time, Sunil refused to help with chores, insisting that his servants from his previous life should do them instead. He frequently asked his parents to take him to Budaun. The family's landlord

became interested in Sunil's claims and encouraged his father to investigate further. A friend of the landlord connected Sunil's statements to Seth Sri Krishna.

In December 1963, Sunil's parents took him to Budaun, where they visited the college founded by Seth Sri Krishna and met with members of Seth's family and associates. They also visited Seth's former residence and his fourth wife's home. At each location, Sunil was able to recognize people, places, and objects associated with Seth Sri Krishna, leading witnesses to believe that he was recalling details from Seth Sri Krishna's past life.

Investigation:

In 1964, the national newspaper 'Indian Express' reported on Sunil's case following his visit to Budaun. Ian Stevenson, who became aware of the report, investigated the case eight months later, spending four days on the investigation. Three months after Stevenson's investigation, a local investigator also looked into the case, confirming the main evidence and gathering additional details. Stevenson later wrote about Sunil in the first volume of his series, 'Cases of the Reincarnation Type'.

In 1969 and 1971, Ian Stevenson returned to conduct further interviews for his investigation. He interviewed a total of eighteen people, including Sunil, his parents, their friends, and SD Pathak. He also spoke with Seth Sri Krishna's widow, as well as various friends, associates, and others connected to Seth Sri Krishna.

The two localities involved are less than forty kilometers (25 miles) apart, but Ian Stevenson found no evidence that the families knew each other before the case emerged. Both Sunil's father and Seth Sri Krishna's widow denied any prior acquaintance or knowledge of each other's family or affairs. Although a friend of Sunil's family's landlord

had heard of Seth Sri Krishna and another friend had stayed at Seth's house in Budaun, Sunil had been discussing his past life for two years before meeting these individuals.

A possible link to the case is Sheveti Prasad, a distant relative of Sunil's family, who was aware of Seth Sri Krishna and his public affairs and frequently visited Sunil's family. However, Sunil's father stated that Sheveti Prasad never discussed these matters before Sunil began mentioning them.

Additionally, between 1963 and 1965, Sunil's father worked at a factory owned by a businessman from Budaun who had been a friend of Seth Sri Krishna. Both Sunil's father and his brother claimed that Sunil recognized them during their visit. This connection might have provided a channel through which Sunil's father could have learned about Seth Sri Krishna, though Sunil had been speaking about his past life for at least a year by that time.

Statements:

Sunil made 28 accurate statements about the life and property of Seth Sri Krishna before any connection was made between the two families. These included assertions that:

- He had lived in Budaun.
- His name was Kishen (a familiar term for Krishna).
- He had possessed a 'cupboard for keeping cold water' (in fact, not a fridge but an ice cream maker).
- He had possessed a radio, a telephone, and an electric fan.
- He had a wife and children.
- He had married four times.
- He had servants.
- He owned a black car and a bungalow.
- He had founded a college that was named after him.

- The principal of the college was named Master Sahib.

Sunil further described several specific items that matched details from Seth Sri Krishna's life:

- During a visit to a Ramlila Festival, Sunil claimed he had arranged a similar fair in Budaun and had financed the construction of a special gate with pillars for the park where it took place. Seth Sri Krishna had indeed organized a Ramlila in Budaun and donated funds for one of four such gates.

- Sunil mentioned, "One of my wives was dark, the other fair." Ian Stevenson noted that Seth Sri Krishna's third wife was dark, while Sakuntala Devi, whom Stevenson met, was rather fair.

- Sunil said, "I owned a cinema house." Seth Sri Krishna had built a structure intended to be a cinema, though it was only used as such after his death.

- Sunil also stated, "I had built many houses (dharmashalas) for religious pilgrims." This was accurate regarding Seth Sri Krishna, and Sunil was able to recognize one of these dharmashalas.

On his visit to Seth Sri Krishna's widow, Sunil said, "I want to see my box." He was taken to a room where half a dozen clothes boxes were stored and recognized the one that had belonged to Seth Sri Krishna. He pulled out a turban from within and said, "This is my turban." He asked about "his" other clothes and became annoyed when told that they had been given away.

When shown a photograph of three people, Sunil said, "This is myself, this is my son, and this is my wife" – identifications that would all have been correct if made by Seth Sri Krishna.

Sunil was shown another photograph, of two people. He correctly identified one as Seth Sri Krishna and the other as Seth Sri Krishna's father.

In the company of Gopal Vaidyaji, an Ayurvedic physician, Sunil was asked if he recognized him, and said, "Yes, you gave medicines to people." Sunil went on to describe an incident when Seth Sri Krishna and Vaidyaji had been insulted at a public fair. (However, Gopal Vaidyaji denied this – see below.)

Sunil recognized a friend of Seth Sri Krishna, a journalist named HP Srivastava, and spontaneously addressed him as "Jai Ramjiki," a special greeting Seth had used with him, although Sunil was unable to give his name when asked to do so.

HP Srivastava asked Sunil if he recalled "Sukla." Sunil immediately said, "Suklaji," the style by which this man, JD Sukla, had been referred to, and added, "Yes, I remember him." When Srivastava showed Sunil a group photograph with about sixteen people, Sunil correctly identified JD Sukla.

A man named Shiv Narain Das asked Sunil if he recognized him. The child said he did but did not give his name. Sri Shiv Narain Das then said, "Tell me where I live and what my business is." Sunil replied, "I know you. You have an ornament shop." Shiv Narain Das had owned an ornament shop in Badaun while Seth Sri Krishna was alive.

SD Pathak, a close friend and associate of Seth Sri Krishna, asked Sunil, "Do you recognize me?" and when Sunil said he did, asked for his name. Sunil replied "Pathakji," the familiar name by which SD Pathak was known. Sunil also correctly called him "Master Sahib."

Sunil's Behaviour:

Sunil understood his present circumstances as a small child, yet often talked as if he were Seth Sri Krishna, for instance, inviting visitors to his house where "my wife will make tea," or expressing a wish to pursue his education "in my own college."

On his visit to Seth Sri Krishna's house, Sunil was reproached by his mother for accepting food from strangers; he replied, "No, Mummy, this is my house and everything belongs to me."

On the first visit to the college, he pulled the rickshaw driver's shirt and said, "Stop! This is my college."

Sunil showed particular affection towards SD Pathak, whom he spontaneously recognized and embraced for several minutes, weeping. Sunil called him "Pathakji" and "Master Sahib," the terms of address that Seth Sri Krishna had used, asked that he accompany him on other visits in Budaun, and showed a reluctance to let him depart. When told that SD Pathak had been dismissed from the college, he said, "I will start another school here and you will work." SD Pathak was greatly impressed by such behavior and was convinced that Sunil was his deceased friend reborn.

On a visit by SD Pathak, Sunil ordered his older siblings to make the tea and buy cakes. Noticing that Sunil drank milk himself, SD Pathak asked him why. Sunil replied, "You know that I do not take tea." Seth Sri Krishna did not drink either tea or coffee.

Sunil showed marked coolness towards Sukantala Devi, Seth Sri Krishna's fourth wife, of whom Seth Sri Krishna had become deeply suspicious in the years before his death, and who had fallen out with other members of his family afterwards. He appeared vexed that she

had remarried but also expressed annoyance that she had been turned out of his house following his death.

When Sunil returned home after his visit to Budaun, he was downcast for about a week. Asked about this, he explained that it was because he had left so much wealth there; that "they" (Seth Sri Krishna's family) had been niggardly hosts; that they had dismissed "Master Sahib"; and that they had turned out his (Seth Sri Krishna's) wife.

Sunil showed behavioral traits that were unusual for a child but concordant with those of Seth Sri Krishna; for instance, his refusal to drink tea (enjoyed by the rest of his family), and his interest in religion (he sometimes fasted when still a small child). In Budaun, he enacted a puja (a little religious ceremony) before eating a meal, which other guests present said exactly resembled that practiced by Seth Sri Krishna and which convinced at least one of them that Sunil was Seth Sri Krishna reborn.

Sunil showed a great interest in money from an early age. At the age of five, he advised his father on how to avoid being cheated by rickshaw drivers. He had expensive tastes and liked comforts and luxuries such as an electric fan. He showed an interest in smoking tobacco.

He showed a reluctance to perform chores and bossed his siblings around. Seth Sri Krishna had had servants who performed menial tasks. Seth Sri Krishna's widow said, "He did not like to do any work by himself; he did not even open his letters." Sunil Dutt Saxena's past-life memories and behaviors matched those of Seth Sri Krishna. The book 'Cases of the Reincarnation Type: Ten Cases in India' by Ian Stevenson (1975 Vol. I, University Press of Virginia, Charlottesville, Virginia, USA) contains full scientific research information about this

specific reincarnation case, along with 9 other reincarnation cases in India.

Myanmar Win Nyunt reincarnation case:

Researcher Francis Story, (Independent researcher and scholar, United Kingdom)

A verified reincarnation case in Myanmar (Burma). [The girl who was a boy and an older adult woman in two different past lives.]

This rebirth case is important because the individual could remember 2 different past lives.

This is a verified reincarnation case from Myanmar (Burma) as documented by Francis Story, an independent researcher from the United Kingdom. The case involves a young girl, Win Win Nyunt, and her parents, U Khin Nyunt and Daw Mu Mu.

In 1948, U Khin Nyunt was the Military Administrator and Sub-Divisional Officer of Pyinmana, Upper Burma. During that time, Communist insurgents were causing unrest, and when the Karens drove the insurgents out, U Khin Nyunt and his wife were captured and taken to Thandaung in Toungoo District. Meanwhile, U Khin Nyunt's 67-year-old mother was in Rangoon, and communication was severed.

U Khin Nyunt had several significant dreams during this period. First, he dreamed his mother was ill and trying to communicate with him. Later, he dreamed she had passed away and saw her fully dressed for cremation, as per Burmese custom. His wife, Daw Mu Mu, also had a dream in which his mother told her she was coming to live with them, then lay down between U Khin Nyunt and his wife. This dream coincided with the realization that Daw Mu Mu was pregnant, despite the couple's decision not to have children due to the precarious situation they were in.

The case of Win Win Nyunt, shared by researcher Francis Story, continues with the tragic story of U Khin Nyunt and his son, Maung Maung Lay. After Maung Maung Lay's birth, U Khin Nyunt experienced a disturbing dream in which his son's organs were scattered in a glass case. Shortly after, the family managed to escape, but U Khin Nyunt took a different route and, upon arriving in Rangoon, learned his mother had passed away. His dreams coincided with the date of her death, and the clothes he had seen in his dream matched those she had been laid out in for cremation—new clothes he had never seen her wear.

Though the family reunited, Maung Maung Lay's health deteriorated, despite receiving medical attention. Acting on advice, they visited a clairvoyant Buddhist monk, Yagyaw Sayadaw, who said, "Your son is only a visitor here," deeply disturbing U Khin Nyunt.

In April 1953, at five years old, Maung Maung Lay fell ill with anemia, later diagnosed as leukemia. U Khin Nyunt had another terrifying dream of a figure in black trying to take his son, which left him troubled. Both U Khin Nyunt and his wife later dreamed of his mother leaving their room, dressed in the same clothes from his previous visions. Two months later, Maung Maung Lay passed away,

repeatedly asking his parents if they could save him from death. His final words were, "I shall be coming back!"

After the death of their son, Maung Maung Lay, U Khin Nyunt and his wife, Daw Mu Mu, were left heartbroken and puzzled by the dreams and their son's final words, "I shall be coming back!" To seek answers, they consulted a reputed Buddhist yogi in Henzada, who predicted, "Your child will come back to you after three years. But as a daughter, not a son."

Three years later, Daw Mu Mu became pregnant and had a dream in which she saw her deceased son returning. At the same time, a servant who was unaware of the pregnancy also dreamed of the little boy returning to the house in the same clothes he wore on his deathbed. On March 22, 1957, a baby girl, Win Win Nyunt, was born. She had a rectangular birthmark on her left ankle, exactly where Maung Maung Lay had received a blood transfusion before his death. A driver who had been fond of Maung Maung Lay pointed to a dark mark on the baby's buttock, claiming it matched the charcoal mark he had made on Maung Maung Lay before his burial.

As Win Win Nyunt grew older and began to speak, she made claims that she was both Maung Maung Lay and U Khin Nyunt's mother, Daw U Shwe. She mentioned people and events she could not have known in her current life. Her behavior, such as addressing her father as if he were her son, further convinced her parents of her reincarnation. In Burmese culture, where specific forms of address denote familial hierarchy, this was particularly striking and drew attention.

While U Khin Nyunt and Daw Mu Mu recounted their story to the researcher at their home in Rangoon, Win Win Nyunt was present. During the conversation, whenever Daw U Shwe's name was

mentioned, the girl exclaimed, “That’s me!” She frequently identified herself as Daw U Shwe and seemed precocious for her age, enthusiastically claiming, “Daw U Shwe—that’s nobody else but me!”

In Burma, there is a custom to mark deceased or dying children with the hope of identifying their rebirth by similar birthmarks. This practice is documented in works like H. Fielding Hall's 'The Soul of a People' and 'A Burmese Family'. In many cases, the birthmarks on reborn children match those made on the previous child by their parents. Some propose that these marks might result from prenatal suggestion, though this theory lacks support from genetics, which generally denies the possibility of a mother's ideas affecting the unborn child in such a manner.

In this case, the birthmark on Win Win Nyunt's buttock, which matched a mark made by the driver on Maung Maung Lay's body, cannot be explained by prenatal suggestion. The driver, who was the only person aware of the marking, acted out of personal affection for Maung Maung Lay, and his actions were unknown to the parents. This detail adds significant weight to the case's remarkable features. The book 'Rebirth as Doctrine and Experience' by British reincarnation researcher Francis Story contains full scientific research on this specific reincarnation case.

[Special note: If you are interested in stopping reincarnation, please follow the instructions of PRACTICAL MEDITATION GUIDE BY A FOREST MONK book. That book is a meditation book written by a forest monk named Brahma Deva. It is a free book. It is free to download from the internet. This website also provide that book for free: <https://practicalmeditationguide.mystrikingly.com> Download now!]

Indian Khandelwal reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. H. N. Banerjee, Professor and Scientist, (University of Rajasthan, India)

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

Dr. K. S. Rawat, Professor and Parapsychologist, (Director of International Center for Reincarnation)

Researcher Dr. James G. Matlock, PhD (Rhine Research Center, Durham, United States of America)

A verified reincarnation case in India. [The girl who died in her past life by falling and had birthmarks in this current life where the wounds from the past life's fall were.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

This Indian case of a child who recalled a previous life is important for several reasons. It was investigated three times, independently, with the first investigator, a native speaker of the same language as the families involved, making a written record of the girl's statements before identifying the person she remembered having been. The girl had a birthmark that turned out to correspond to wounds on the previous person, as documented in a medical report.

Shakuntala Maheshwari:

Shakuntala Maheshwari was born on 22 February 1960, in Kota, Rajasthan, India. She had two older brothers but was her parents' first and only daughter. Late in the afternoon of 27 April 1968, Shakuntala was playing with a younger cousin on the narrow balcony of her house, which overlooked an interior courtyard. Her mother heard her cry out that her cousin might fall, but she herself fell, hitting her head on the concrete floor about five meters (15 feet) below. Her mother found her unconscious with blood streaming from her right ear.

Shakuntala's mother called her father, who returned home immediately and carried her to the hospital. Upon admission, she was unconscious, vomiting, and bleeding from the right ear. With no neurosurgeon available, her treatment consisted of supportive measures only. Her condition deteriorated, and she died nine hours later without having regained consciousness.

Sunita Khandelwal:

Sunita was the sixth of her parents' eight children. At her birth on 20 September 1969, she was seen to have a sore roughly 2.5 centimeters (one inch) in diameter but with irregular edges on the right side of her head. It was hemorrhaging, so her parents applied talcum powder, and after three days, the bleeding stopped. In his report of the case, Ian Stevenson described the resulting birthmark as a "hairless, slightly elevated, slightly puckered, and hyperpigmented nevus (mole)." No other member of her family had such a mark.

When Sunita began speaking about a previous life at two years old, she insisted on being taken to Kota, 475 kilometers (295 miles) from her home in Laxmangarh. She claimed that her mother was not her

'real' mother and warned that if her parents did not take her to Kota, she would fall from the roof and die as she had before. Sunita said she had been seven years old when she died and described being pushed by a cousin while asking for water. She would point to the birthmark on her head and say, "Look here. I have fallen."

Sunita remembered several details about her previous life: she had two brothers but no sister, an uncle older than her father but no younger uncle. Her paternal grandfather was alive, but her paternal grandmother had died. Her previous family belonged to the Bania (merchant) caste, like her current family, but they were more affluent. Her father had a shop with a safe for silver coins, and the family owned a car and a scooter for rides. Her mother had many saris.

When Sunita was three years old and her parents continued to resist taking her to Kota, she began refusing to eat and became severely malnourished. Her father sought medical treatment multiple times, and the family physician noted that Sunita was "extremely agitated and disturbed," advising her father to take her to Kota. Despite this, he initially resisted and took her to a closer city, telling her it was Kota. Sunita saw through the deception and said, "This is not Kota. This is Jaipur. You are telling lies and will be punished."

The situation persisted until Sunita was about five years old. At that point, a lawyer friend of her parents documented some of her statements about the previous life and sent a summary of seventeen items to Indian investigator HN Banerjee at the University of Rajasthan in Jaipur.

Banerjee's Investigation:

On 17 December 1974, Banerjee went to Laxmangarh to meet Sunita and her family. He spoke to Sunita about her memories and wrote out a list of them. Items included:

- She lived in Kota in her previous life.
- The river Chambal flowed by Kota.
- Her family were members of the Bania caste (businessmen).
- Her father owned a shop in the Chauth Mata Bazar district.
- Her father kept silver coins in a big iron safe in his shop.
- Her family's house was in Brijrajpura.
- She had two brothers but no sister.
- She had a paternal uncle older than her father (tau) but no paternal uncle younger than her father (chacha).
- Her paternal grandfather was living, but her paternal grandmother had died.
- Her mother owned many saris.
- Her family owned a car.
- Her father used to take her out on a motor scooter.
- She drank a lot of milk in her previous life.
- When she lived in Kota, her mother made narangi ka sag by crushing tangerines into juice, then throwing pieces of tangerine into a pot of melted sugar and adding some spices.
- They also ate bijou ki barfi, made from milk and sugar, to which her mother would add peeled cantaloupe seeds.
- Every year, her parents took her to a fair near their home in Kota.
- Her father would apply mehandi (henna) to her hands.
- She had died at the age of seven after falling from a height.
- She had fallen because she had been pushed by a cousin.
- She had hit the right side of her head, where she had her birthmark.

Banerjee knew that narangi ka prasad was made only by the Vaishnav Hindu devotional sect, who used the preparation for offerings during religious ceremonies. Narangi ka prasad was virtually

unknown in Laxmangarh. The same was true of bijou ki barfi, another food typical of the Vaishnav sect and not usually eaten in Laxmangarh. There were many Vaishnav in Kota, however, and Banerjee proposed to take Sunita there to try to verify her memories. In the end, her parents gave in and accompanied them there.

In Kota, Banerjee wanted to test if Sunita could find her way to what she claimed had been her father's shop. Sunita led the way to the Chauth Mata Bazar district and stopped in front of a shop full of silver ornaments, owned by Prabhu Dayal Mahashwari. Banerjee informed Prabhu Dayal of Sunita's claims about her past life.

Prabhu Dayal confirmed that he had a daughter named Shakuntala, who had died after falling from the interior balcony of their house, and validated many other details Sunita had mentioned. He then asked Sunita if she could find their home. After some initial confusion, Sunita led the group to a gate and said, "This is the door to my house." Prabhu Dayal confirmed that it was indeed the correct house.

Inside the house, Sunita did not recognize Shakuntala's mother or brothers but pointed to a picture of Shakuntala and said, "This is my photograph." As Banerjee walked through the house with her, Sunita reacted fearfully when they reached the balcony from which Shakuntala had fallen, clutching Banerjee and saying, "I'm afraid I might fall down." Banerjee also observed that Sunita's birthmark resembled a healed wound and was located precisely where Shakuntala had been injured from the fall.

Sunita used more English loan words in her Hindi than other family members, which aligned with her claim of having been Shakuntala, whose family spoke in this manner. She also used the term "sabzi" for vegetables, consistent with Shakuntala's family, rather than "bhaji," used by her own family.

Banerjee recorded 34 statements from Sunita about her previous life as Shakuntala, with the majority being accurate. The only completely incorrect statement was about Shakuntala's family having a car.

Shakuntala had been eight, not seven, when she died, but the accident occurred only two months after her birthday, so the discrepancy was minor. Sunita's claim about henna application was partially correct; it was Shakuntala's mother, not her father, who had applied it as part of a healing ritual. The memory of being pushed by a cousin was unverified and considered doubtful.

Shakuntala's family was deeply impressed by Sunita and accepted her as the reincarnation of their daughter and sister. They invited her to visit, and Sunita did so several times over the following years.

Scientist Stevenson's Investigation:

Sunita's case gained attention from a journalist in Kota, who wrote about it for a local newspaper in January 1975. One of Ian Stevenson's field assistants saw the story and brought it to his attention. Stevenson asked Satwant Pasricha to investigate the case. She first visited Kota in November 1975 and interviewed Prabhu Dayal, though she did not meet Sunita and her family in Laxmangarh that year.

In 1976 and 1978, Pasricha conducted interviews with Sunita and her family, as well as with Prabhu Dayal and his family. Stevenson became personally involved in the investigation in March 1979, and both he and Pasricha continued their work during Stevenson's trips to India in 1981 and 1986.

Stevenson did not consult with Banerjee about his earlier investigation, so it is noteworthy that, with some minor exceptions, what he and Pasricha learned agrees with Banerjee's findings.

Stevenson was also able to add new details and documentation, for instance, regarding Sunita's intermission memories. After she died, Sunita said, "I went up. There was a baba (holy man, saint, monk, spiritual man) with a long beard. He checked my record and said: 'Send her back.'" On another occasion, she remarked, "When I fell from a small height, I got a mark, but when I was thrown down from a great height, I got no mark."

Stevenson obtained medical records from the hospital where Shakuntala was taken after her fall. The records confirmed that Shakuntala had fallen from the second storey of the house and was admitted unconscious, vomiting, and bleeding from her right ear, consistent with the right side of her head being impacted, which matched Sunita's claims and the location of her birthmark.

Stevenson and Pasricha also sought to identify other children in Kota whose experiences matched Sunita's memories. They reviewed hospital records but found no other children who had died from falls similar to Shakuntala's.

In his overall assessment of the case, Stevenson discounted some of Sunita's findings, such as identifying Prabhu Dayal's shop and home, recognizing her photograph, and the place where Shakuntala had died, suggesting that she might have been influenced by those around her. However, considering the variety of correct statements Sunita made, her corresponding behaviors, and her birthmark being consistent with Shakuntala's head wound, Stevenson agreed with Banerjee and Shakuntala's family that Sunita did indeed appear to be recalling Shakuntala's life and death.

Later Developments and KS Rawat's Investigation:

By 1981, when Sunita was twelve years old, she no longer spoke spontaneously about her previous life. Her parents believed she still

had some memories but kept them private, and they did not inquire further. Sunita continued to visit Shakuntala's family in Kota, who received her cordially.

When KS Rawat studied the case in 1986 and again in 1997, Shakuntala's family mentioned that they saw traits in Sunita's personality that resembled Shakuntala. Sunita's brother told Rawat that Shakuntala's family had once offered a large sum of money for Sunita, but her parents had declined the offer.

Shakuntala's family continued to invite Sunita to celebrations, and Stevenson noted this ongoing relationship even after her memories seemed to have faded. Sunita participated in the rakhi ceremony with Shakuntala's brother, which is a ritual of renewing pledges of devotion and support. When Sunita married in July 1989, Shakuntala's family contributed about 50% of the costs of the bride's family and performed rituals typically carried out by the bride's parents.

This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

The book 'Reincarnation as a Scientific Concept: Scholarly Evidence for Past Lives' by Rawat, K.S., & Rivas, T. (2021, White Crow Books, Hove, UK) contains information about this reincarnation case. Additionally, the book 'Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects' by Stevenson, I. (1997 Vol. 1: Birthmarks, Praeger, Westport, Connecticut, USA) also provides further details about this case.

Brazil Dulcina Karasek reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Brazil. [The girl who was a strong man in her past life.]

In the 1960s and 1970s, Dr. Ian Stevenson, a renowned professor and scientist from the University of Virginia, investigated an intriguing case of reincarnation in Brazil. The subject of this case was a girl named Dulcina Karasek, born in 1919, who claimed to remember a past life as a man named José Martins Ribeiro, also known as Zeca.

Zeca's Life:

Zeca was born in 1872 and was known for his interest in politics and revolutionary activities in his youth. Later, he settled down as a businessman and married in the southern Brazilian town of Dom Feliciano. Tragically, Zeca fell ill and passed away during his wife's pregnancy, never having the chance to meet his child.

Dulcina and Past Life Memories:

Dulcina was born to Georgeta and Patrício de Albuquerque, cousins of Zeca. From a young age, Dulcina was unusually strong but often fell ill. Around the age of five, she began speaking extensively about a past life. She claimed to have been a man named Zeca, who had been married, and insisted on being called by that name.

One day, little Dulcina looked into the mirror and asked her mother, "Why have I changed sex? I used to be a man and now I am a girl."

“Why are my eyes a different color now?” Her mother was taken aback, as Zeca indeed had eyes of a different color than Dulcina’s.

Masculine Traits and Behaviors:

As Dulcina grew older, she exhibited masculine traits and behaviors. She preferred wearing boys' clothes and rode horses like a man. Her body was unusually muscular for a girl, and she developed an excessive amount of body hair, particularly on her arms, legs, and upper lip, which resembled a moustache. Her muscle development mirrored that of a man. Her breasts remained underdeveloped, and her pelvic outlet was unusually small.

Dulcina often expressed confusion about her change in sex. She once told her mother, “I don’t understand why I have become a girl. I was a man before.”

Recognitions and Verifications:

When Dulcina and her father visited Zeca's family, she accurately guided them to the family's house, despite neither of them having been there before. She also recognized several family members and remembered numerous details about Zeca's life.

Dr. Stevenson meticulously investigated Dulcina's claims and found many correspondences between her statements and the verified facts about Zeca's life. He was struck by the unusual masculine characteristics and behaviors exhibited by Dulcina, which were not typical of a girl her age.

Other Information:

In adulthood, Dulcina married and became pregnant. Due to her small pelvic outlet, she had to undergo a Caesarean section. Tragically, both Dulcina and her newborn child died during the delivery.

Dr. Stevenson noted that girls who claim to remember past lives as boys or men often exhibit relatively large stature and more masculine appearances than other girls. In some cases, their menarche can be delayed, although Stevenson did not specify if this was true for Dulcina. This rebirth case, filled with detailed statements, recognitions, and unusual physical traits, remains one of the most compelling reincarnation cases in Dr. Ian Stevenson's extensive research.

Lebanese Suzanne Ghanem reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Lebanon. [The girl who remembered a phone number from her past life.]

Ian Stevenson, a pioneer scientist in reincarnation research, noted that Suzanne Ghanem from Lebanon stood out among the children he studied, as she remembered the greatest number of proper names of individuals from her previous life. In addition to these names, she also remembered various other details, including a phone number that was almost correct. Scientist Stevenson verified the phone number in the Beirut phone directory.

Ian Stevenson took care to use aliases in his writings about Suzanne Ghanem's reincarnation case because the family from her previous

life was prominent in Lebanon. In his unpublished manuscript and published works, the previous life is referred to as Saada Hatoum. However, in Shroder's work, she is named Hanan Mansour, and different names are used for other past-life associates. In this particular article, the names from Stevenson's writings, such as Saada Hatoum, are used.

Saada Hatoum:

Saada Hatoum was born on June 6, 1932, in Kfarsalwan, Lebanon, about 25 kilometers east of Beirut, to Asaad and Zaher Hatoum. At the age of six, she had rheumatic fever. She married police officer Halim Hatoum at the age of twenty and had a daughter, Leila, a year later. Three years after that, she gave birth to a second daughter, Ghada. Despite her declining health, she had a son, Nabil, in 1962, the same year she was diagnosed with mitral valve disease, likely linked to her earlier bout of rheumatic fever. Aware of her terminal illness, she expressed her intent to reincarnate (rebirth) and remember her life as Saada in her next incarnation.

In 1965, an evaluation in England confirmed that Saada Hatoum had both types of mitral valve disease. In 1969, she experienced a minor stroke as a complication. She also developed blue areas on her legs, resembling bruises, which would last for a day or two, worsening when she was tired or after standing for long periods. Ian Stevenson speculated that these discolorations were caused by reduced blood clotting time due to medications, combined with pressure on the veins.

During the 1960s, Saada Hatoum endured two significant losses: her brother Mazid, a well-known aviator, died in a plane crash in 1963, and her father Asaad passed away in 1969. In 1970, after visiting her daughter Leila in Venezuela, her health deteriorated further. Around this time, Saada told her husband Halim, "She was going to be

rebirthed and have lots to say about her previous life." With the approval of her two physician brothers, she traveled to Richmond, Virginia, for evaluation and treatment. Despite knowing that she might not survive the heart surgery, she proceeded with it. Before the operation, she instructed her brother on how to divide her jewelry, leaving a ring to one daughter and a bracelet to the other.

More than anything, Saada Hatoum wanted to see her eldest daughter Leila one last time before her death. However, Leila was unable to come due to losing her passport. Shortly before Saada's death on March 11, 1972, her brother tried to call Leila in Venezuela, but Saada passed away before the call went through. Her last words were "Leila, Leila." According to her husband Halim, Saada was affectionate, devoted as a wife, and intensely loving as a mother. She was a pious follower of the Druze faith, had a strong memory, and was known for her habit of pulling her skirt down below her knees.

Suzanne Ghanem:

Suzanne Ghanem was born on March 21, 1972, just ten days after Saada Hatoum's death, in Choueifate, a suburb of Beirut, to Shaheen and Munira Ghanem, a Druze family. Suzanne began speaking unusually early, and her first words were "Awo Leila," which later became clearer as "Hello, Leila." She would often grip a telephone receiver while repeatedly saying this phrase.

As Suzanne grew older, she told her parents that Leila was her child and identified herself by the first name Saada. When asked for her surname, she replied, "My head is still small. Wait until it is bigger, and I might tell you." Around the age of two, she did provide the surname Hatoum and named Saada's other children, husband, parents, and brothers, giving a total of thirteen names. She also made other statements at a young age, such as, "My house is larger and prettier than this house," and to her father, "I love you. You are

kind to me, as my father (Asaad) used to be. That is why I accept you."

Suzanne's parents were aware of a family named Hatoum living in Kfarsalwan but did not know them personally. The connection was made when Suzanne overheard a family member mention a woman with the same name as Saada's brother Mazid's wife. She then mentioned Mazid and his death before hers. Recognizing Mazid Hatoum as the famous pilot who had died in a crash in 1963, the Ghanems sent a family friend to the Hatoums in Kfarsalwan with a list of names Suzanne had provided. The Hatoums were impressed and sent Saada's sister Atifah to Choueifate to meet Suzanne in 1976. Additionally, a neighbor of the Ghanems who knew a Leila Hatoum in Venezuela sent her the list of names, which moved her to tears. The Hatoums accepted Suzanne as the reincarnation of Saada, and the two families began visiting each other.

Investigation:

On July 25, 1977, the Beirut news magazine 'Monday Morning' published an article titled "The Reincarnation of Saada Hatoum." This article was seen by Ian Stevenson's Lebanese assistant and interpreter, who informed him. Stevenson and his team conducted interviews with Suzanne, her family, and neighbors in Choueifate, as well as with Majid's widow, Saada's widower, Saada's sister-in-law in Beirut, and Saada's sister Atifah in Kfarsalwan. They also obtained Saada's medical records from the Medical College of Virginia. In late 1997, Stevenson, accompanied by Shroder, made a follow-up visit to Suzanne, who was then 25 years old.

Statements:

Stevenson stated that Suzanne held the record for the most proper names of past-life associates remembered by a subject in his collection of cases. He wrote:

"I recorded a (probably incomplete) list of fifty-nine items she had stated about the previous life that she remembered. Her statements included the names of twenty-three members of the family to which she referred and two acquaintances. Moreover, she placed all but one of these persons in their proper relationship to Saada, the woman whose life she remembered."

According to Suzanne's father, she was able, when little, to recite by memory the funeral oration spoken at Majid's funeral, and it had been tape-recorded, though the tape is lost. Her brother Hassam added:

"When she was three or four, she gave my mother a recipe for namoura [a Lebanese dessert], one of [Saada's] favorite recipes. And before she had learned to read or write, she scribbled a phone number. We tried calling it, but it didn't work. Later, when we went to [Saada's] house, we discovered that her phone number had been right, except that she had reversed the last two digits, a two and an eight."

Stevenson verified the number in the Beirut phone directory.

During one visit with Saada's daughter Ghada, Suzanne suddenly asked whether her brother had given her and Leila Saada's jewelry as she had directed. Only her brother and her two daughters knew the details of these bequests.

Stevenson recorded 54 statements that Suzanne made, giving recalled facts, of which five are incorrect and six unverified. The verified correct facts include:

-She lived in Kfarsalwan.

- Her husband Halim could not drive a car.
- She had a house in Beirut.
- She had a brother named Aflaton who was a doctor and treated people in a place near the Druze temple.
- She had a brother named Pythagore who was also a doctor.
- Her brother Mazid and his wife Noura quarreled.
- She had a brother named Fares who was an agricultural engineer and had a wife named Ida.
- The Hatoum's neighbor Nadia would sit with Saada daily when she was sick.
- The house in Kfarsalwan had to be reached by stairs and had a metal frame with grapes in front of it.
- She had heart disease.
- She went to the United States in an airplane, accompanied by her brother Aristote.
- She was operated on but died, at the age of about 40 years.

Recognitions:

According to the 'Monday Morning' article, the Hatoums were initially skeptical of Suzanne's claims, but she quickly won them over. She did this by accurately recognizing and naming relatives in a family photo album, as noted by the reporter:

"Suzy picked out all the relatives and named them accurately. 'This is my brother (Aristote), my brother (no equivalent name), my brother (no equivalent name), my mother ... and this is me. I think I'm wearing my black dress here. I recognize the cut. Look how thin I was.' She paused, and the memory of pain was obvious in her eyes. 'I was very sick.'"

Stevenson recorded that Suzanne also recognized five people in person: Saada's husband Halim, her son Nabil, her sister Atifah, Atifah's son Iad, and Nadia, a neighbor of the Hatoums.

Behavioural Signs:

Past-life related behaviors were prominent in Suzanne's case from the beginning. Her first words, "Awo Leila," were spoken into a phone receiver, and her strong desire to return to her previous home was evident, as she demanded to be taken there daily. She experienced nightmares in which she heard her past-life children crying, and her frequent tears over the separation eased once she reconnected with the Hatoum family at age five.

Stevenson reported that Suzanne's intense attachment to her past-life associates posed challenges. She would call Saada's husband, Halim, three times a day and would sit on his lap and rest her head against his chest during visits. When Halim remarried to Nadia, a friend of Saada's, he concealed this from Suzanne due to his concerns about her reaction. When Suzanne eventually discovered the truth, she confronted Halim, saying, "But you told me you'd never love anyone but me." Halim never explicitly admitted saying that to Saada but acknowledged saying something similar.

Suzanne's behavior included calling Saada's son Nabil 'aunty' instead of 'mother,' showing frustration over not being congratulated as a grandmother when Saada's daughters had children, and preferring to be with adults rather than children. She also resisted attending school unless she could be in a teaching role.

Additional behaviors included her preference for long dresses, makeup, and her objections to furniture rearrangements and missing belongings from the Hatoum house. Suzanne used the term "carboni" for baking powder, as used in Kfarsalwan, rather than "carbona" used in Choueifate. Her mother reported that Suzanne knew how to thread a needle and sew without being taught, although Stevenson noted she might have learned by observation.

Physical Signs:

Academic reincarnation researchers generally do not consider facial resemblance as primary evidence, as it can be attributed to coincidence or heredity in cases involving family members, and it may not be present in all reincarnation cases. However, in some instances where there is no familial connection, striking facial resemblance can still occur.

In his book 'Reincarnation and Biology', Ian Stevenson included Suzanne Ghanem's case in the section titled "Facial Correspondences with Indescribable Features." He noted that individuals who had known Saada and had seen Suzanne observed a strong facial resemblance between them, a view Stevenson also shared. He specifically mentioned that the resemblance was most notable in the mouth and chin.

Stevenson observed that Suzanne had blue spots on her legs similar to those Saada had experienced. For Suzanne, these spots took about ten days to disappear and continued to appear every two to three months, lasting two to three weeks, even at age nine.

Additionally, Suzanne exhibited a behavior related to Saada's physical condition. She frequently complained of a weak heart, leading her parents to have her examined by a doctor, who found her heart to be normal.

Other information:

Suzanne's mother Munira experienced a dream about three or four days before Suzanne's birth. Munira recounted to Stevenson: "I dreamed I was going to have a baby girl. I met a woman and I kissed and hugged her. She said, 'I am going to come to you.' The woman was about forty."

Later, when Munira saw a picture of Saada, she said, "I thought it looked like the woman in my dream."

By age eight, Suzanne was excelling in her studies and still frequently talking about her past life, despite her mother's attempts to discourage her, believing it was distracting her from her academics. At this point, she only called Halim every three or four days.

At age 25, Suzanne was asked if she still remembered her past life. She responded, "I don't remember incidents, but the feelings are still there." Although she had last seen Halim four years earlier, she still called him about once a week and had forgiven him for remarrying.

Suzanne shared a surprising story about feeling a deep connection with a young man in Kfarsalwan. He recognized her as Saada, saying he was Majid, Saada's brother, reborn. He remembered more details than she did, and although his family had suppressed his claims, he embraced and kissed her, which made Suzanne cry.

When asked if she thought remembering a past life was beneficial, Suzanne replied, "Yes, it is a good thing. My previous family is relieved to know I am still here, and I am relieved to have seen my previous family again."

In discussing the characteristics of individuals who are most likely to remember past lives, Ian Stevenson suggested that an unusually good general memory is a key factor. He provided two contrasting examples:

- 1) 'Said Zahr', a Lebanese boy, had notably few past-life memories. His previous incarnation's son reported that his father had a very poor memory.

2) 'Suzanne Ghanem' had an unusually good memory, particularly for remembering names. Stevenson noted that Saada, Suzanne's previous incarnation, was recognized by her family for having an excellent memory.

Stevenson used the Suzanne Ghanem case as an example of an international reincarnation case where the previous incarnation, Saada, died far from her home region but returned there in her next life. He suggested that this could indicate purposeful travel during the intermission between lives. This observation aligns with the Druze belief that a Druze will always reincarnate into a Druze family or community. However, Stevenson also cited non-Druze cases to illustrate this phenomenon.

This reincarnation case of Suzanne Ghanem is detailed in several sources:

- 1) Unpublished Manuscript: 'The Case of Suzanne Ghanem' by Ian Stevenson, held by the Division of Perceptual Studies, University of Virginia, United States of America.
- 2) Books by Ian Stevenson:
 - 'Children Who Remember Previous Lives: A Question of Reincarnation' (2001, McFarland, Jefferson, North Carolina, USA)
 - 'Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects' (1997, Praeger, Westport, Connecticut, USA)
- 3) Book by Tom Shroder:
 - 'Old Souls: Compelling Evidence from Children Who Remember Past Lives' (1999, Simon & Schuster, New York, USA)

Indian Swarnlata Mishra reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. K. S. Rawat, Professor and Parapsychologist, (Director of International Center for Reincarnation)

Dr. H. N. Banerjee, Professor and Scientist, (University of Rajasthan, India)

A verified reincarnation case in India. [The girl who was born in India and had previously lived in Bangladesh.]

This is a rebirth case in which written records were made before verification of the previous personality.

This rebirth case is important because the individual could remember 2 different past lives.

Swarnlata Tiwari (née Mishra) is an Indian woman who, as a girl, remembered many facts and people from her previous life, and whose former home was identified purely from her descriptions, which were written down before her memories were verified. She also performed dances accompanied by songs in a language she had never learned, apparently remembered from a second, intermediate past life.

Swarnlata Tiwari (sometimes spelled Swarnalata) was born on 2 March 1948 in Shahpur, northern India. At the age of three, during a trip with her father, ML Mishra, an administrative assistant, she made several statements indicating memories of a past life. As they

passed through Katni, she directed the driver to turn towards "my house (her)" and remarked that the tea they were having could be better at "her house" nearby. These early statements suggested her recollection of a previous life.

Around the age of five, Swarnlata Tiwari exhibited recitative xenoglossy by performing dances and singing in a foreign language she had not formally learned. Initially, she performed for her mother and then for others. Over the next few years, she began sharing memories of being a member of the Pathak family in Katni with her siblings and occasionally her parents.

In July 1958, while the Mishra family was living in a new town, they met the wife of Professor R. Agnihotri, who was from Katni. Upon learning about this connection, Swarnlata asked to meet her and, upon meeting, claimed she had known the woman in her previous life. Starting in September 1958, when Swarnlata was ten years old, her father began documenting her statements, creating a written record of her memories before any contact with the former Pathak family.

The Mishra and Pathak families lived more than a hundred miles apart, in areas with distinct dialects and accents. Both families firmly denied having ever met each other. The first contact between the Mishra family and someone who had known Swarnlata's previous incarnation occurred with Mrs. Agnihotri, long after Swarnlata had already made numerous statements about her past life.

Investigations:

In March 1959, HN Banerjee from the Department of Parapsychology at the University of Rajasthan investigated Swarnlata Tiwari's case in Chhatarpur, where the Mishra family then resided. He spent two days documenting Swarnlata's memories before any contact with the

Pathak family. Banerjee then traveled to Katni to locate Swarnlata's previous family. He noted nine statements she had made about the house she lived in and found a house in Katni that matched her description, occupied by the Pathak family. A daughter of this family, Biya, who had died in 1939 at around forty years old, had a life history that closely aligned with Swarnlata's statements.

In the summer of 1959, the Mishra and Pathak families exchanged visits. Several members of Biya's family and in-laws visited Chhatarpur, where the Mishra family lived. In return, the Mishras traveled to Katni and the nearby towns of Maihar and Tilori, where Biya had lived and died. During these visits, ML Mishra documented Swarnlata's recognition of people and places.

In the summer of 1961, prominent reincarnation researcher Ian Stevenson spent four days investigating Swarnlata Tiwari's case. He conducted interviews with Swarnlata, her father, and her uncle in Chhatarpur, as well as with Biya's three brothers, three sisters-in-law, son, and nephew in Katni and surrounding areas. Stevenson also reviewed extensive notes from a 1963 investigation by his research assistant P. Pal, along with notes by HN Banerjee and correspondence with others involved in the case, including Mrs. Agnihotri. Stevenson published his findings in the 1966 book 'Twenty Cases Suggestive of Reincarnation'.

Statements and Recognitions Related to Biya:

About her former house, Swarnlata said:

- It was white.
- The house had four stuccoed rooms, but other parts were unfinished.
- The doors were black and fitted with iron bars.
- The front floor was made of stone slabs.
- The family owned a car (rare in the area at the time).

- A girls' school was located behind the house.
- A railway line could be seen from the house.
- Lime furnaces could be seen from the house.

These details were all true of the house as it had been when Biya had lived in it, prior to subsequent renovations, and were verified by Stevenson.

Swarnlata Tiwari made some errors with names, but they were usually close to the correct ones. For example, she referred to her past-life son Murli Pandey as Krishna, a diminutive form of Murli. Initially, she identified her past-life first name as Kamlesh, later changing it to Biya. She later explained that Kamlesh had been her name in a life between that of Biya and her current one.

During the first visit by members of the Pathak family to Swarnlata, they deliberately tried to test her knowledge by not assisting her in recognizing them. Hari Prasad Pathak, Biya's brother, arrived unannounced and concealed his identity. Swarnlata initially named him incorrectly as 'Hira Lal Pathak,' but she recognized him as her younger brother and correctly referred to him by the pet name 'Babu,' which Biya had used.

When Biya's widower, Chintamini Pandey, and her son Murli visited Chhatarpur, they arranged to meet Swarnlata along with nine other men, some of whom Biya had known and others she had not. Upon meeting Chintamini Pandey, Swarnlata claimed she knew him from Katni and displayed the bashful manner typical of Hindu wives in the presence of their husbands. Additionally, she recognized Chintamini Pandey among a group of men in a forty-year-old photograph.

Murli Pandey tested Swarnlata by insisting for 24 hours that he was not Murli but someone else and also tried to pass off an accomplice,

whom Biya had not known, as Biya's other son, Naresh. Swarnlata successfully passed these tests, confidently maintaining that she was correct about his identity.

During her visit to Katni, Maihar, and Tilori, Swarnlata correctly recognized three more of Biya's brothers in their correct birth order, as well as two sisters-in-law, a family servant, a couple who were family friends, and a betel-nut seller whom she identified from a crowd. Additionally, she recognized a cowherd who had worked for the family, despite being told by one of Biya's brothers that the cowherd had died.

Swarnlata asked about a tree she remembered being cut down, a parapet on Biya's house in Maihar that had been removed, and a family friend who no longer wore glasses, as he had when Biya knew him. When shown two hats and asked which one her father wore, she correctly stated that he wore neither, but rather a turban, which was an unusual head covering for the time and place. She also recalled that one of Biya's sisters-in-law had died before Biya, accurately identified Biya's room in the Maihar house, and correctly pointed out a road to a river used for bathing.

Swarnlata correctly identified several people Biya had known from a crowd of about forty, including Biya's father's cousin, her brother-in-law's wife, and a midwife, addressing her in the way Biya had. In Tilora, she identified the room where Biya had died and noted the absence of a verandah that had been present during Biya's lifetime.

In 1959, during a visit to Jabalpur, Swarnlata recognized Biya's nephew, calling him by his pet name 'Baboo' as Biya had, and identified a third sister-in-law. When she returned to Maihar in 1960, she recognized Biya's other son, Naresh, despite Murli's attempt to test her by claiming he was not Naresh but another man named

Bhola. Additionally, when one of Biya's brothers tested her by claiming she had lost her teeth, Swarnlata insisted she had had gold fillings in her front teeth. The Pathak brothers could not recall this detail but confirmed it after asking from their wives.

Swarnlata accurately recalled two obscure incidents from Biya's life. She remembered attending a wedding with Mrs. Agnihotri and having trouble finding a latrine, a detail confirmed by Mrs. Agnihotri. She also recalled that Biya's husband had taken money from her cash box, a fact known only to them, which he confirmed. There was a discrepancy in the amount: he remembered it as one thousand rupees, while Swarnlata recalled it as twelve hundred rupees. This discrepancy could be due to a memory error on either side.

Swarnlata displayed some confusion regarding Biya's death. She mentioned suffering pain in her throat and dying from a throat disease, although Biya had actually been successfully treated for a throat ailment and later died from heart disease. Additionally, Swarnlata named the doctor who treated Biya as SC Bhabrat of Jabalpur, while Murli recalled the doctor as SE Barat of Jabalpur.

Behaviours Reminiscent of Biya:

Swarnlata's father observed that Swarnlata exhibited childlike behavior with her birth family but behaved like an older sister with the Pathak family, even though her brothers were forty or more years older than her. She participated in the Hindu custom of 'rakhi', where sisters and brothers exchange gifts annually, and one of her brothers was upset with her for missing it one year. Biya's brothers accepted Swarnlata as Biya's reincarnation so completely that they felt a greater claim to her, given that she had been with their family for forty years compared to the ten years she had been with the Mishra family.

Swarnlata adjusted her behavior toward Biya's sons based on who was present: she was reserved when with the parents or elders of the Mishra family but adopted a more informal, motherly demeanor when alone with her former sons. She showed strong emotions regarding her previous family, becoming tearful upon meeting and parting from them, and sometimes even when thinking about them. Despite her emotional connections, she remained loyal to the Mishra family.

Swarnlata's Other Past Life as Kamlesh:

Swarnlata made fragmentary statements about another past life, which she said she lived between the death of Biya and her current-life birth. She said her name had been Kamlesh, she had lived in the city of Sylhet, now in Bangladesh, and had died at the age of nine to be reborn as Swarnlata. Some of her statements on the geography of the Sylhet area were found to be accurate, but she gave too little information to identify the previous person, and verification efforts were also hampered by the difficulties of traveling to Bangladesh which was another country.

Swarnlata said the song/dances she knew she had learned in this intermediate life from a friend in Sylhet. The language of the lyrics was identified as Bengali by P. Pal, and Sylhet is in a Bengali-speaking region. Swarnlata had lived her entire life among Hindi speakers. Pal, a native of Bengal, identified two of the songs as poems by the renowned Indian writer Rabindranath Tagore, with some of the words altered, corrupted, or missing. Visiting an educational institute founded by Tagore, Pal watched a performance of one of these songs and noticed that the music was 'very much the same' as what Swarnlata sang and that she danced in a style taught at the institute.

Stevenson checked for other ways Swarnlata could have learned the pieces. He noted that she had never been observed to learn them by

practice, as would be required for the degree of skill she had in performing them, nor had she had chances to see them on television or at the cinema, or learn them from her parents, siblings, or any friends of the family.

Other information:

By 1961, at the age of thirteen, Swarnlata had stopped speaking spontaneously about her past lives. However, Ian Stevenson noted that her memories did not fade as they typically did for other children he had studied. Stevenson suggested that the persistence of her memories might be due to the Pathak family's complete acceptance and tolerance of her experiences, unlike the suppression seen in some other families.

Stevenson corresponded with Swarnlata from 1961 but did not visit her again until 1971, when she was 23. By then, she had earned an MSc with distinction in botany and hoped to pursue a PhD. Swarnlata told Stevenson that she had not forgotten anything about her past lives. In a later letter, she explained: "Letters or persons coming to me from Katni make me remember events of the previous life (there). Sometimes when I sing the songs of life at Sylhet, I remember the environment of that place ... When I am absorbed in either of the past lives I forget the existence of the present life, but this is only for a short while and I again return to the present circumstances ... When I desire to have a particular thing that I do not have then in my mind the (related) event of the past life creeps in and thus I am satisfied that I did have this particular thing in my previous life ... In short, environment is the greatest factor to remember the past lives (sic)."

Swarnlata could still remember and perform three Bengali song/dances, as she demonstrated for Stevenson. Her father confirmed that she performed them exactly as she had as a child. Notably, she could not remember the lyrics without performing the

dances, or vice-versa. Her xenoglossy was limited to recitative; she could not converse in Bengali with Pal or translate the words into Hindi.

Swarnlata continued to visit the Pathak family and participate in the annual rakhi ceremony. She experienced a premonitory dream shortly before Biya's oldest brother died and found that while mourning him in Katni, "all the events of the past life were fresh" to her.

On 27 May 1973, Swarnlata married DP Tiwari, who later became a municipal commissioner in Indore. At the time of a subsequent interview by reincarnation researcher Kirti Swaroop Rawat, Swarnlata was working as a college lecturer. Despite the common tendency for past-life memories to fade between ages five and eight, Swarnlata reported that she only stopped gaining new past-life memories at age 25. Even in her sixties, she retained "faint" memories due to her ongoing contact with her past-life family. She continued to observe the rakhi ritual with her past-life brothers and remained connected to them emotionally. Rawat noted that Swarnlata felt a sense of belonging to both her past-life and present-life families, managing to live a well-adjusted life in both contexts. Even in her later years, she claimed to still know the Bengali songs she learned in her past life as Kamlesh and performed one upon Rawat's request. This is one verified reincarnation case in which an individual remembered up to two previous lives.

American Ryan Hammons reincarnation case:

Dr. Jim B. Tucker, Professor and Scientist, (University of Virginia, United States of America)

Researcher Dr. James G. Matlock, PhD (Rhine Research Center, Durham, United States of America)

A verified reincarnation case in United States of America. [The past-life Republican Party man who hated the Democratic Party in his present life too.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

Ryan Hammons is an American boy known for having an extensive number of memories related to a previous life. His case was first reported by Jim Tucker in a 2013 book and has since been corroborated and studied further by other researchers, who have fully confirmed Tucker's original portrayal and assessment.

Marty Martyn:

Marty Martyn, born Morris Kolinsky on May 19, 1903, in Philadelphia, was the child of Ukrainian Jewish immigrants. He had two sisters, one of whom passed away young. In the 1920s, he and his surviving sister moved to New York City, where he performed as a tap dancer on Broadway under the name Marty Kolinsky. Later, he relocated to Los Angeles, changed his name to Marty Martyn, and pursued an acting career, which did not succeed. However, he found success by

opening the Marty Martyn Agency, a talent agency, and became wealthy later in life.

Marty Martyn was a staunch Republican who enjoyed Chinese restaurants, the beach, and had a large collection of sunglasses. He owned a substantial house with an outdoor swimming pool on Roxbury Drive in Beverly Hills. He traveled often to New York and made four trips to Europe on the Queen Mary to visit his sister, who lived in Paris. Marty Martyn was married four times and had one biological daughter with his last wife. He also had five stepchildren, including three boys whom he adopted during his final marriage. He was diagnosed with leukemia and passed away in the hospital on December 25, 1964, from a cerebral hemorrhage at the age of 61.

Ryan Hammons:

Muskogee is a city located on the Arkansas River in Oklahoma. It is the 13th-largest city in the state and serves as the county seat of Muskogee County.

Ryan Hammons was born in 2004 in Muskogee, Oklahoma, nearly 40 years after the death of a man named Martyn. His parents, Cyndi and Kevin, were Protestant Christians who held respectable positions in their community - Cyndi as the deputy county clerk and Kevin as a lieutenant in the police department.

As a child, Ryan experienced delayed speech due to enlarged adenoids, which are masses of lymphatic tissue located between the back of the nose and the throat that help protect the body from viruses and bacteria. However, when inflamed, they can hinder breathing and speaking in young children. After undergoing surgery to remove his adenoids at the age of four, Ryan began speaking in complete sentences and soon started sharing memories that would later be linked to Martyn.

Ryan's first comments were about three adopted sons to whom he claimed to have given his name. He also mentioned being from Hollywood and begged his mother, Cyndi, to take him there so he could see his "other family". He described owning a large house with a swimming pool on a street with "rock" in its name, a green car that he wouldn't let anyone else drive, and enjoying trips to the beach with his girlfriends. Ryan also had a fascination with sunglasses and often mentioned being sunburned in the life he remembered.

Ryan's memories continued to unfold as he shared more details about his past life. He claimed to have worked for an "agency" where people changed their names, and frequently mentioned a "Senator Fives" whom he used to meet in New York. He expressed a strong dislike for Franklin Delano Roosevelt, the Democratic president. Ryan also talked about his extensive travels, including a trip to Europe by boat, visiting Paris, and seeing the iconic Eiffel Tower.

The peak of Ryan's memories occurred when he was four years old, but they persisted for years after that. He would often recount his stories at nursery school and at home, especially during bath time before bed. However, these memories were not without their darker side - Ryan would sometimes wake up from nightmares, screaming, although he couldn't recall what they were about. On occasion, he would wake up complaining of chest pain and gasping for air.

In an attempt to help Ryan remember more and uncover the identity of the person he claimed to be, his mother Cyndi began borrowing books about Hollywood from the local library. Ryan recognized famous actresses Rita Hayworth and Marilyn Monroe, which sparked Cyndi's curiosity. When she brought home a book about the 1932 movie *Night After Night*, Ryan spotted a photo of an actor he claimed was his past self. Unfortunately, the actor was an extra in the film,

and his name was not mentioned in the credits, leaving Ryan's true identity still a mystery.

In February 2010, Cyndi Hammons wrote to Jim Tucker at the University of Virginia, sharing some of Ryan's statements and a picture of an extra from the film 'Night After Night' whom Ryan claimed was his previous incarnation. Around the same time, Tucker had been approached by a producer from the cable television series 'The UneXplained' interested in documenting his reincarnation research. Tucker mentioned Ryan's case, leading to an arrangement for an interview in April.

When the show's producers decided to prioritize Ryan's case, they mistakenly identified an actor they believed matched the extra from 'Night After Night'. However, this actor did not recognize any of the houses associated with the man Ryan recalled, though he did identify a house belonging to another actor, Wild Bill Elliot, whom Ryan had mentioned as a friend.

The identification was based on the actor's resemblance to the extra, but his biography did not align with Ryan's memories. A film archivist was hired to reassess, and it was discovered that the extra was actually Marty Martyn. Further research into Martyn's life confirmed that he matched Ryan's memories. When Ryan, at six years old, was brought to Los Angeles for a tour of places linked to Martyn, his responses confirmed that this new identification was correct.

Cyndi's Journal:

At Kevin's suggestion, Cyndi recorded Ryan's memories in a journal. She began doing this when Ryan was five, but before contacting Jim Tucker, and continued afterwards. As of March 2016, she had listed 230 items, of which 55 (24%) had proven correct and fifteen (6.5%)

incorrect or implausible for Marty Martyn; with the passage of time, the majority (140, or 69.5%) had become unverifiable.

Eight of Ryan's correct statements were of such a general nature that Cyndi was able to verify them (in books or through internet searches) even before she wrote to Tucker. For instance, she was able to confirm the identities of the actors that Ryan recognized by name in the pictures from Night After Night.

Ryan made each of the other 47 correct statements about Marty Martyn before his name was known. These 47 statements were abstracted from Cyndi's journal and published in a book by Leslie Kean. Statements included:

- He is the man in the photograph from the movie Night After Night.
- He lived in Hollywood.
- He lived somewhere with the word "rock" or "mount" in it; a street address.
- He was very rich.
- His house was big.
- There was a brick wall at the house.
- There were three boys.
- He didn't think the boys were his, but he gave them his name.
- He had a daughter.
- He brought coloring books home.
- He had trouble with his oldest stepdaughter—she wouldn't listen; she didn't respect him.
- He had a large swimming pool.
- His mother had curly brown hair.
- He had a younger sister.
- He bought his daughter a dog when she was about six.
- She didn't like the dog.
- He hated cats.

- He knew United States senator Irving Ives (Fives) of republican party.
- He used to see Senator Ives in New York (found on a map).
- He had a green car.
- He didn't let anyone else drive the green car.
- He had many wives.
- His wife drove a nice black car.
- He was an agent; he ran an agency.
- The agency changed people's names.
- He tap-danced on the stage.
- The stage was in New York City.
- He saw the world on big boats where he danced with pretty ladies.
- He ate in Chinatown a lot; his favorite restaurant was there.
- He got "skin burns" in Hollywood.
- He went to Paris; saw the Eiffel Tower.
- He took his girlfriends to the ocean.
- He played the piano; owned one.
- He had an African American maid.
- He knew Rita Hayworth—she made "ice drinks" (photo recognition).
- He knew that Mary lady—you couldn't get close to talk to her (photo recognition, Marilyn Monroe).
- Bread was his favorite food.
- He had a sunglass collection.
- He was a smoker.
- He had many girlfriends and affairs—never had problems getting the ladies.
- He liked to watch surfers on the beach.
- He owned guns.
- He didn't have a TV when he was a little boy; they had radio first.
- He hated FDR (Franklin Delano Roosevelt, a Democrat).
- You go to a room with numbers on the door before dying.
- "I'm not 5; I'm closer to 105 when I was here before" (would have been 106).
- He died at age sixty-one.

The assertion that he had died when he was 61 is particularly interesting, because Martyn's death certificate gave his birth date as 1905, which would mean that he was only 59 in 1964. However, subsequent research showed that, in fact, Martyn was born in 1903, so Ryan was right.

After death information:

In addition to talking about Martyn's life, Ryan spoke about what happened when he died. There was an "awesome" light he should go towards, but everyone came back in a new body to live again. When he died, he had gone to a waiting place, rather than to heaven. On another occasion, Ryan told Cyndi that he had seen her from heaven and that he had known her from an earlier life. He said that he had chosen her to be his mother so that he could take care of her in this life.

Ryan said he remembered being in Cyndi's womb and asked why she had wanted him to be a girl. In fact, Cyndi very much had wanted to have a girl. Ryan added that he had seen her cry for a long time when she learned that she was going to have a boy.

Ryan said, "That doctor guy did a test and told you I was a boy. You got mad and said he was wrong. You just knew that I was going to be a girl. Mommy, it was Daddy's birthday, you went to a restaurant afterward to eat, and you cried for a very long time."

Cyndi soon regretted her behavior on this occasion, which so embarrassed her that she rarely talked about it, but she could not deny that what Ryan had said was true in all respects.

Behaviour:

Ryan's connection to Marty Martyn was evident not just in his memories but also in his personality, emotions, and behavior. The most intense period of this identification occurred when Ryan was four, though aspects of it remained throughout his early years.

Ryan would adopt a mature tone and act out his memories, explaining to Cyndi, "I am not the same as the man in the picture on the outside, but on the inside I am still that man." He was troubled by the memories he could not fully recall, often worrying about the fate of children, his other mother's name, and the whereabouts of his sister.

Ryan once saw a cartoon that triggered memories of tap-dancing he claimed to have done in New York. He began humming show tunes and tap-dancing, asking Cyndi for tap shoes and performing a routine with a 'tip tap tip tap' beat. He also expressed a desire to wear what he called 'agent clothes,' including suits, dress shirts, ties, and black-rimmed 'agent glasses.' He took a pair of children's 3-D glasses, removed the lenses, and wore them constantly.

Ryan loved to play at making movies and took charge of directing children at a birthday party when he was four, even yelling at adults for help with the acting and directing. He remembered being badly scratched by a cat, which led to his dislike and fear of cats. He also mentioned enjoying visits to Chinatown restaurants and demonstrated proficiency with chopsticks on his first visit to a Chinese restaurant, despite not having been taught how to use them.

When Marty Martyn was identified, Jim Tucker prepared picture sets to test Ryan's ability to recognize people Martyn had known. To ensure unbiased results, Tucker kept Martyn's name and background information from Cyndi and Kevin, so they could not influence the tests.

At first, Ryan, just turned six, was in a bad mood and selected pictures haphazardly. However, after dinner, he was more cooperative. Tucker showed him a set of four pictures of women and asked if any looked familiar. Ryan pointed to one but said he did not know who she was, though it turned out to be Martyn's fourth wife.

Tucker then showed Ryan pictures of four men, one of whom Tucker believed was "Senator Fives". Ryan pointed to one of the pictures, and when asked if he was sure, he affirmed that he was. The picture was of Irving Ives, a Senator from New York during Martyn's lifetime.

Ryan also accurately identified a picture of Martyn as a young man, even though the pose and attire were different from his appearance in 'Night After Night'. However, after a few more trials where Ryan began to miss, Tucker decided to end the experiment.

Tucker later reflected that showing Ryan the pictures one at a time, alternating decoys with targets in a randomized order, might have been more effective than the method used. Kean noted that having someone who was unaware of the individuals' identities present the pictures could have avoided giving Ryan unconscious cues. Despite the potential improvements in the test design, Ryan made correct selections in three out of five trials.

Martyn's Daughter:

Ryan wanted to meet Marty Martyn's three adopted sons to make amends for what he felt was bad treatment, but this was not possible. However, he did meet Martyn's daughter, who was eight when Martyn died and 57 at the time of their meeting. Ryan recognized her face but felt that her energy was different from what he remembered, leading him to say that she had 'not waited' for him and that he did not want to see her again.

Martyn's daughter tried to be helpful by confirming many of Ryan's personal memories. She verified details such as Martyn driving a green car that he did not allow others to drive, his dislike of cats and the fact that he had bought her a dog she did not like, and his large collection of sunglasses. While she could not verify everything due to her young age at Martyn's death, her testimony was crucial in evaluating Ryan's statements.

Psychic Sense:

Ryan is notable among children with past-life memories for having a well-developed psychic sense. While many reincarnation case subjects with ESP focus on the previous family, Ryan's abilities were centered on people and events in his own life.

For example, Ryan mentioned details about Cyndi's sibling who had died in infancy, which he had not been informed of. He also insisted on needing to buy Kevin a watch, even though Cyndi pointed out that Kevin already had one. Ryan predicted that Kevin would need a replacement by Father's Day, and indeed, Kevin's watch broke the day before. Additionally, on his first trip to Los Angeles, Ryan accurately predicted that they would be given white cars. There were several other similar incidents.

Other information:

On his second visit to Los Angeles, Ryan was thrilled to revisit the places he remembered, but the trip helped him find resolution, and he began to focus more on his present life. After meeting Martyn's daughter, he seldom mentioned his past-life memories unless prompted. Six months after the premiere of 'The UneXplained: A Life in the Movies' on April 30, 2011, Cyndi found that Ryan had removed all his Martyn-related decorations, including an iron Eiffel Tower and pictures of New York. He told her he wanted to be just a regular kid.

Despite this, Martyn's influence lingered in Ryan's interests and personality. At eleven, Ryan still loved 1950s music, wanted to visit New York, was fascinated by sunglasses, and preferred button-down dress shirts. He followed politics and identified as a Republican. He also developed an interest in Judaism, which created tensions with his Christian family. However, he was no longer as fearful of cats; while he didn't favor them, he could now tolerate them without anxiety. This Ryan Hammons reincarnation case is also one of the verified rebirth cases.

British Diane Brownlea reincarnation case:

Researcher Peter Harrison, (Independent researcher and scholar, United Kingdom)

A verified reincarnation case in United Kingdom. [The child who described a family tragedy that matched historical records.]

In the town of Darlington, located in the northeast of England, a young girl named Diane Brownlea lived with her family. Around the age of three and a half, Diane began to share unusual memories. She spoke of a life she had lived before, in a place called Dundee, in Scotland. Her parents were puzzled, as they had no known connection to Scotland, and Diane was too young to have learned about it from books or television.

Notable Statements Made by Diane:

- "I'm going to visit my granny in Dundee now."
- "I lived in Scotland in my previous life, and my grandmother lived in Dundee."
- "I fell into the water when I went to see granny in Dundee."
- "I was with my other daddy and we all fell into the water when we were on the train."
- "We all fell into the water."

Diane's memories were quite specific. She remembered visiting her grandmother in Dundee, traveling there by train. She would carefully pack her toy case with odds and ends, dress up her dolls, and announce, "I'm going to visit my granny in Dundee now." Her grandmother, Mrs. Pemberton, would gently remind her that she had no relatives in Dundee, but Diane insisted, "I lived in Scotland in my previous life, and my grandmother lived in Dundee."

About a month later, Diane shared more details about her past life. She said, "I fell into the water when I went to see granny in Dundee." When her grandmother asked what she meant, Diane explained, "I was with my other daddy and we all fell into the water when we were on the train." She repeated this story often, always with the same details. She mentioned that "we all fell into the water," suggesting that there were more people involved than just herself and her father. However, she never mentioned her mother or any siblings specifically.

Diane's memories seemed to align with a historical event known as the Tay Bridge disaster. On the evening of December 28, 1879, a train carrying 75 people crossed the Tay Bridge, a two-mile-long structure spanning the River Tay in Scotland. A fierce storm was raging, and as the train reached the middle of the bridge, the structure collapsed, sending the train and all its passengers plunging into the icy waters below. There were no survivors.

[Additional Data: The Tay Bridge disaster happened on December 28, 1879, when the first Tay Rail Bridge collapsed in a storm as a train crossed it, killing everyone aboard. Designed by Sir Thomas Bouch, the bridge had lattice girders and iron piers, but its structure was weaker than prior designs. Bouch, who had neglected to account for wind load in the design, faced criticism for the flawed construction and poor maintenance. The disaster led to new standards for wind loading in British bridge design. During a violent storm, witnesses described extreme winds, possibly gusting to 80 mph, which pushed the train against the guard rails. Sparks were seen as the train crossed, and it plunged into the river when part of the bridge collapsed, taking the high girders and supporting piers with it. Of the estimated 74–75 passengers, only 46 bodies were recovered. The disaster remains the UK's fifth deadliest rail accident, surpassing all in Scotland except the Quintinshill disaster.]

Eyewitnesses reported seeing a man with three or four small children on the train that night. This family matched Diane's description of her past life family. The man was traveling alone with his children, as his wife was expecting their fifth child and had stayed behind in Edinburgh. Among the children were two girls and two boys, one of them a baby.

Diane's case caught the attention of Peter Harrison, an independent researcher and scholar from the United Kingdom. He investigated her claims, interviewing Diane and her family, and gathering statements. He found that Diane's family had no known connection to Dundee or the Tay Bridge disaster, making it unlikely that she could have gained this information through normal means.

Harrison also found historical records that supported Diane's memories. Among the passengers on the doomed train was a family

consisting of a father and four children, matching the description given by eyewitnesses and Diane herself. The consistency of Diane's memories, her lack of exposure to the historical event, and the alignment of her recollections with documented history made her case a compelling one.

Indian Shanti Devi reincarnation case:

Researcher Mahatma Gandhi, Lawyer, Political Ethicist, and Independence Activist, (India)

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Nihal Singh, (Independent researcher and scholar, India)

Researcher Suskil Chandra Bose, (Independent researcher and scholar, India)

Dr. K. S. Rawat, Professor and Parapsychologist, (Director of International Center for Reincarnation)

Researcher Bal Chand Nahata, (Independent researcher and scholar, India)

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

A verified reincarnation case in India. [The girl who went to heaven and came back to earth once again.]

This is a rebirth case in which written records were made before verification of the previous personality.

This rebirth case is important because the individual could remember 2 different past lives.

The case of Shanti Devi Mathur, which occurred in the 1930s, is a notable example of a claimed instance of reincarnation. As a young child, Shanti Devi began describing detailed memories of a previous life as a woman named Lugdi Chaubey, who had died about two years before Shanti's birth. She spoke about her past life memories when she was 4 years old. Shanti provided information specific enough that Lugdi's family could be identified from her statements. When Shanti visited Lugdi's former home, she recognized family members and demonstrated knowledge of intimate details about Lugdi's life, which impressed many. This case gained significant attention, including that of Mahatma Gandhi, who took an interest in the matter. An investigation into the case was conducted, as the details were considered too specific to be easily dismissed. The case remains one of the most discussed examples of reincarnation cases in India.

Lugdi Chaubey was born on 18 January 1902 in Mathura to Chaturbhuj Chaubey and Jagti Devi. At the age of ten, she was married to Kedar Nath Chaubey, a fabric shop owner. Their first child was stillborn. Later, on 25 September 1925, Lugdi gave birth to a healthy son named Naunita Lal via Caesarean section at the government hospital in Agra. However, she tragically died nine days later on 4 October 1925, at the age of 23 due to complications.

Shanti Devi Mathur was born on 11 December 1926, nearly two years after Lugdi's death, in Delhi, around 145 kilometers from Mathura. The remarkable aspect of Shanti Devi's life was that she began to recall memories of Lugdi Chaubey's life at a very young age, which

became a highly publicized and investigated case of possible reincarnation.

The time between Lugdi Devi's death in Agra and Shanti Devi's birth in Delhi was one year, two months and seven days.

The most detailed English account of Shanti Devi's early life comes from Swedish writer Sture Lönneström in his 1998 book 'I Have Lived Before: The True Story of the Reincarnation of Shanti Devi'. According to Lönneström's account, Shanti Devi did not begin to speak or even babble as most babies do until the age of four. When she did start speaking, it was in a dialect unfamiliar to her family, and she began to mention specific memories that were not from her current life.

She talked about cleaning silverware, a town named "Muttra" (Mathura), a picture of Krishna that she wanted back, and having a husband. On one occasion, when her mother was preparing fabric for a sari, Shanti claimed the merchant had lied about its quality, stating she knew this because her husband owned a fabric shop. She also surprised a doctor by accurately describing details of Caesarean section procedures.

Throughout this period, Shanti repeatedly insisted that her family and home were not her real ones. She spoke from the perspective of an adult woman who had lived under different circumstances, which caused tension with her family. This adult-like perspective, combined with her assertion that she belonged to a different family, caused significant distress for both her and her relatives.

At the age of six, Shanti Devi had an argument with the twin sons of her neighbor, a prestigious lawyer named Tara Chand Mathur. The boys mocked her for inaccuracies in a drawing she was making of a

temple. Shanti defended herself by saying it wasn't the local temple they knew but one in "Muttra" (Mathura). Curious about the distance, she asked a passerby, who informed her that Mathura was about a day's journey by carriage or two days on foot.

Undeterred by the distance, Shanti packed a small suitcase and attempted to set off for Mathura. Tara Chand Mathur intervened and brought her home. During this, she mentioned that her husband was wealthy, owned several houses, and that she had danced for him wearing ankle bracelets, which she called "chureys." Tara Chand, recognizing that "chureys" was a term specific to Mathura, began to suspect that Shanti might be recalling memories from a past life.

First Contacts with Prior Family:

The headmaster of Shanti Devi's school, Lala Chand, shared the belief that she might be recalling memories of a past life. He persuaded her to provide the name and address of the husband she spoke about: Kedar Nath Chaubey of 9 Chaubey Street in Mathura. Lala Chand wrote to Kedar Nath, and eventually received a response. Shortly after, Kedar Nath's cousin, Kanji Mal Chaubey, visited Shanti. Upon seeing him, Shanti immediately recognized him as her past-life husband's cousin and began recounting many accurate details about both his life and hers.

Convinced of her claims, Kanji Mal arranged for Kedar Nath to meet her. To test her authenticity, Kedar Nath pretended to be his brother, Babu Ram Chaubey, and asked Shanti for information that only he and his late wife, Lugdi, would know. He also brought along Lugdi's son, Naunita Lal. Various efforts were made to mislead Shanti Devi.

Shanti was not fooled by the deception. She correctly identified Kedar Nath, pointing out his moustache and facial birthmark, which she had previously described to her parents. She also recognized

Naunita Lal and, in a deeply emotional moment, embraced him, saying her soul recognized his. This moment was especially moving, as Shanti cried in a way she had never cried before, further solidifying her claims of being Lugdi in a past life.

Shanti Devi remembered a hidden sum of 150 rupees from her past life as Lugdi Chaubey and asked Kedar Nath if he had followed her request to sacrifice the money to Krishna. She also inquired if he had kept his promise, made on her deathbed, not to remarry—neither of which he had done. Additionally, she asked her mother to prepare two dishes that were Kedar Nath's favorites and mentioned a well in the courtyard of her former home where she had bathed.

Despite these accurate details, Kedar Nath still harbored doubts. Shanti then asked her parents to leave the room and privately revealed some information to Kedar Nath. Two versions of this exchange exist: the first is that she told him she knew of his infidelity, having witnessed shared glances between him and a nurse, and later caught them in a compromising situation. The second version is that she recalled the positions and methods they had used to procreate despite her suffering from arthritis, describing intimate details from their sexual life.

After hearing this, Kedar Nath was convinced of her authenticity. Shanti forgave him and pleaded with him to take her to Mathura, but her parents refused to allow it.

Official First Investigation:

The case of Shanti Devi drew the attention of Mahatma Gandhi, who visited her home and invited her to his ashram. He then appointed a 'Committee of Inquiry' consisting of fifteen distinguished individuals, including national political leaders, congressional members, notable lawyers (one of whom was Tara Chand Mathur), journalists,

businesspeople, and government officials, all known for their impeccable character.

On 24 November 1935, at the age of nine, Shanti Devi realized her dream of returning to Mathura, accompanied by her parents and members of the committee. As their train approached Mathura, she expressed joy and remarked that the doors of the Dvarkadish Temple would soon be closed, using a phrase typical in Mathura, “Mandir ke pat band ho jayenge.”

Upon arriving at the platform, Shanti Devi encountered an older man dressed in traditional Mathura attire, whom she had never met before. Without hesitation, she came down from Mr. Gupta’s lap, touched the man’s feet with deep respect, and indicated to L Deshbandhu that the man was her ‘Jeth’ (the older brother of her husband). This spontaneous and natural reaction stunned everyone. The man was identified as Babu Ram Chaubey, the elder brother of Kedar Nath Chaubey, further confirming Shanti Devi’s claims.

During her visit to Mathura, Shanti Devi was asked to lead the way to the places from her past life. She guided the horse-drawn carriage to Lugdi’s former home, correctly identifying landmarks along the way and noting changes that had occurred since Lugdi’s death. Once they reached the house where Lugdi had lived after her marriage, Shanti recognized Lugdi’s father-in-law and even recalled specific words he had once said to Lugdi.

There was one apparent discrepancy—Shanti insisted the house had been yellow, but it was now white. However, the current occupant confirmed that the house had originally been yellow and had been repainted. Inside, Shanti accurately described the previous layout of the furniture and correctly identified Lugdi and Kedar Nath’s bedroom. She also demonstrated knowledge of Mathura’s dialect by

understanding words such as "jai-zarur" (commode) and "katora" (a type of pancake).

The group then proceeded to another house where Lugdi had lived before her death. There, Shanti ran up to a young man who turned out to be Lugdi's brother. After questioning her, he became convinced that she had indeed been Lugdi in a past life. Inside this house, Shanti appeared familiar with the layout, expressing disappointment when she found her old worship room being used for storage and her clothes missing. She was handed a jewelry box, and she accurately distinguished between items that had belonged to Lugdi and those belonging to Kedar Nath's current wife. In the courtyard, Shanti was confused to find only stones where she remembered a well being, but when the stones were removed, the well—now almost dry—was revealed.

When asked about the 150 rupees she claimed to have hidden, Shanti led the group to her former room and pointed to a spot on the floor. Upon digging, an old-fashioned underground storage container ("galla") was found, but no money. It was later learned that Kedar Nath had retrieved the money after Lugdi's death.

Shanti also stopped the carriage at another house where Lugdi's family had lived during her childhood. There, she initially mistook Lugdi's aunt for her mother but soon recognized both her and Lugdi's father. She shared specific memories with them, including promises that had not been kept, convincing them she was Lugdi.

Finally, Shanti was taken to the Dwarkadhish temple and other places she had previously mentioned, where most of her statements were verified. The Committee of Inquiry published its findings in a 26-page booklet in 1936, concluding that Shanti Devi was indeed the reincarnation of Lugdi. The report also included an account by Kedar

Nath's cousin, Kanji Mal Chaubey, detailing his first meeting with Shanti.

Other Investigations:

The report on Shanti Devi's case generated widespread interest both in India and internationally. On 2 April 1936, she returned to Mathura at the request of writer Nihal Singh, who took her to additional locations she had known, which were not part of the Committee's initial visit. During this trip, most of her memories were again found to be accurate.

Sushil Chandra Bose conducted interviews with Shanti Devi and her father in Delhi, and with Kedar Nath Chaubey in Mathura. He later published these transcripts in a 1952 monograph. Bose was particularly interested in Shanti Devi's "intermission memories," referring to what she remembered between her death as Lugdi and her birth as Shanti.

Ian Stevenson, a notable researcher in reincarnation, also investigated the case. In a 1960 paper, Stevenson noted that Shanti Devi made at least 24 statements about her memories that were confirmed to be accurate.

Indian reincarnation researcher KS Rawat first met Shanti Devi in 1986 and conducted interviews with her younger brother Virash Narain Mathur, Kedar Nath's close friend Ramnath Chaubey, and other relatives of Lugdi. Rawat's findings have been published in multiple works. He also appears in a video that includes interviews with Lugdi's son, brother, and sister, who share further details about what Shanti Devi had remembered.

Intermission Life Memories:

In a 2005 paper titled "The Life Beyond," researchers KS Rawat and Titus Rivas presented transcribed excerpts from five interviews with Shanti Devi, focusing on her intermission memories—those from the time between her death as Lugdi and her rebirth as Shanti. These interviews were conducted by various individuals between 1936 and 1987, including Bal Chand Nahata, hypnotist Jagdish Mitra, Sushil Chand Bose, and later researchers Rawat, Ian Stevenson, and Satwant Pasricha. Also, the interview on October 30, 1987, by researcher Rawat was recorded on a videocassette.

The time between Lugdi Devi's death in Agra and Shanti Devi's birth is Delhi was one year, two months and seven days. (1 year, 2 months, and 7 days.)

Shanti Devi's intermission life memories shared consistent elements across these interviews; some are mentioned below:

- At the time of her death, she was doing a meditation concentrating on a mantra.
- Gradually everything became dark.
- Then, after some time, a bright light appeared.
- She felt no pain at the time of death.
- Coming out of the physical human body in vaporous form or a vaporous body.
- She saw the arrival of three or four young-looking people wearing yellow robes.
- She was put in a square or rectangular vessel or vehicle.
- She went up and up.
- She went with them till the third plane. To the fourth she went alone.
- She felt her body is heavy due to the high desire for human life.
- She saw beings with blazing light. (She used the term "light beings.")
- Seeing an extremely beautiful garden on the way up.
- Coming across a beautiful pure river.

- Beings with blazing body light auras disappeared, and new ones similar to them appeared again and again.
- There was a silver color light.
- Silver color light was in constant motion.
- It was all full of light. It was all day and light, very mild, and smoothing and enlivening light.
- Passing through three planes, ultimately being taken to the fourth. (She traveled through three planes before reaching a fourth.)
- She saw highly advanced living beings.
- Absence of any sense of time. (She had no feeling of time.)
- She felt like all living beings are connected by someway.
- Presence of Saints (holy men, ascetics, spiritual men) on all four planes. (She saw saints on all four planes.)
- Saints had white color beards.
- Meeting a certain bright, godly entity (divine, deva, celestial) on the fourth plane.
- Reading of a review of her actions performed in earthly life by this (previously mentioned) Godly entity.
- There was a very bright staircase made of gold and silver.
- Divine beings in the fourth plane were more advanced and brighter than other three planes.
- Divine beings were like flames in lamps blazing with light.
- The environment was divine.
- She thought about her son and wanted to see him.
- She thought of being Kedar Nath's wife again.
- She remembered the yellow house. She remembered her past experiences on Earth.
- She was drawn into the womb.
- When she came into the womb, the light disappeared.
- In the womb, she was blind and deaf.

Other information:

Shanti Devi continued her schooling but decided not to marry, adhering to the Hindu custom that widows should not remarry. By the age of 21, she experienced a dark period, possibly triggered by inquiries from investigators about her intermission memories. During this time, she had frequent dreams about Lugdi's death and was often heard crying at night.

Unlike most cases where past-life memories fade around age five and disappear by the teenage years, Shanti Devi's memories persisted into adulthood. This unique situation led her to live with the experience of two lives simultaneously. With maturity and time, she came to understand that she was recalling two distinct periods of her multi-life existence.

In conversations with Swedish author Sture Lönnérstrand, Shanti Devi said that her overwhelming desire to cling to human life was the reason for her rebirth. She said, "I was not empty enough ... I had so many desires and yearnings ... I wanted to come back to Earth ... If I hadn't longed so desperately to come back, I would not have needed to incarnate again (on earth), but would have been reunited with God, Brahma and eternal life." (She personally believed that Heaven worlds or Brahma worlds are eternal worlds, which is a wrong view.)

In many interviews, she said, "I made a mistake." She also explained, "I was not empty enough of desires to live in those divine environments. And I lacked sufficient spiritual karmas to remain in heaven."

Also, she described her death as a more gradual process than what observers had perceived. Shanti Devi recounted witnessing her own funeral as a tiny, discarnate speck, experiencing a state without time or space but feeling that all existence and her multiple lives were

contained within her. She later felt herself "wedged in between something," which she realized was her present mother's womb.

In her adult life, Shanti Devi devoted herself to teaching Hindu religion and philosophy, sharing her experiences and advocating for the concept of reincarnation. She passed away at the age of 61 on 27 December 1987, just four days after being interviewed by Indian researcher KS Rawat. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

The following sources and books contain full scientific research information about this specific reincarnation case:

- 'I Have Lived Before: The True Story of the Reincarnation of Shanti Devi' by S. Lönneström (1998), originally published in Swedish as 'Shanti Devi, en berättelse om reinkarnation' (1994) and later digitized by the Internet Archive (2017)
- 'The evidence of survival from claimed memories of former incarnations' by I. Stevenson (1960), a journal article that examines Shanti Devi's case and other reincarnation experiences
- 'An Inquiry in the Case of Shanti Devi' by L.D. Gupta, N.R. Sharma, and T.C. Mathur (1936), an early account of the case written shortly after the investigation
- 'A Case of Reincarnation' by S.C. Bose (1952), another account of Shanti Devi's case written by one of the investigators
- 'The life beyond: Through the eyes of children who claim to remember previous lives' by K.S. Rawat and T. Rivas (2005), a journal article that explores the phenomenon of children claiming to remember past lives.

Denmark Luna Marconi reincarnation case:

Independent researchers and English language media.

A verified international reincarnation case in Denmark. [The European girl who had detailed memories of a life in the Philippines, Southeast Asia.]

Denmark is a Scandinavian country comprising the Jutland Peninsula and numerous islands.

Luna Marconi was born in Copenhagen, Denmark, to Italian parents. Her life seemed ordinary until she turned three years old. At this young age, Luna began sharing unusual memories that did not belong to her current life. She spoke of a life she claimed to have lived before, in a distant country called the Philippines.

In her past life, Luna said her name was Maria Espina. She lived in a town where her father owned a restaurant. The restaurant was located on Highway 54, near a prominent landmark, the Church of Christ. Maria's life was simple and happy. She was particularly fond of a sweet treat called bocan, a Filipino delicacy made with coconut.

One day, Maria had an exciting experience. She was chosen to present flowers to the President of the Philippines, Diosdado Macapagal, during his visit to their town. This was a great honor for Maria and her family. Her past life's parents, proud and excited, bought her a new pair of shoes for the special occasion. Maria presented the president with red flowers, creating a cherished memory for her and her family.

However, Maria's life was tragically cut short. She fell ill with a severe fever and passed away at the tender age of 12. Her loving family mourned her loss deeply.

Years later, in Denmark, little Luna Marconi began to remember details from Maria's life. She insisted that her real name was Maria Espina and that she wanted to go home to visit her father and his restaurant. She spoke of the meeting with President Macapagal and the red flowers she had presented to him. Luna also mentioned the special shoes her parents had bought for her and her love for bocan, the Filipino sweet.

Luna's parents were understandably puzzled by their daughter's statements. They had no connection to the Philippines, and the details Luna provided were not things she could have learned from her environment or the media. Her fondness for bocan was particularly unusual, as it was not a treat she could have discovered in Denmark.

As Luna's story gained attention, it caught the interest of the press. Reporters in the Philippines decided to investigate her claims. They were surprised to find that there was indeed a family named Espina who had owned a restaurant on Highway 54, near the Church of Christ. The reporters learned that the Espinas' daughter, Maria, had died of fever at the age of 12. Furthermore, they confirmed that Maria had been chosen to present flowers to President Diosdado Macapagal during his visit to their town, and that her parents had bought her new shoes for the occasion.

The information provided by Luna accurately matched the life of Maria. President Diosdado Macapagal had been in office from 1961 to 1965, which aligned with the timeline of Maria's life and Luna's

birth. Luna's case was later included in Sybil Leek's book, 'Reincarnation: The Second Chance,' published in 1974. The book helped to bring further media attention to Luna's story and the potential evidence it provided for the phenomenon of reincarnation.

Thailand Thiang San Kla reincarnation case:

Researcher Francis Story, (Independent researcher and scholar, United Kingdom)

A verified reincarnation case in Thailand. [The man who carried birthmarks from a previous life.]

Francis Story, a British researcher and scholar, spent extensive time in various countries studying Buddhist teachings on reincarnation and cases of rebirth. One of his most intriguing investigations was the case of Thiang San Kla, a Siamese army sergeant who claimed to remember his previous life. Story met Thiang at the Military Camp in Surin, central Thailand, in 1963, while investigating another reincarnation case of a Buddhist monk who reportedly remembered a past life.

Thiang San Kla was a small, wiry man with a distinctive birthmark, a capillary naevus, spreading from above his left ear towards the base of his skull. This birthmark was particularly notable as it corresponded to an injury he claimed to have sustained in his previous life. Born in October 1924 in Ru Sai village, Surin Province, Thiang had additional birthmarks resembling tattooing on both hands

and feet, and his right big toe was slightly deformed, with thickened skin and a puckered appearance similar to scar tissue.

At the age of about four, Thiang began to speak about his previous life, claiming to be his father's brother, Phoh, who had died three months before Thiang's birth. Thiang provided detailed accounts of Phoh's life and death, which were later verified by witnesses and family members. His statements were remarkably consistent and detailed, capturing the attention of those around him.

Details of the Previous Life:

Thiang described Phoh as having been wrongly suspected of cattle stealing. According to Thiang's account, Phoh was set upon by some villagers, one of whom threw a knife at close range, penetrating his skull and causing almost instantaneous death. The location of the birthmark on Thiang's head corresponded exactly to the spot where Phoh had been stabbed. The stabbing was at the exact spot where Thiang's capillary naevus is situated, and its position corresponded to the downward motion of the blade as it struck.

Additionally, Phoh had been suffering from a suppurating wound on his right big toe for several months before his death. He also had "protective" tattooings (protection symbols) on both hands and feet, in the same places as the congenital markings now appear on the hands and feet of Thiang. These physical marks were a crucial aspect of the case, providing tangible evidence to support Thiang's past life memories claims.

After-Death Experiences:

Thiang described seeing his own body lying on the ground after his death and wanting to return to it. However, it was surrounded by people, and he was afraid to approach. He thought that if he re-entered the body, he might be killed again by the villagers. He saw

the blood oozing from the wound. He also realized that, in this new strange form, he could move anywhere just by thinking about it. His description of this part of his after-death experience is reminiscent of the accounts given by people who have had experiences of being 'out of the body (OBE)' while under anesthetics or at the critical point of an illness.

In his disembodied spirit form (or ghostly body), Thiang then visited all his family members, relatives, and friends but felt grieved that they could not see him. He felt extremely sad. He thought of his brother with affection and wanted to be with him. At once, he found himself in his brother's house. There, he felt in some unexplainable way drawn to his brother's wife, who was having her breakfast. She was pregnant, and in Thiang's own words, he felt himself irresistibly impelled to enter her body. During the remaining months of her pregnancy, he retained his consciousness, sometimes being aware of being outside (a rare NDE or OBE once again) her body. Later, when he told his mother this, she remembered that before his birth, she had a dream in which her husband's brother, Phoh, appeared to her saying that he wanted to be reborn as her child.

Statements, Birthmarks, and Physical Marks:

Thiang's statements about his previous life were consistent and detailed. The birthmarks on his body, including the distinctive capillary naevus and the marks resembling tattooing, corresponded to the injuries and tattooings of Phoh. These physical marks were a crucial aspect of the case, providing tangible evidence to support Thiang's claims.

Witnesses:

Two witnesses accompanied Thiang to meet Story. One was Sgt. Manoon Rungreung, who had known the story since childhood and was convinced of its truth. Physically, there was no resemblance

between Phoh and Thiang, he said; Phoh had been "tall, fair, and handsome," whereas Thiang is the reverse.

The second witness was a man of 72, Nai Pramaun, of the Municipality Office, Surin. He had been formerly Assistant District Officer and was a young man at the time of Phoh's murder. He had known the late Phoh and had known Thiang from childhood. He told Story that Phoh actually was a cattle-thief and a notorious character in his lifetime. Nai Pramaun had investigated the case of the cattle theft and the murder in the course of his duties. On hearing the rumors concerning the rebirth of Phoh, he had gone to see the child who was then between four and five years old.

Thiang had recognized him and had addressed him by his name. He also had given correctly all the names of the people concerned in the affair. Nai Pramaun had examined the birthmarks and found they corresponded exactly with Phoh's death wound and with the other marks he had had on his body. He found also that Thiang remembered the man who had killed him, a villager named Chang, and wanted to take revenge. Fortunately, Thiang never met Chang, who died while he was still a boy. Nai Pramaun confirmed all the other facts of the case as being precisely as Thiang had related them. He added that the story is well known throughout the district and nobody doubts it.

The interesting feature of the man's evidence was that it completely demolished poor Thiang's attempt to whitewash the character of his previous personality, who according to his version had been "wrongly suspected" of cattle stealing. Nai Pramaun, despite his age, appeared to be vigorous and alert, with a clear memory. He gave his evidence with assurance, replying promptly to all Story's questions. He was obviously a good type of old-time provincial government officer, a man thoroughly reliable and accustomed to responsibility.

Recognitions and Verifications:

Thiang recognized various people and objects from his previous life. He knew the names of all the members of both families and was able to recognize and identify the deceased Phoh's friends. When he was about five years old, Phoh's wife, Pai, came from her home in the village of Ar Vud, where Phoh had been living and where he had met his death, to find out whether the stories she had heard of Thiang being her husband reborn were true. Ar Vud is approximately 25 km from Thiang's birthplace, Ru Sai, and even today there is not much communication between the two places. She brought with her a number of articles that had belonged to her late husband, mixed up with other things. Thiang easily identified the objects that had belonged to him when he was Phoh; he also proved his identity to her by relating intimate matters of their family life. When Pai became convinced that her husband indeed was reborn, she became a Buddhist nun. She felt that as she was not a married woman, yet could not consider herself a widow, she had no alternative. Thiang showed Story a photograph of her in nun's robes which he evidently cherished.

Thiang's parents and other witnesses confirmed the details of his story. His father, who died about two months after the child began to talk, had heard enough to convince him that the little boy was indeed his brother returned from the grave. Not only had he related events of Phoh's life which were known to them but had related things they did not know but had been able to verify from others. He knew the names of all the members of both families and was able to recognize and identify the deceased Phoh's friends.

Additional Information:

The day following Story's interview with Sgt. Thiang, he had a visit from Capt. Nit Vallasiri, Company Commander, C Company, Military

Camp, Surin. He had come to volunteer further information and to learn Story's opinion of the case. He said that he had long been familiar with the story of Sgt. Thiang's previous life and confirmed everything Story had already been told. He added that some years ago Sgt. Thiang had laid claim to some land adjacent to the army camp, on the grounds that it had belonged to him in his previous life as Phoh. He gave up the claim only on being assured that no court would uphold it. This incident had earned Thiang the army nickname of "The Landlord," by which he is known to everyone. It appears that he had recognized the land as having belonged to him when he was Phoh, without being informed of this fact and, in making his claim to it, he had given correctly the circumstances in which Phoh had acquired it.

Asked about Thiang's character and intelligence, Capt. Nit Vallasiri said he was emotionally stable, a good soldier, and had shown a high level of intelligence in army tests. His ambition and intent were to take his discharge from the Royal Thai Army and take up the post of headman of his village.

Story investigated this case on January 22–24, 1963, at Changwad Surin, and his interpreter was Dr. Thavil Soon Tharaksa, Provincial Health Officer of Surin District. Two American Peace Corps workers then stationed in the locality were present during the interviews by Story's invitation. This very pleasant young couple afterward confessed that Thailand had given them a new and utterly unexpected experience.

The case of Thiang San Kla is a fascinating example of a person who claimed to remember a previous life, with physical birthmarks that corresponded to injuries sustained in that life. The detailed accounts, witness testimonies, and verifications add credibility to the story, making it a valuable subject for study in the fields of rebirth and

psychosomatic interactions. The transference of physical marks from one body to another in the process of rebirth—or rather their reproduction in a new body—is a recurring feature of many of these cases. The book ‘Rebirth as Doctrine and Experience’ by Francis Story contains comprehensive scientific research on this specific reincarnation case. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

Indian Sumitra Singh reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Parmeshwar Dayal, (Independent researcher and psychologist, India)

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

Researcher Dr. Kuldip Kumar Dhiman, Philosopher, (Panjab University, Chandigarh, India)

Researcher Dr. James G. Matlock, PhD (Rhine Research Center, Durham, United States of America)

Dr. Antonia Mills, Professor, (University of Northern British Columbia, Canada)

A verified reincarnation case in India. [The girl who talked with a Yama being and came from a hell after 2 months, to the current human life.]

This rebirth case is important because the individual could remember 2 different past lives. One life as a creature in hell and another life as a woman who lived in India.

In 1985, a young married woman named Sumitra Singh from a village in northern India seemingly died and then came back to life. Initially confused, she eventually claimed to be Shiva, a woman who had been allegedly murdered by her in-laws in a different village two months prior. Sumitra accurately identified Shiva's family members and interacted with them appropriately, adhering to customary

norms. Shiva's family accepted Sumitra as Shiva in a new body, and she maintained this identity for the rest of her life. This exceptional case has been examined by multiple researchers and interpreted as an instance of reincarnation, possession, or a combination of both.

Shiva Tripathi was born on October 24, 1962, in Sevpur, Etawah District, India, into the Brahmin caste. Shiva Tripathi was a well-educated woman. Her father, Ram Siya Tripathi, was a college lecturer. Shiva grew up in Etawah, completed her education, and graduated with a B.A. in Home Economics. At 18, she married Chhedi Lal from the village of Dibiyapur and had two children, nicknamed Tinku and Rinku, living with her in-laws.

Tensions arose between Shiva and her in-laws due to her education, manners, or perceived insufficiency of her dowry. A serious dispute occurred in May 1985 when Shiva was prevented from attending a family wedding. On the evening of May 18, Shiva's maternal uncle by marriage, Brijesh Pathak, visited and found her upset, claiming her mother-in-law and a sister-in-law had beaten her. The next morning, Shiva's body was discovered on the railway tracks at the nearby Phaphoond station. Her in-laws asserted she had committed suicide, but rumors suggested foul play.

Sumitra Singh was born around 1968 in Angad ka Nagla, Etawah District, into the Thakur caste. She received basic reading and writing instruction from a cousin but never attended school formally. At 13, she married Jagdish Singh from the village of Sharifpura and moved in with his family. After three years of marriage, she gave birth to a boy in December 1984.

In early 1985, Sumitra Singh began experiencing episodes of unconsciousness, lasting from a few minutes to a full day. During these episodes, her eyes would roll upward, and she would clench

her teeth. She sometimes attributed these incidents to possession by the goddess Santoshi Mata. (an inhuman being. In general, gods and goddesses do not enter disgusting human bodies.) On two occasions, she briefly channeled different personalities: a woman who had drowned and a man from another region. Local healers were consulted but could not help.

On July 19, 1985, Sumitra predicted her death three days later. That same day, she lost consciousness and appeared to die. Witnesses reported that her breathing and pulse stopped, and her face paled for at least five minutes. As her family began mourning, she revived but claimed to be Shiva Tripathi.

Independent investigations were conducted by reincarnation researchers such as Ian Stevenson, Satwant Pasricha, and psychologist Parmeshwar Dayal after learning about the case in October 1985. They interviewed witnesses, family members, and studied newspaper reports. Dayal also administered psychological tests and analyzed handwriting samples.

Two later follow-up investigations were attempted, but Sumitra and her husband could not be reached. In 2009, Antonia Mills and Kuldip Dhiman discovered that Sumitra had died in 1998. They obtained previously unpublished letters and interviewed relatives and associates of both Shiva and Sumitra to reassess the case and compare it with other cases of possession and reincarnation.

Upon awakening as Shiva, Sumitra did not recognize her surroundings or her family. She initially spoke little but soon began sharing details about Shiva's life and her alleged murder by in-laws. She wanted to see Shiva's children and disassociated herself from Sumitra's husband and son. Sumitra's family thought she was insane

or possessed and subjected her to prolonged, cruel exorcism attempts. Nevertheless, she persisted in identifying as Shiva.

Shiva Tripathi was allegedly murdered by her in-laws on May 18, 1985. Two months later, on July 19, Sumitra Singh seemingly died and revived with Shiva's personality. During the intervening period between her death and apparent rebirth, Shiva reported having a vivid experience in the afterlife.

She described finding herself in a hellish realm ruled by a Yama, a ruler of a hell. There, she witnessed sinners being punished by monstrous beings. However, due to some good karma, Yama offered her the chance to return to human life, leading to her presumed rebirth in Sumitra's body.

Upon awakening in Sumitra's body, Shiva claimed to have memories from the intervening period. She remembered being brought before Lord Yama and witnessing sinful people with their feet turned backward, suffering various cruel punishments according to their karmas. She said that the goddess Santoshi Mata helped her by hiding her under Yama's seat and providing sustenance. After several days, Sumitra pleaded with Yama for mercy, and he agreed to send her back to the human world for seven more years of human life.

Stevenson and his colleagues took careful measures to ensure that the two families had not been in contact prior to these events. Dibiyapur and Sharifpura are approximately 60 miles apart, and the families belonged to different castes, had differing educational backgrounds, and led distinct lifestyles—one urban and professional, the other rural and agricultural.

To verify the authenticity of Sumitra's claims, the researchers compared her statements with newspaper reports about Shiva's life

and death. They identified 19 correct statements made by Sumitra that were not present in any newspaper reports. This indicated that Sumitra possessed apparent paranormal knowledge of Shiva's life and belongings that could not be attributed to publicly available information.

Sumitra's Recognitions of Shiva's Family Members and Friends:
There remain several circumstances in which recognitions may occur that deserve credit as showing paranormal knowledge on the part of the subject. These are: recognitions that the subject makes spontaneously without anyone's having asked him or her to identify another person; recognitions that occur when the subject is confronted with a person and asked a question like: "Do you know who this person is?" or "Tell me who I am"; and recognitions in which the subject immediately afterward adds a statement about some intimate detail, perhaps a nickname, not known outside a small circle of family and friends. We learned of 12 members of Shiva's family and circle of friends whom Sumitra recognized under conditions that we believe excluded cueing. We shall describe the circumstances of seven of Sumitra's recognitions, including one in which cueing might have played a part and six in which we think it did not.

1) 'Ram Siya Tripathi', Shiva's father: When he first went to Sharifpura, he introduced himself outside the house, and someone told Sumitra, who was then inside, that "her father" (that is, Shiva's) had come to the house. We therefore attach no significance to Sumitra's telling Ram Siya Tripathi what his name was. However, she called him "Papa" (as Shiva had) and wept. Also, when Ram Siya Tripathi asked her, Sumitra immediately stated two pet names by which Shiva was sometimes called in her family: Aruna and Shiv Shanker. The first of these names, Aruna, had been published in a newspaper report of Shiva's death, but the second had not.

2) 'Baleshwar Prasad Chaturvedi', Shiva's maternal uncle by marriage: Sumitra recognized him at the time he accompanied Ram Siya Tripathi to Sharifpura. Asked who he was, Sumitra at first said he was Arvind's father. (Arvind was one of Shiva's maternal uncles.) Asked to try again, Sumitra then said that Baleshwar Prasad Chaturvedi was the father of Arvind's wife. This was correct.

3) 'Ram Rani', Shiva's mother: This recognition occurred at the time of Sumitra's first visit to Etawah. Ram Siya tried to mislead Sumitra by telling her that her (Shiva's) mother was standing in a group of other women at the Tripathi house. In fact, Ram Rani had gone inside the house and was not in this group of women. Sumitra insisted that her (that is, Shiva's) mother was not among the group of other women; she then went into the house and searched for Shiva's mother, whom she found and embraced tearfully. (Attempts were also made in another instance to mislead Sumitra deliberately, but failed.) In connection with this recognition, we should note that Ram Siya Tripathi had already shown Sumitra a photograph of Ram Rani.

4) 'Ram Naresh', another of Shiva's maternal uncles: This recognition occurred at the time of Sumitra's first visit to Etawah. Ram Naresh presented himself to Sumitra and said: "Who am I?" Sumitra said: "You are my mother's brother." He said: "Which one?" She replied: "Ram Naresh of Kanpur." He had formerly lived in Kanpur and had moved to Etawah after Shiva's death.

5) 'Ram Prakash Dixit', another of Shiva's maternal uncles: He went to Sharifpura (at the end of October, less than 10 days after Ram Siya Tripathi had first met Sumitra). He had grown a beard, which Shiva had never seen. When Sumitra first saw him, he was sitting in front of her and remained silent. She recognized him as Shiva's mother's brother but was at first unable to give his name. He then spoke a few words, and she immediately recognized his voice and stated his name.

6) 'Manish', Shiva's nephew (the son of her sister Uma): This recognition occurred in Etawah on November 22, 1985. Sumitra was at the Tripathi house on an upstairs terrace. One of Shiva's brothers,

noticing Uma and Manish approaching, drew Sumitra's attention to them. Sumitra looked down and said "Manish has come." Sumitra went down from the terrace, hugged Uma, and called her "sister." However, this cannot count as a flawless recognition because Ram Siya Tripathi had already shown Sumitra a photograph of Uma.

7) 'Krishna Devi Dube', a friend of Shiva's youth: This recognition occurred at Sikandarpur when Sumitra visited her mother-in-law's family in February 1986. More than eight years earlier, Krishna Devi and Shiva had known each other when Shiva used to visit one of her maternal uncles (Brijesh Pathak) in the village of Kainjari, Krishna Devi's native place. When Krishna Devi married, she moved to Sikandarpur and had not met Shiva for more than eight years prior to Shiva's death. When Sumitra saw Krishna Devi, she said: "Jiji! How come you are here? I died and have come into a Thakur's family and am helpless." Shiva would have known normally that Krishna Devi had married and moved to Sikandarpur; nevertheless, the Shiva personality of Sumitra—if we may use that expression here—seemed surprised to meet Krishna Devi in Sikandarpur. Shiva, when alive, had called Krishna Devi "Jiji." This word means "sister," and although Shiva and Krishna Devi were not real sisters, close female friends in India may use this form of address with each other.

In addition to the above-mentioned and other recognitions of living persons, Sumitra was able to recognize 15 members of Shiva's family in photographs. When Ram Siya Tripathi first met Sumitra in Sharifpura, he showed her eight photographs in an album that he had brought. One was of his wife and children, taken in 1967, that is, about 18 years earlier. Sumitra correctly identified all six persons in the photograph: Ram Siya Tripathi, his wife, his mother, his daughter Uma, his son Raman, and his daughter Shiva. Of the last, Sumitra said: "This is me."

Shown another photograph, this one of five of the Tripathi children, Sumitra correctly identified and named all the persons in the photograph. (Some of these persons figured in the previous photograph and in others shown to Sumitra.)

Another photograph showed three adult women, two of them holding infants. Sumitra identified Shiva's mother in it and said the child on her lap was Shiva's brother Raman. She then said that one of the other women was a maternal aunt. She said the third woman was possibly another aunt, but she was unsure of this and could not recognize the child on this woman's lap.

Upon seeing a photograph of Shiva's young son Tinku, Sumitra began to cry, said the photograph was of Tinku, and asked where Tinku and Rinku then were.

When a photograph of Shiva's sister-in-law Rama Kanti was shown to Sumitra, she said: "This is Rama Kanti who hit me with a brick." (Ram Siya Tripathi said Sumitra's recognition of this photograph dispelled his remaining doubts about whether his daughter Shiva was possessing her.)

In showing the photographs to Sumitra, Ram Siya Tripathi's attitude appears to have been one of keen interest mixed with skepticism. He said that as he showed Sumitra the photographs in the album, he asked her to identify the persons in them and gave her no cues. She gave the name of each person and usually the relationship of the person to Shiva. The villager, Lal Man Dube, who escorted Ram Siya Tripathi and his relative Baleshwar Prasad Chaturvedi to the house of Sumitra's in-laws in Sharifpura, witnessed Sumitra's recognitions of the photographs as Ram Siya Tripathi showed them to her. He confirmed that her recognizing statements about them were entirely spontaneous and not cued by any remarks the visitors made. We

have described only a portion of the photographs she recognized, and we have examined the photographs ourselves. Excluding repetitions of the same person appearing in more than one of the photographs, Sumitra was asked to identify 17 persons in the photographs. She unhesitatingly identified 12 of them, identified another three after some hesitation, and failed to recognize two persons.

Ram Siya Tripathi showed the album of photographs to Sumitra when he first met her on October 20, 1985. Although he did not give her cues before she recognized each photograph, he did tell her after she had finished that she had recognized all the people in them correctly. We think it likely also that he communicated to her, if only nonverbally, that she was correct after her statements about each photograph, if not about each person in a photograph.

Under these circumstances, Sumitra had some advantage in recognizing persons she met later in Etawah whose faces she had already seen in the photographs. (We have referred to two of these persons above, Shiva's mother and sister.) However, Sumitra was credited with recognizing and identifying (usually by name) eight members of the family or their circle of friends, whose photographs she had not seen.

Some of the newspaper accounts of the death of Shiva and of the subsequent judicial inquiry included photographs of Shiva, but these were taken in 1979. The photographs of her as a child (which Sumitra recognized) and the photographs of other members of the Tripathi family had not been published.

In sum, Sumitra recognized 23 members of Shiva's family and acquaintances either in person or in photographs, some of them in both ways.

Ram Siya Tripathi, Shiva's father, heard a rumor that his late daughter had possessed a girl named Sumitra in Sharifpura. Upon visiting her on October 20, 1985, he showed her several photographs. Sumitra accurately identified:

- All six family members in an 18-year-old photograph.
- Five Tripathi children in another picture.
- Shiva's mother, brother, and maternal aunt in a third photograph.

Sumitra also recognized Shiva's son Tinku and reacted emotionally, inquiring about his and Rinku's whereabouts. Upon seeing Shiva's sister-in-law, she recalled a past incident, stating, "This is Rama Kanti, who hit me with a brick." This conviction led Tripathi to believe Sumitra was indeed his daughter returned. Out of 17 people in eight photographs, she identified 15, hesitating with three and failing to recognize only two.

In total, Sumitra recognized 23 of Shiva's relatives and friends in person or in photographs. Conversely, she no longer recognized her own family members, including her husband, son, in-laws, father, cousin, and cousin's husband. She also displayed confusion regarding places, merging details from both Shiva's and her own life.

After her transformation, Sumitra exhibited significant behavioral changes, adopting the mannerisms of a high-caste, educated woman:

- She wore her sari more elegantly and switched to wearing sandals.
- She became an early riser and insisted on being addressed as Shiva.
- Her interactions became more formal, even with her husband and in-laws.
- She exhibited a higher level of literacy, reading and writing Hindi with ease, and frequently composing letters to the Tripathi family.

Initially, Sumitra refused intimacy with her husband and did not acknowledge her son, claiming he was from her husband's previous marriage. However, she eventually accepted her roles as wife and mother while still asserting she was Shiva.

Her transformation also led to a striking improvement in her reading and writing abilities, which had previously been quite rudimentary. She began to write frequently, often corresponding with the Tripathi family, much like Shiva had done.

During their investigation, Mills and Dhiman acquired five letters, two of which were previously unpublished, penned by Shiva and Sumitra after the latter's transformation. In her correspondence with her parents post-marriage, Shiva often expressed homesickness and concern about insufficient time for visits, writing, or studying for her Bachelor of Arts degree. She also requested updates on her sister and friends and shared news. Her most recent letter, penned five months before her death, revealed distress: "Every night I get scared in my dreams and sometimes I wake up screaming."

Sumitra's letter, written to the Tripathi family roughly five months after she claimed to have reawakened as Shiva, exhibited hurried, less tidy handwriting with numerous cross-outs. The tone was desperate; Sumitra repeatedly expressed her dislike for her current situation, pleaded to be taken away, insisted she was Shiva, and even wrote, "God is bad as he has dumped me here." Dhiman estimated the writing ability demonstrated in this letter to be at least that of a Grade 10 student.

Mills and Dhiman noted similarities between Sumitra's letter sign-offs and expressed sentiments of missing family to Shiva's letter-writing habits and style.

Ian Stevenson assessed that while Sumitra's literacy had significantly improved, it still fell short of Shiva's level. He likened the situation to "a master pianist sitting down to play a broken-down piano."

Sumitra's family in Sharifpur reported that she maintained the persona of Shiva until her death, a period of 13 years. The Tripathi family concurred, stating that Sumitra had retained Shiva's persona as long as they remained in contact, up until 1988, and found the situation somewhat challenging. Shiva's siblings independently remarked, "You see the body, not the soul," with her sister Uma adding that Sumitra "loved me the same way... only the face was different."

The intermission period between Shiva Tripathi's death and Sumitra's return as Shiva was relatively short. Shiva Tripathi died on May 18, 1985, and Sumitra died and was revived with Shiva's personality just two months later, on July 19, 1985. The case of Sumitra raises intriguing questions about possession and reincarnation. Mills and Dhiman examined Sumitra's case within the contexts of both possession and reincarnation, noting that the duration of possessions can vary greatly, and that typical reincarnation cases often feature birthmarks or defects echoing past injuries, which was not the case for Sumitra because the body had already been fully developed. However, it is visible that this case is not one of possession, but rather that the previous person's mind left the body and a new mind came into the body from some another world. This reincarnation case is one of the verified reincarnation cases in India. These types of reincarnation cases are categorized in the field of reincarnation as possession-type and replacement-type cases. The British Broadcasting Corporation (BBC) produced a documentary film about children who remember past lives, and it includes the reincarnation case of Sumitra Singh, which is available on YouTube. This

reincarnation case provides strong scientific evidence for the existence of rebirth phenomena which was taught by the Buddha.

Finland Samuel Helander reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia,
United States of America)

Researcher Rita Castren, Parapsychologist, (Finland)

A verified reincarnation case in Finland. [The child who knew his own grave.]

Subject: Samuel Helander.

Born: April 15, 1976, in Helsinki, Finland.

Parents: Pentti Helander (father, construction worker) and Marja Helander (mother, Lutheran Church member).

Sibling: Sandra (older sister).

Remembered Previous Personality: Pertti Häikiö.

Born: June 3, 1957, in Helsinki, Finland.

Parents: Pertti Häikiö (father) and Anneli (mother, later remarried to Reiner Lagerqvist).

Siblings: Marja (older sister, Samuel's mother), Pirjo (older sister), and Anne (younger sister).

Died: June 10, 1975, unexpectedly at the age of 18.

Case Background:

About 10 months before Samuel's birth, Pertti Häikiö died unexpectedly. Marja, Pertti's stepsister, became pregnant soon afterward and contemplated having an abortion. She had a dream in which Pertti told her, "Keep that child." Marja decided to continue the pregnancy.

Statements and Recognitions Made by Samuel:

1. Self-identification: At around 1½ years old, when asked his name, Samuel replied, "Peltti" (his way of pronouncing Pertti). He also referred to himself as "Pera," which was Pertti's nickname. Samuel called his mother "Marja" and his maternal grandmother "Mother." He told Marja that she was not his mother.
2. Recognition of photographs: At around 2 years old, Samuel saw a photograph of Pertti in the hospital with broken legs and said, "That is me when my legs were ill." Between 3 and 4 years old, Samuel recognized another photograph of Pertti in a walker and said, "Mother, here I am in this picture." He also mentioned that his legs had both been in plaster and that he had been in the hospital. Samuel recognized photographs of Pertti up to the age of about 10, saying, "That's me." He did not recognize photographs of Pertti at older ages.
3. Recognition of people: Looking at a photograph of Pentti Häikiö (Pertti's father), Samuel said, "This is my father." On another occasion, he saw a photograph of Pentti Häikiö and Anneli and said, "There is Daddy and Grandma also."
4. Recognition of possessions: Samuel found Pertti's guitar, which had been kept in a box in a cupboard, and said that it was his. He claimed ownership of Pertti's corduroy jacket, shouting that it was his and should not be given away. Samuel found Pertti's broken, handless watch in a drawer and said it was his. He kept it under his pillow or in a drawer beneath his bed.

5. Statements about events: Samuel mentioned the dog bite incident: "I remember when the dog bit my leg." He remembered hurting his back and being taken to the hospital in an ambulance.
6. Samuel described an event from 1974: "A long time ago, I went to a 'kiska' [kiosk] with my father. We wore hats, his a blue one, my father's a pale one. We also brought a guitar. One man carried a gun. The house near the kiosk caught on fire, and we had to leave." Marja confirmed this event. Samuel mentioned Pertti's mother crying for him after his death. He described being taken to a place with many coffins, some open, which corresponded to Pertti's body being taken to a mortuary.
7. Statements about the grave: Samuel said, "That is my grave," when looking at Pertti's grave. On another occasion, he said, "Now we are going to my grave," when Marja was taking him to the cemetery.

Behavior Related to the Previous Life:

1. Phobia of water: Samuel had a marked phobia of being bathed and was even afraid of shower baths. This corresponded to Pertti's near-drowning experiences and his subsequent phobia of being immersed in water.
2. Attachments and attitudes: Samuel was particularly attached to his grandmother, Anneli. He once sat on her lap and tried to nurse at her breast, saying, "Mother, give me your breast."
3. Gait and posture: Samuel adopted Pertti's habit of standing with one foot forward and often with a hand on his hip. He also walked with his hands behind his back when nervous, as Pertti did.
4. Affectionate behavior: Samuel imitated Pertti's customary behavior at Christmas, going around the room and kissing each family member in turn. In general, Samuel was an unusually affectionate person, as Pertti had been.

Instances of Apparent Telepathy:

1. Samuel told Marja, "Little grandmother is weeping. Tell her not to cry," at the same time Anneli was looking at photographs of family tombs and weeping.
2. On several occasions, Samuel seemed to know when Marja decided to go shopping and would unexpectedly come into the house, apparently wishing to accompany her.

The Reincarnation Case of Samuel Helander:

In the city of Helsinki, Finland, a baby boy named Samuel Helander was born on April 15, 1976, to Pentti and Marja Helander. Marja, a member of the Lutheran Church, had an unusual experience during her pregnancy. About 10 months before Samuel's birth, her stepbrother, Pertti Häikiö, had died unexpectedly at the age of 18. Marja became pregnant soon afterward and contemplated having an abortion. One night, she had a dream in which Pertti appeared to her and said, "Keep that child." Marja then decided to continue the pregnancy, feeling that Pertti's spirit was somehow connected to her unborn child.

As Samuel grew, Marja began to notice peculiar behaviors and statements that seemed to connect her son to her deceased stepbrother, Pertti. The first striking incident occurred when Samuel was around 1½ years old. When asked his name, the toddler replied, "Peltti," his way of pronouncing Pertti. He also referred to himself as "Pera," which was Pertti's nickname. Samuel called his mother "Marja" and his maternal grandmother, Anneli, "Mother." He would tell Marja that she was not his mother, implying that he had a different mother in his previous life.

Samuel's memories of Pertti's life seemed to be triggered by photographs, people, or objects related to his previous personality. When he was around 2 years old, he saw a photograph of Pertti in the hospital with broken legs. Samuel pointed at the picture and said,

"That is me when my legs were ill." On another occasion, between the ages of 3 and 4, Samuel was looking through a family photo album and came across a picture of Pertti in a walker after his leg casts had been removed. He showed the photograph to his grandmother, Anneli, and said, "Mother, here I am in this picture." He then mentioned that his legs had both been in plaster and that he had been in the hospital.

Samuel recognized photographs of Pertti up to the age of about 10, claiming, "That's me." However, he did not recognize photographs of Pertti at older ages. He also identified pictures of Pertti's father, Pentti Häikiö, as his own father. Once, when looking at a photograph of Pentti Häikiö and Anneli together, Samuel said, "There is Daddy and Grandma also." Marja tried to mislead Samuel by saying he was wrong, but the boy insisted on his identification. This recognition was significant because Samuel had never seen Pertti's father before.

The young boy also claimed ownership of Pertti's possessions. Pertti had owned and played a guitar, which was kept in a box in a cupboard after his death. No one had spoken to Samuel about the guitar, but he looked for it, found it, and said that it was his. Similarly, Samuel claimed a corduroy jacket that belonged to Pertti. When his mother and grandmother discussed giving the jacket away, Samuel shouted that it was his and should not be given away. Additionally, Samuel found Pertti's broken, handless watch in a drawer filled with various items. He pounced on it and said it was his, subsequently keeping it under his pillow or in a drawer beneath his bed. Samuel's overall body type and build resembled Pertti's. Also, Marja said that Samuel's smile resembled Pertti's.

Furthermore, Samuel made several statements about events from Pertti's life. He mentioned the dog bite incident, saying, "I remember when the dog bit my leg." He also recalled hurting his back and being

taken to the hospital in an ambulance. Samuel described an event from 1974, a year before Pertti's death: "A long time ago, I went to a 'kiska' [kiosk] with my father. We wore hats, his a blue one, my father's a pale one. We also brought a guitar. One man carried a gun. The house near the kiosk caught on fire, and we had to leave." Marja confirmed that this event had indeed taken place.

The boy also made statements about events that occurred after Pertti's death and before his birth. He commented on how much Pertti's mother, Anneli, cried for him, reflecting Anneli's grief after her son's death. Samuel also said that he had been taken to a place with many coffins, some open, which corresponded to Pertti's body being taken to a mortuary after his sudden death.

Samuel exhibited several behaviors that seemed to be connected to Pertti's life. He had a marked phobia of being bathed and was even afraid of shower baths, reflecting Pertti's near-drowning experiences and his subsequent fear of being immersed in water. Samuel was particularly attached to his grandmother, Anneli. Once, when he was about 2 years old and had already been weaned, he sat on Anneli's lap and tried to nurse at her breast, saying, "Mother, give me your breast."

The boy also displayed peculiar habits that mirrored Pertti's mannerisms. He adopted Pertti's habit of standing with one foot forward and often with a hand on his hip. Samuel also walked with his hands behind his back when nervous, as Pertti did. Furthermore, Samuel imitated Pertti's endearing habit at Christmas. Pertti would go around the room and kiss each family member in turn. At the Christmas of 1978, when Samuel was 2½ years old, he did the same thing, taking each member by the arm and kissing them on the cheek. In general, Samuel was an unusually affectionate person, as Pertti had been.

Samuel was taken to the cemetery where Pertti had been buried. Looking at Pertti's grave, Samuel said, several times, "That is my grave." On another occasion, when Marja was taking Samuel to the cemetery, Samuel said, "Now we are going to my grave."

There were also instances of apparent telepathy involving Samuel. One day, Anneli was looking at photographs of family tombs and weeping. At the same time, Samuel told Marja, "Little grandmother is weeping. Tell her not to cry." On several other occasions, Samuel seemed to know when Marja decided to go shopping and would unexpectedly come into the house, apparently wishing to accompany her.

As Samuel grew older, his memories of the previous life began to fade. By the time he was 8 years old, Marja thought he still had some memories, but they were not as vivid as before. At the age of 23, Samuel had a phobia of water, feared dying young, and would look at Pertti's photograph when visiting his mother. However, he did not talk about the previous life. He attended school until the age of 16, worked for a moving company, and decided to live independently. His father, Pentti Helander, committed suicide in 1986.

Dr. Ian Stevenson, a professor and scientist from the University of Virginia, United States, investigated Samuel's rebirth case in 1978. He also obtained additional information from correspondence with Rita Castrén and an interview conducted by a Finnish journalist, Oskar Reponen.

American Midwestern Grant reincarnation case:

Dr. Jim B. Tucker, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in United States of America. [The small boy who was once a big tough soldier in the Vietnam war and died in a bomb explosion.]

Dr. Jim B. Tucker, a professor and scientist at the University of Virginia, explored the intriguing case of Grant, a boy from the American Midwest who, from an early age, would tell his mother that she was not his only mom and claimed to remember a past life. At the age of five, Grant asked his parents, "Do you remember when I was in the Vietnam War?" He shared specific details about serving in the U.S. Army, being on the beach and in the jungle, and dying in an explosion at the age of 21 in 1969. He also provided his former last name, Slaven, and mentioned his home state and attending Central High School.

Grant's mother decided to investigate his claims. She thoroughly searched the Vietnam Memorial database and discovered a 21-year-old soldier named Slaven from the same state, who had been killed in action in 1969 during the war. When shown photos from the site, Grant pointed to the soldier and said, "Oh, that's me." This discovery led Grant's mother to contact Dr. Tucker's office.

Investigation:

Before meeting Grant and his family, Dr. Tucker retrieved the soldier's obituary and collected photographs of people and places

from his life. He then presented these photos to Grant alongside decoy photographs. Grant was uncertain about two sets but accurately identified the relevant photos in the six sets he felt confident about.

Past-life investigators further tested Grant's claims by presenting him with pairs of images, including Slaven's high school, childhood home, parents, teachers, and classmates. Remarkably, Grant correctly identified the relevant images in each pair.

Recognitions by Grant:

- 1) Soldier's Photo: Grant identified the photo of a 21-year-old soldier with his given last name and home state on the Vietnam Memorial website, claiming "Oh, that's me."
- 2) High School: When shown images of two different Central High Schools, Grant pointed to the correct one that the soldier had attended.
- 3) Childhood Home: Grant correctly identified the soldier's childhood home from a pair of images.
- 4) Parents: Grant accurately selected the soldier's parents from photo pairs.
- 5) Teachers: Grant correctly identified the soldier's teachers from photo pairs.
- 6) Classmates: Grant accurately selected the soldier's classmates from photo pairs.

Verifications:

- 1) Vietnam Memorial Database: Grant's mother verified the existence of a soldier with the same last name and home state who died in 1969 at the age of 21.
- 2) Obituary: Dr. Tucker retrieved the soldier's obituary, confirming details about his life, including his family's address.

- 3) Photo Tests: Dr. Tucker presented Grant with sets of photos, including decoy images. Grant correctly identified the relevant photos in six out of eight sets.
- 4) Consistency in Grant's Account: Grant's descriptions of serving in the army, being on the beach and in the jungle, and dying in an explosion matched the circumstances of the soldier's death.
- 5) Uncommon Last Name: The last name provided by Grant, Slaven, was uncommon, reducing the likelihood of a coincidental match.
- 6) Central High School: Grant's mention of attending Central High School was verified, as the soldier had indeed attended a school with that name.

Other information:

Grant's detailed descriptions of serving in the army, being on the beach and in the jungle, and dying in an explosion matched the circumstances of Slaven's death. Additionally, his mention of attending Central High School was verified, as Slaven had indeed attended a school with that name. The combination of Grant's specific memories, the verifications made by his mother and investigators, and the successful photo tests contribute to the evidence supporting Grant's claimed memories of a past life. However, it is important to mention that the intermission life memories of this Western reincarnation case were not uncovered for the general public.

[Special note: If you are interested in stopping reincarnation, please follow the instructions of PRACTICAL MEDITATION GUIDE BY A FOREST MONK book. That book is a meditation book written by a forest monk named Brahma Deva. It is a free book. It is free to download from the internet. This website also provide that book for free: <https://practicalmeditationguide.mystrikingly.com> Download now!]

Iceland Einar Jonsson reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Erlendur Haraldsson, Professor and Scientist, (University of Iceland)

A verified reincarnation case in Iceland. [The child who described a farm he had never visited.]

In the beautiful landscapes of Iceland, a peculiar story unfolded, one that would catch the attention of renowned reincarnation researchers Dr. Ian Stevenson and Dr. Erlendur Haraldsson. The tale began with the birth of Einar Jonsson on July 25, 1969, in the capital city of Reykjavik, to parents Jon Nielsson and Helga Haraldsdottir. Einar was their only child, and his early years were marked by his parents' separation, with him staying with his mother and maternal grandparents in the city.

Einar's Early Life and Peculiar Statements:

Einar began speaking around the age of 18 months, but it was when he turned two that his mother and grandparents started noticing something unusual. The toddler began making references to events and people that were unfamiliar to them. Some of his statements included:

1. "A tractor turned over, and a man died." Einar would repeat this phrase often, sometimes even acting out the scene with his toys.

2. "I have another mother, and she is dead." This statement was particularly troubling for Helga, as Einar would often reject her and even refuse her touch.
3. Einar described a farm with cows, sheep, a boat, and a large farmhouse with an unusual mountain behind it. He mentioned a fire and an accident involving the boat.
4. The boy also spoke of a man who limped, but he never provided any names or specific locations.

Helga and her parents were baffled by Einar's statements. They had no knowledge of any events or people matching his descriptions within their family or acquaintances. However, a chilling realization dawned on them when they learned about a recent tragedy in their extended family.

The Life and Tragic Death of Harald Olafsson:

Harald Olafsson was born on May 22, 1955, in the northern town of Akureyri, to parents Olaf Petursson and Marta Sigurdsdottir. Marta was Jon Nielsson's mother, making Harald Jon's stepbrother—and Einar's step-uncle. Harald grew up on a farm in Laufas, near Akureyri, and his life was seemingly ordinary until a fateful day in July 1969.

On July 18, 1969, just a week before Einar's birth, Harald was helping a neighbor cut grass with a tractor. On his way home, the tractor somehow went off the road and overturned, killing Harald instantly. His body was found by a passerby, and the news of his tragic death sent shockwaves through the family.

As Einar continued to make his peculiar statements, Helga and her parents began to suspect that the boy was somehow recalling the life and death of Harald. They were aware that Jon had lived in Laufas until he was 16 or 17 and knew the area and Harald well. However, Jon had left Laufas when Harald was around 9 years old and had little

contact with the family since. Moreover, Helga had never been to Laufas or known Harald personally.

Scientific investigation:

March 1973: The case came to the attention of Dr. Ian Stevenson through a correspondent in Reykjavik, Geir Vilhjálmsson. Intrigued, Dr. Stevenson asked his colleague, Dr. Erlendur Haraldsson, to investigate the case.

November 1973: Dr. Haraldsson interviewed Helga Haraldsdottir, who recounted Einar's statements and behavior. By this time, Einar was 4 years old and had stopped speaking about the previous life.

August 16, 1980: Dr. Stevenson traveled to Iceland to interview Einar's parents personally. During the long interview, Jon and Helga shared their memories of Einar's statements and his unusual behavior.

April 11, 1985: Dr. Stevenson returned to Iceland to interview Marta Sigurðsdóttir, Harald's mother and Einar's paternal grandmother. She traveled from her home in the countryside to Reykjavik for the meeting, with Einar and Helga also present. Marta provided valuable insights into Harald's life and confirmed many of Einar's statements.

October 23, 1999: Dr. Stevenson and Dr. Haraldsson visited Laufas to verify Einar's descriptions of the farm and its surroundings. They interviewed Marta Sigurðsdóttir again and also spoke with Olaf Petursson, Harald's father. The researchers were able to confirm many of Einar's statements through these interviews and their own observations.

Einar's Statements and Verifications:

- Tractor accident: Jon Nielsson, Marta Sigurdsdottir, and a newspaper report in Morgunbladid (July 22, 1969) confirmed that Harald died in a tractor accident.
- Big brother: Marta Sigurdsdottir confirmed that Harald had an older brother, Eirikur Olafsson.
- Another mother who was dead: This statement was incorrect, as Marta Sigurdsdottir was still living. However, from Einar's perspective, she was absent, as he had never met her.
- Man who limped: Marta Sigurdsdottir confirmed that Harald's maternal grandfather, Sigurd Stefansson, had stayed with the family for about 6 months during the last year of his life and was limping at the time. He died in 1958 or 1959 when Harald was 3-4 years old.
- Large farmhouse: Helga Haraldsdottir and Dr. Stevenson's visit to Laufas in 1999 confirmed that the farmhouse was indeed large compared to others in the area.
- Mountain behind the house: Helga Haraldsdottir, Marta Sigurdsdottir, and Dr. Stevenson's visit to Laufas in 1999 confirmed the presence of a mountain directly behind the farmhouse.
- Unusual shape of the mountain: One side of the mountain was a steep cliff, not a slope. This matched Einar's description, although such formations are not uncommon in Iceland.
- Horses: Marta Sigurdsdottir confirmed they had one horse during Harald's lifetime, although Einar mentioned "horses" in the plural.
- Barn: Jon Nielsson confirmed there were farm buildings near the farmhouse, but they were likely built after Harald's death.
- Sheephouse and cowhouse: Jon Nielsson and Marta Sigurdsdottir confirmed the presence of a sheephouse and cowhouse on the farm.
- Fire in the cowhouse and sheephouse: This statement was incorrect. There was a fire in the farmhouse in 1969, after Harald's death, but no fire in the outbuildings.
- Skis: This statement was incorrect. No one in the family had skis.
- Bicycle: Marta Sigurdsdottir confirmed Harald had a bicycle, although Jon Nielsson did not remember it.

-Small boat on the farm: Marta Sigurdsdottir and Jon Nielsson confirmed the presence of a small boat on the farm, primarily used for fishing.

-Broken boat: Jon Nielsson and Olaf Petursson confirmed that a boat had been destroyed during Harald's lifetime. Olaf even showed the researchers a photograph of the broken boat.

Einar's Behavior and Later Development:

Einar never directly claimed to have lived a previous life but spoke as if he were observing someone else's experiences. His statements and behavior caused confusion and distress within the family, particularly for his mother, Helga. Einar would often reject her, asking to go to his "other mother" and claiming that she was dead. At other times, he would say that his maternal grandmother was his mother, although this confusion was not fixed, and he would sometimes contradict himself.

Einar's father, Jon, was also a source of confusion for the boy. Although Jon had little contact with Einar during his early years, Einar would sometimes mention having two fathers to his playmates. He was generally repetitious in his statements, often talking about his big brother and the mountain in the countryside.

Despite his early memories and peculiar statements, Einar had no phobia of tractors or other vehicles. When Dr. Stevenson met Einar in 1985, at the age of 15½, he remembered nothing of the previous life. He had no special inclination towards country or city life and expressed an interest in learning more about computers.

A Visit to Laufas:

When Einar was around 5 years old, Helga decided to take him to Laufas, hoping to find answers to the many questions raised by his statements. Upon arriving at the farm, Helga was struck by the

accuracy of Einar's descriptions. The large farmhouse and the oddly shaped mountain behind it matched the boy's accounts perfectly.

Other information:

Harald Olafsson was born at Akureyri on May 22, 1955. Einar Jonsson was born on July 25, 1969, in Reykjavik, Iceland. Dr. Stevenson considered the case solved with a guarded affirmative, as the details provided by Einar were unlikely to be found together on other farms. The short interval (7 days) between Harald's death and Einar's birth, combined with Einar's recall of events from much earlier in the previous life, made the case unusual but not unique.

The Einar Jonsson reincarnation case remains a fascinating and well-documented example of the reincarnation phenomenon, offering intriguing insights into the possibility of life after death and the potential for memories to transcend the boundaries of a single lifetime. The book 'Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects' by Ian Stevenson (1997, Vol. 2, Praeger) contains comprehensive scientific research on this specific case, along with other related cases. Additionally, the book 'European Cases of the Reincarnation Type' by Ian Stevenson also provides detailed scientific research on this rebirth case, as well as other related cases.

Finland Teuvo Koivisto reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia,
United States of America)

Researcher Rita Castren, Parapsychologist, (Finland)

A verified reincarnation case in Finland. [The Finnish small child who remembered a past life in a German concentration camp.]

In the city of Helsinki, Finland, on August 20, 1971, a boy named Teuvo Koivisto was born to Jan and Lusa Koivisto. Teuvo was the youngest of their four children, all boys. Jan was a successful businessman, and the family had a rich tapestry of ancestry, predominantly Finnish but with traces of German, Hungarian, Polish, and even Jewish heritage. The Koivistros were members of the Lutheran Church.

But Lusa Koivisto was no stranger to the idea of past lives and rebirth. She had experienced various memories that she believed were from her own past lives—one in France during the French Revolution and another, more vaguely, in Tibet, Asia. These experiences had prepared her to be an open-minded and attentive person when her youngest son began to speak of his own past life memories.

Dreams During Pregnancy:

During her pregnancy with Teuvo, Lusa had two unusual dreams that would later take on profound significance. In the first dream, she found herself in a line of prisoners in a Near Eastern setting. A strange ghostly voice advised her to take shelter under straw, and she escaped, finding herself with a man who had a copy of the

Cabbala. Men were shooting, and one man said, "The baby you are expecting is a Jew, and I will save your life."

In the second dream, Lusa was in a tent lined with red velvet. A wise old man with a telescope pointed out a bright light, which was becoming larger due to the conjunction of three planets. He said, "That is your light." Lusa later learned that on the day of Teuvo's birth, a conjunction of Mars and Venus had occurred.

Teuvo's Early Life:

Teuvo was a healthy baby, but he developed a phobia of the dark, requiring a light to be left on at night. He began speaking in sentences around the age of 2 and spoke fluently by the age of 3. It was around this time that Teuvo began to describe experiences that seemed to come from a past life—a life marked by the horrors of a concentration camp.

Statements by Teuvo Koivisto:

- "There was a big furnace where people were piled higgledy-piggledy in layers."
- "Some were lying on top of others."
- "I was taken to the 'bathroom' where personal objects like eyeglasses and golden teeth were removed."
- "Gas came pouring out of the walls, and I couldn't breathe."
- "I knew I was going to be put in the furnace, but I didn't say that I was actually put there."
- "Then I came to you. I was given here. Are you happy, Mummy, that I came to you?"
- "I was caught by the barbed wire. Come and get me off."
- "There was an oven with children in it."

Statements by Lusa Koivisto:

- "Teuvo told me that he had been alive before."

- "He referred to 'the big furnace' and gave some details about it."
- "He mentioned that the people were piled higgledy-piggledy in layers in the furnace."
- "Teuvo was extremely frightened and terrified as he described the experiences he seemed to remember."
- "He was so disturbed that I tried to distract him by telling him a fairy-tale."
- "Teuvo often repeated his first statements, always when he awoke in the morning."
- "He continued to speak about the memories for about half a year."
- "Teuvo remained afraid of being in the dark until he was 7 years old."
- "He often hid himself and sometimes knocked down walls separating rooms."
- "Teuvo developed difficulty in breathing at the time he first described his memories."
- "The breathing attacks lasted 10-15 minutes and occurred irregularly."

Teuvo's Statements About the Previous Life:

One morning, after awakening, Teuvo surprised his mother by describing in considerable detail what it was like to be in a concentration camp and put to death with gas. He mentioned a "big furnace" where people were piled higgledy-piggledy in layers. He described being taken to a "bathroom" where personal objects like eyeglasses and golden teeth were removed. Gas came pouring out of the walls, making it difficult to breathe.

Teuvo said he "knew" he was going to be put in the furnace but did not say he was actually put there. He said he came to his mother after seeing others being put there. He also described an "oven" with children in it. After making these statements, Teuvo asked his mother,

"Then I came to you. I was given here. Are you happy, Mummy, that I came to you?"

Some time later, Teuvo said, "I was caught by the barbed wire. Come and get me off." He seemed depressed at this time.

Teuvo's Behavior Related to the Previous Life:

Teuvo's descriptions were accompanied by intense emotions. He was extremely frightened and terrified as he described the memories. He often repeated his first statements, always when he awoke in the morning, for about half a year. He remained afraid of being in the dark until he was 7 years old.

Teuvo exhibited unusual behaviors that seemed to be connected to his past life memories. He often hid himself and sometimes knocked down walls separating rooms. He sometimes played at being a soldier, imitating his older brother. Up to the age of 2, Teuvo did not wish to wear clothes, even in cold weather. Unlike some other reincarnation cases, Teuvo showed no behavior typically associated with Jewish culture.

Teuvo's Difficulty in Breathing:

At the time Teuvo first described his memories, he developed difficulty in breathing. The attacks lasted 10-15 minutes and occurred irregularly. A physician determined that Teuvo did not have asthma. This symptom was still present in 1978 when Dr. Ian Stevenson, a renowned researcher in the field of reincarnation, interviewed Lusa.

Behavioral Correlations:

Teuvo's phobia of the dark, his hiding behavior, and his difficulty in breathing align with the traumatic experiences he described. These behaviors can be seen as manifestations of his past life memories. His aversion to Nazi symbols and his feeling of anxiety when seeing Nazi

uniforms or the Nazi flag further support the idea that he had a traumatic past life experience related to the Holocaust.

Verifications:

The details Teuvo provided about the concentration camps were verified to be historically accurate. The descriptions of furnaces, gas chambers, the removal of personal items, and the piling of bodies are well-documented aspects of the Holocaust. Historical accounts confirm that children were sometimes thrown into fire pits alive, and that the Germans removed gold teeth from the victims after gassing them.

Lusa Koivisto firmly stated that Teuvo could not have acquired the information about German concentration camps through normal means. Teuvo was rarely allowed to watch television and never any program showing violence. His parents and older brothers never discussed German concentration camps and gas chambers in his presence. The family lived in their own house and had no social relationships with neighbors. Teuvo was shy and never talked with the neighbors. No grandparents were living with the immediate family.

Finland's Experience with Germans During World War II:
Finland allied itself with Germany during World War II but limited its collaboration. Finland did not participate in the German siege of Leningrad and resisted German demands for the return of Jewish refugees. The number of Jewish refugees in Finland delivered to the Germans was not more than 50 and may have been as few as four. Finland had a small population of Jews who were Finnish citizens, not refugees from Central Europe.

Absence of Connections of the Koivistros with Jewish People:

The Koivistos had no social connections with Jewish people, reducing the likelihood that Teuvo's memories were influenced by exposure to Jewish culture or history. During the years of Finland's collaboration with Germany (1940-44), Lusa's family lived in an apartment building with some Jewish tenants, but Lusa did not know if any were removed by the Germans. This lack of direct exposure further supports the idea that Teuvo's memories were not influenced by external factors.

Correspondences Between Teuvo's Statements and Features of German Concentration Camps:

Teuvo's descriptions matched details of concentration camps: barbed wire, seizure of personal property, forced undressing, the pretense of "bathrooms," death from poison gas, and burning of victims' bodies in furnaces. The Germans removed the gold teeth of the killed prisoners after they were gassed and before they were burned. Children were sometimes thrown alive into fire pits at Treblinka and Auschwitz. Teuvo's mention of difficulty breathing corresponds to eyewitness accounts of the gassing procedure. Teuvo's "hiding behavior" may correspond with conditions in the Warsaw ghetto before the Jewish revolt of 1943.

Teuvo's Later Development:

Teuvo attended a business school and graduated. He chose music as a vocation and was working as a professional musician and teaching music in 1999. His difficulty in breathing ceased by the time he began school at around the age of 5.

Teuvo married in 1997 and had a 2-year-old son by 1999. He remembered his "hiding behavior" and always wanted to feel safe. He was dissatisfied with his present residence because it had no hiding place. Teuvo felt anxiety when he saw Nazi uniforms or the Nazi flag (swastika) but had no fear of the flags of Great Britain or

France. He was interested in learning religions but had no special attraction to Judaism. He believed in reincarnation but found the idea of rebirth incompatible with Christianity.

Scientific Research:

Rita Castrén, a parapsychologist from Finland, learned of this case in early 1976, when Teuvo was about 4½ years old. She interviewed Lusa Koivisto on February 2, 1976, and sent notes of the interview to Dr. Stevenson. Dr. Stevenson interviewed Lusa on December 1, 1978, in Helsinki.

In the autumn of 1999, Dr. Stevenson visited Finland again. On this occasion, he was unable to meet Lusa Koivisto, but Rita Castrén talked with her twice on the telephone and obtained additional information about Teuvo's childhood and later development. On September 25, 1999, Dr. Stevenson met Teuvo in Helsinki and had a long interview with him.

The statements of Teuvo Koivisto and those of David Llewelyn both described features of German concentration camps; but each remembered different details. They may have remembered lives and deaths at different camps. Alternatively, different features of the same camp may have impressed the minds of the two persons whose memories David and Teuvo later had.

Teuvo's account condensed some events in the procedure of killing prisoners, but the details were remarkably correct. It does not follow that the life Teuvo seemed to remember had ended in Auschwitz or Birkenau; similar methods of killing were used in other camps like Treblinka and Sobibor. The recognitions and verifications in Teuvo Koivisto's case provide a strong basis for considering his past life memories as authentic. The detailed and consistent nature of his descriptions, the emotional intensity of his recollections, the

correspondence with historical records, and the lack of normal exposure to such information all contribute to the credibility of his reincarnation case. The thorough documentation and interviews conducted by researchers further substantiate the authenticity of Teuvo's experiences.

British Graham Le-Gros reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in United Kingdom. [The child who remembered the red letters on an airship.]

Early Life and Initial Statements:

London is the capital and largest city of both England and the United Kingdom. Its metropolitan area is the largest in Western Europe. The city is situated on the River Thames in southeast England and has been a significant settlement for nearly 2,000 years.

Graham Le-Gros was born on October 31, 1984, in London, England, to middle-class parents Alan and Denise Le-Gros. He was their fifth child, with his closest sibling being a brother four years his senior. Denise was a Roman Catholic, while Alan had been baptized in the Church of England.

When Graham was just a toddler, around 14 months old, he surprised his mother with an unexpected statement. As they were

driving together in the car, Graham suddenly said, "You know, Mummy, I've lived before, and I died in a fire on an airship." This statement was unusual not only due to its content but also because Graham had not yet begun to speak in full sentences. His vocabulary up to that point had consisted of single words or brief phrases.

Over the next 8 to 9 years, Graham would occasionally repeat these statements. He mentioned that people were screaming and had flames coming from them. He also said that he fell down to the ground along with other people and then suddenly shot upwards. These statements were consistent, and Graham would not add or subtract details when asked about them by family members or neighbors.

Recognition of the Hindenburg Disaster:

When Graham was 9 years old, his mother was watching television and saw a film about the Hindenburg disaster. The Hindenburg was a German airship that caught fire and crashed in Lakehurst, New Jersey, on May 6, 1937. Denise called Graham into the room without telling him why. Upon seeing the footage, Graham spontaneously exclaimed, "That's my dream, that's what I see; that's my dream." This incident suggested that Graham's memories of a past life were still present at the age of 9.

Further Details Emerge:

In March 1994, Denise recorded a conversation with Graham about his experiences. During this conversation, Graham provided additional details about his memories:

- He mentioned that the airship had large letters in red on it, but he couldn't remember the name.
- He recalled seeing paper on fire and people jumping out of a hole.

- Some people on the airship spoke a different language, but some were English.
- He believed he was around 16 years old in the previous life.

Later that year, when Graham and his mother met with Dr. Ian Stevenson, Graham mentioned two more details:

- He remembered "walking along outside" before seeing the fire on the airship.
- He said that the airship started shaking, and he fell off.

Investigation:

Denise Le-Gros learned about Dr. Ian Stevenson's work on reincarnation cases and wrote to him on February 17, 1994, describing Graham's statements. Stevenson, a professor and scientist at the University of Virginia, took an interest in the case and requested additional information. After receiving the tape recording of Graham's conversation with his mother, Stevenson interviewed Graham and Denise in person at his hotel in London on August 28, 1994.

Stevenson considered using hypnosis to help Graham remember more details about his past life. However, despite his efforts, Stevenson was unable to find a suitable hypnotist in the London area with the necessary competence and interest in hypnosis.

Possible Past Lives:

Based on Graham's statements, two historical airship disasters seemed to be the most likely candidates for his past life: the R.101 and the Hindenburg.

1. The R.101: This British airship crashed on its maiden voyage from Cardington, England, to India on October 4, 1930. Among the crew

was a steward named Eric A. Graham, who served as the cook. The R.101 crashed near Beauvais, France, and a fire consumed the airship, killing almost everyone on board. The detail of Graham's past-life name being "probably Graham" and the fact that everyone on the R.101 spoke English seemed to support this possibility.

2. The Hindenburg: This German airship caught fire and crashed in Lakehurst, New Jersey, on May 6, 1937. The Hindenburg had the word "Hindenburg" printed in large red letters on its side. The crew and most passengers were German, but there were a few Americans and possibly other nationalities on board. The details of the red letters and people speaking a foreign language seemed to support this possibility.

Fading Memories and Behavior:

By the time Graham was nearly 10 years old, his memories of the past life were fading. He did not exhibit any phobias related to his past-life memories, such as a fear of fire, airplanes, or airships. Additionally, he did not have any unusual dietary preferences that might suggest a past life as a German.

Data Analysis:

Dr. Stevenson noted that while Graham's recognition of the Hindenburg footage was significant, it was still possible that he had seen the name "Hindenburg" in large letters on the airship during the film. However, the detail of the letters being red was not something that could have been known from black-and-white photographs of the time. Additionally, the mention of people speaking a foreign language seemed to fit better with the Hindenburg disaster.

On the other hand, the name "Eric Graham" and the consistency of everyone speaking English seemed to point towards the R.101

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disaster. Ultimately, without further details or verification through hypnosis, the case remained inconclusive.

The Graham Le-Gros case is one of the shorter cases in Dr. Ian Stevenson's research, consisting mainly of a few statements and a recognition. Nevertheless, it provides intriguing evidence for the possibility of reincarnation and the spontaneous recall of past lives in young children.

American Susan Eastland reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in United States of America. [The girl who remembered being kissed by a boy at a bowling alley in her past life.]

Dr. Ian Stevenson, a renowned professor and scientist from the University of Virginia, documented a compelling reincarnation case in the United States involving a young girl named Susan Eastland. This case provides intriguing evidence of memories and behaviors that suggest Susan is the reincarnation of her older sister, Winnie, who died tragically in an automobile accident.

In 1968, Dr. Stevenson received a letter from Charlotte Eastland, Susan's mother, detailing Susan's unusual statements and behaviors. Charlotte had read about Dr. Stevenson's research and felt compelled

to share her daughter's story. Over the next year, Dr. Stevenson exchanged letters with Charlotte and eventually visited the family in Idaho in the summer of 1969.

Winnie's Life and Death:

Winnie was a lovable six-year-old girl who was fatally injured in a car accident in 1961. Her sudden death left the family devastated, particularly her mother, Charlotte. The family had a vague notion about reincarnation but no concrete beliefs. Despite this, they held a hope that Winnie might return to them in some form.

Expectations and Dreams:

About six months after Winnie's death, her older sister, Sharon, dreamed that Winnie was coming back to the family. Two years later, when Charlotte became pregnant, she dreamed of Winnie being with the family again. When Susan was born in 1964, her first husband, the father of all her children, thought he heard Winnie's voice saying distinctly, "Daddy, I'm coming home."

Susan's Early Statements:

When Susan was about two years old, she made several statements that seemed to reference Winnie's life. When asked how old she was, Susan would answer that she was six, the age Winnie had been when she died. This sense of being older than her actual age persisted. At five, Susan insisted that she was older than her brother Richard, who was then eleven. Winnie had been more than three years older than Richard, making Susan's remark accurate for Winnie but incorrect for her own age.

Identifying Photographs:

Susan showed an unusual interest in two photographs of Winnie and claimed they were pictures of herself. She insisted on having them, keeping one by her bed and carrying the other around for weeks,

repeating that it was a photograph of herself. Charlotte thought she might have told Susan that the photographs were of Winnie but had not mentioned her belief that Susan might be Winnie reborn.

School and Playground Memories:

Susan frequently used the phrase "When I went to school" and talked about playing on the swings at school. Susan had not yet gone to school and had only played on a swing in the family's backyard, not at a school. Winnie, however, had started school before her death and used to play on the swings there.

The Cookie Jar Game:

During Winnie's lifetime, Charlotte had a cookie jar with a cat on its lid. She played a game with her children where they would ask the cat how many cookies they could have, and Charlotte would reply in a squeaky voice, "Meow, you may have one." After Winnie's death, the cookie jar was packed away for several years. When Susan was about four, Charlotte brought it out and filled it with cookies. Susan asked for a cookie, and Charlotte, unthinkingly, asked, "Well, what does the kitty say?" Susan startled her by replying, "Meow, you may have one."

Memories of Specific Events:

Susan described an occasion when she and other family members had gone to a beach and caught a crab, naming the family members present. Charlotte recalled that the family had gone to a beach in Washington the year before Winnie's death but couldn't remember catching a crab. Susan correctly named three of the four persons who had been present but initially included her stepfather, who had not been there. Later, she corrected herself, saying that Winnie's (and her) father had been present.

Susan also referred to playing in a pasture with her sister, Sharon, and being unafraid of horses, even walking under one. All this was correct for Winnie, who had played in a pasture with Sharon, was unafraid of horses, and had once walked under one.

Remembering Neighbors:

Charlotte asked Susan if she remembered the little boy Gregory who lived across the street. Susan replied, "Yes, I remember Greggy. I used to play with him." "Greggy" had been Gregory's short name, and Charlotte had not mentioned it before Susan did.

Susan also remembered Uncle George, who lived up the street, and said they used to stop and see him before going to school and play awhile. This had been Winnie's custom; in fact, she had stopped to play at Uncle George's house on the day she was killed.

Stimulating Memories:

Charlotte sometimes tried to stimulate Susan's memories by asking questions about events from Winnie's life. For example, she told Susan that Winnie had lost some new shoes in a field. Susan laughed and said she hadn't cared about the loss, adding, "And you had to go up to town and buy me some more." Such an incident had happened to Winnie, who had lost her only pair of shoes in a field.

Additional Memories:

In 1977, when Dr. Stevenson was corresponding with Charlotte to recheck details, Susan recalled another incident from Winnie's life. She told her mother about a time when she (as Winnie) had accompanied her mother to a bowling alley. While her mother was bowling, Winnie was left in the area where food and candy were sold but kept running between this area and where her mother was. A boy who happened to be there was running around with Winnie and kissed her. Charlotte remembered this incident well, especially

because the boy's kissing Winnie had greatly annoyed her husband when she told him about it.

Personality and Physical Traits:

Susan learned rapidly, and Charlotte wrote in one of her letters to Dr. Stevenson, "Sometimes I feel when she learns something new that she knew it all the time and only had to be reminded of it." Charlotte noticed two features of personality in which she thought Susan and Winnie resembled each other: both were rather aggressive girls and both were well-coordinated. She distinguished them from her other daughter, Sharon, who was inclined to be timid and poorly coordinated.

Physically, Susan and Winnie did not resemble each other. Winnie had red hair and extremely dark eyes, while Susan had blond hair and blue eyes. Both girls had a rather heavy growth of hair on their backs, a trait they shared with their father but not with their other siblings.

Birthmark Correspondence:

Susan had a small birthmark on her left hip, an area of increased pigmentation (nevus) about 1.3 cm by 1.0 cm. Its location corresponded fairly closely to the site of the most serious injury Winnie received when she was struck by the automobile and fatally injured. Dr. Stevenson obtained a copy of Winnie's medical records from the hospital to verify this. No other member of the family had a similar birthmark.

Other Information:

This case is notable because the family's religious background was not favorable to the belief in reincarnation. Charlotte belonged to a Christian church that sternly denies the possibility of reincarnation. When Dr. Stevenson visited her, she told him that she thought her

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congregation might expel her from the church if they suspected that she found the idea of reincarnation attractive.

Susan never explicitly stated that she was Winnie, but her memories and behaviors strongly suggested a connection to Winnie's life. Her memories were fragmentary and not organized into a coherent pattern, but they were consistent with Winnie's experiences. The case of Susan Eastland adds to the growing body of evidence that suggests the possibility of rebirth, even in western cultures where such beliefs are not widely accepted. Ian Stevenson's book 'Children Who Remember Previous Lives' offers a comprehensive and scientifically-documented account of this reincarnation case.

Finland Paavo Sorsa reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Finland. [The boy whose cognitive and motor deficiencies were linked to his past life's fatal injuries.]

Investigator: Dr. Ian Stevenson, United States of America.

Location: Tampere, Finland.

Subject: Paavo Sorsa.

Remembered Previous Personality: Kalevi Paasio.

Case and Its Investigation:

Paavo Sorsa was born in Tampere, Finland, on June 24, 1991. His parents were Veikko Sorsa and his wife, Sylvi. Veikko was a mechanic and Sylvi was a part-time masseuse. Veikko and Sylvi later had a daughter, Leea; and Sylvi had had two other children by previous husbands. Of these, the important one for this case was Kalevi Paasio, whose father (Risto Paasio) killed him when he was about 2½ years old.

After Kalevi's death, Sylvi wished for him to be reborn as her child, although she did not expect this. After she and Veikko became companions, but before they were actually married, she had a vivid dream about Kalevi.

When Paavo was born, he seemed to have an impressive physical resemblance to Kalevi. He had no birthmark. Paavo began to speak clearly at the age of about 2; when he was 3, he made several statements suggesting memories of the life of Kalevi, of whom he would have heard nothing before he made such statements. He showed unusual behavior that also suggested memories of Kalevi's life and death.

Sylvi notified Rita Castrén about the case in late 1998, and Rita Castrén informed Dr. Ian Stevenson about it soon afterward. On March 8, 1999, Sylvi Sorsa wrote a long letter to Rita Castrén about Paavo's statements and related behavior. Rita Castrén translated this into English and sent it to Dr. Stevenson.

In September 1999, Dr. Stevenson returned to Finland, partly to study this case and partly to learn about the further development of the other subjects of the Finnish cases in this volume. On September 22, Rita Castrén and Dr. Stevenson journeyed from Helsinki to Tampere (by train), and from there they went (by taxi) to the somewhat remote village of Mutala. They spent 4 hours with Sylvi

before returning to Helsinki. They met and talked a little with Paavo and saw something of Sylvi's two other children. They did not meet Veikko Sorsa, who was working; and Sylvi remains the sole informant for the case.

The Life and Death of Kalevi Paasio:

Kalevi Paasio was born in Tampere on December 11, 1987. His parents were Sylvi and her then-husband, Risto Paasio. Kalevi was their only child. They lived in the village of Ylöjärvi, which is about 25 kilometers from Tampere. Risto was given to shouting and also to violence. In quarrels with Sylvi, he sometimes beat her to the point where she complained about him to the police.

Kalevi witnessed his father's abuse of his mother. He himself was afraid of his father. This seems to have delayed his speaking. He did not begin speaking until an occasion when Risto was absent for 2 weeks. Kalevi then began to speak, but became silent again when his father returned. He was more than 2 years old by then.

Eventually, Sylvi separated from Risto. Risto then obtained some custodial rights with Kalevi, who stayed with him on weekends. On one such weekend, Risto took Kalevi with him to his father's home near Kurikka, a town which is about 130 kilometers northwest of Tampere. There he flew into a rage with Kalevi and killed him. There were no witnesses to this dreadful crime, but Risto after his arrest gave a fairly circumstantial account of how he had murdered his son. He first tried to asphyxiate the boy by exposing him to the fumes, laden with carbon monoxide, of the wood stove. Then he tried to prevent the child from breathing by stopping up his nose and mouth. He seems then to have relented for a time. The next day, however, he again tried to asphyxiate the boy and finally struck him on the head four times with a plank of wood. He broke Kalevi's skull, and the

boy died of the associated damage to his brain. This tragedy occurred on May 11, 1990.

Risto was arrested and sentenced to prison. He later committed suicide while in prison.

Sylvi's Announcing Dream:

A few months after Kalevi's death, but before she became pregnant with Paavo, Sylvi had a vivid dream about Risto and Kalevi. In the dream, she heard the doorbell ring. She went to the door, opened it, and found Risto and Kalevi there. Risto disappeared, but Kalevi came in and sat on a window sill. Sylvi tried to touch him and found that her hand went through him.

This dream was so vivid and realistic that Sylvi was unsure whether she was dreaming or seeing real discarnate ghost persons while awake. She had never had a similar experience before.

At this time, although she and Veikko were living together, she had not become pregnant. She wanted to have another child and became pregnant with Paavo soon after she and Veikko married. Paavo was born a little more than 13 months after Kalevi's death.

Statements Made by Paavo:

1. Refusal to Enter the House:

- Statement: "This house is not my home. I want to go to my own home."

- Context: When Paavo was about 3 years old, he refused to enter his current house, insisting that it was not his home. This occurred during a winter when he and his mother were outside, and he was playing with his sled.

2. Reaction to Photograph of Sylvi:

- Statement: "Nobody will be allowed to beat you."
- Context: Paavo found a photograph of his mother, Sylvi, that showed injuries from a beating by Risto. Upon seeing the photograph, Paavo burst into tears and made this statement, despite never having been told about the photograph or the abuse.

3. Identification with Kalevi's Photographs:

- Statement: "These are photographs of myself."
- Context: When Paavo saw photographs of Kalevi, he insisted that they were photographs of himself.

4. Intervention When Veikko Raised His Voice:

- Statement: "Nobody shouts to Mom."
- Context: Although Veikko was a quiet person, if he ever raised his voice, Paavo would immediately intervene and make this statement. This behavior was likely influenced by memories of Risto's abusive behavior toward Sylvi.

Statements, along with Paavo's unusual behaviors and physical similarities to Kalevi, were the key elements.

Additional information:

As mentioned, Sylvi had lived with Risto in the village of Ylöjärvi. With Veikko, she lived in a different village, Mutala, although this was still in the region of Tampere. The houses were quite different.

When Paavo was about 3, during a winter, he and Sylvi were outside while Paavo played with his sled. When they went back to the house, Paavo refused to go inside. He said that this house was not his and he wanted to go to "his own home." Sylvi tried to persuade him that this one was his home, but he insisted that it was not. The argument continued until Paavo finally became tired, and Sylvi was able to get

him into the house, although he was still protesting that it was not his.

Paavo once found a photograph of Sylvi that showed some effects of a beating by Risto. The police had taken it as evidence after she had complained to them of being abused by Risto. When Paavo saw the photograph, he burst into tears and said to his mother: "Nobody will be allowed to beat you." Although the photograph obviously showed injuries to Sylvi's face, she had never spoken to Paavo about her life with Risto and had not mentioned the photograph to him. The facial injuries might have been accidental.

When Paavo saw photographs of Kalevi, he said they were photographs of himself.

Paavo's Behavior Related to the Previous Life:

During his first few years, Paavo suffered from frequent nightmares. In his sleep, he would yell and seem to be struggling to push other people away from him. Sometimes while he was sleeping, the skin around his lips turned blue and white. He never described in words the contents of his nightmares. They had ceased by 1999, when he was sleeping peacefully.

Sylvi had a harmonious relationship with Veikko, who was a quiet person not given to shouting as Risto had been. If, however, he happened to raise his voice a little because of some transient excitement, Paavo would intervene immediately and say: "Nobody shouts to Mom."

Other Relevant Behavior of Paavo:

Paavo was strongly attached to his mother and wished to be with her as much as he could. In this respect, he differed markedly from his stepsiblings. Rita Castrén and Dr. Stevenson observed this behavior

when they spent 4 hours with Sylvi and Paavo in Mutala. Her other two children were present during part of this time.

Paavo had substantial motor and cognitive deficiencies. He was slow to learn at school and frequently forgot his assignments for homework. Sylvi helped him with this, and the school also arranged for him to have some additional instruction at the school. In September 1999, he was in the second grade of school. Although he was shy, he was not socially withdrawn and in no way troublesome at school. The administrators of the school nevertheless proposed to transfer him to another school, one for disruptive children, which Paavo was not. Sylvi was objecting to such a transfer.

Unlike Kalevi, Paavo had no difficulty in learning to speak. He did, however, show some lack of coordination in such physical activities as drawing, skating, skiing, and throwing a ball. Paavo's psychological and motor limitations led to his being given some psychological tests by the school. Sylvi never received any formal report about these, but she was told that Paavo did not have dysphasia.

Dr. Stevenson's observations in other cases of correspondences between wounds on a previous personality and birthmarks or birth defects on the subject led him to conjecture in this case that perhaps Paavo had some cerebral defect corresponding to the fatal brain injuries from which Kalevi had died. (He had no obvious externally visible defect.) This led Dr. Stevenson to suggest to Sylvi that she ask the responsible medical authorities of the area to arrange for Paavo to have a thorough neurological examination, which might include an examination of his brain with Magnetic Resonance Imagining (MRI). Dr. Stevenson had not learned whether Sylvi adopted his recommendation.

Physical Similarities Between Kalevi and Paavo:

The physical similarities between Kalevi and Paavo stimulated some persons to mistakenly believe that they had the same father; they did not, but they did have the same mother.

Sylvi had brown hair and blue eyes. Both Kalevi and Paavo also had brown hair and blue eyes. Sylvi's other children, whom Dr. Stevenson met, both had light blond hair.

Other information:

Paavo frequently mentioned wanting to go to "his own home," which was the house in Ylöjärvi where Kalevi had lived with Sylvi and Risto. This insistence was notable because Paavo had never been to Ylöjärvi and had no reason to know about the previous home.

The nightmares Paavo experienced, where he would yell and struggle, along with the blue and white discoloration around his lips, could be interpreted as a physical manifestation of the trauma Kalevi experienced during his murder.

Paavo's immediate intervention whenever Veikko raised his voice, even slightly, showed a heightened sensitivity and protective instinct towards his mother. This behavior could be linked to Kalevi's experiences witnessing Risto's abuse of Sylvi.

Paavo's difficulties with motor skills and cognitive tasks, such as drawing, skating, and remembering homework, were notable. These deficiencies could be related to the severe head injuries Kalevi sustained, potentially affecting Paavo's neurological development.

The school's decision to administer psychological tests to Paavo, and the subsequent findings that he did not have dysphasia, provided a medical context for his cognitive and motor difficulties.

Dr. Stevenson's visit to Finland, including the journey to Tampere and Mutala, provided firsthand observations and interactions with Sylvi and Paavo. This visit allowed for a more thorough understanding of the case and the context in which Paavo's statements and behavior occurred.

The case of Paavo Sorsa offers a fascinating glimpse into how past-life memories and behaviors might emerge in a young child. Paavo's statements, distinctive behavior, physical resemblances, and Sylvi's personal experiences weave together a compelling case that shows evidence for reincarnation. This case underscores the need for comprehensive investigation, taking into account both psychological and physical aspects, to better understand such phenomena.

Sri Lanka Ruwan Tharanga reincarnation case:

Dr. Erlendur Haraldsson, Professor and Scientist, (University of Iceland)

Researcher Godwin Samaratne, (Independent researcher and scholar, Sri Lanka)

A verified reincarnation case in Sri Lanka. [The boy who was a monk in his past life.]

Gamage Ruwan Tharanga Perera, born in August 1987, is a boy who claimed to have memories of a previous life as a Buddhist monk. From around the age of two, Ruwan began speaking about a past life, details of which were later verified. This case was thoroughly

investigated over three years, involving interviews with numerous witnesses and recognition tests. This reincarnation case fulfills the requirement that the statements of the child are recorded before the case is 'solved'.

Some statements made by Ruvan include:

- I lived as a monk in the Pitumpe temple in Padukka.
- There was a statue of a monkey in the temple.
- There were six monks living in the temple.
- I led the flower offering ceremonies in the temple.
- I organized religious processions in the temple.
- I motivated many people towards meritorious living.
- My father and mother were very devoted to religion.
- There were frescoes and wall-paintings in my temple.

Ruvan mentioned a monastery named Pitumpe, unknown to his parents, and talked about a clay monkey statue there. This information led to the identification of a specific monastery in Padukka, approximately 20 miles south of their home. Ruvan's mother reported that he had been talking about the Pitumpe monastery almost since he started speaking and exhibited unusual behaviors consistent with those of a monk:

- He sat in the lotus meditation position without being taught.
- He wanted to wear and knew how to put on a Buddhist monk's robe.
- He knew how to hold a monk's fan while chanting.
- He liked to worship Buddha.
- He avoided eating after noon and discouraged his family from doing so. He did not eat at night (as monks do not).
- He refused fish and meat (even though Buddhism does not prohibit eating meat).
- He recited the Buddha's first sermon in Pali, an ancient Buddhist language.

- He did not like to be with women, not even his own sister.
- He did not ask for toys, only pictures of Buddha, which he collected lovingly.
- He wanted to become a monk.
- He sat in a lotus meditation position when he went with his parents to the temple.
- He liked to wear monk's robes when he was at home.
- He asked his family not to eat at night and only take refreshments as Buddhist monks do.
- He liked to read the 'pirithpotta' (a Buddhist book).
- He wanted his family to perform evening pujas and asked his mother to make offerings to Buddha in the evenings. He scolded her if she did not.
- He did not like to sleep with his mother, stating that monks do not sleep with women.
- He protested when his father brought liquor into the house.
- He chanted stanzas in Pali, a language used in ancient Buddhist scriptures known only to the monks.

A local reporter, Laksman Vithana, learned about the case and published a report in the newspaper Lankadeepa in November 1993, when Ruvan was six years old. This report was crucial as it preceded attempts to verify Ruvan's statements about the Pitumpe monastery.

Initially, Ruvan's parents showed little interest in his past-life memories and wanted to keep them private. It was only through journalist Laksman Vithana, who learned of Ruvan through a neighbor, that the case gained the attention of researchers. However, by December 1995, when researchers visited, Ruvan's parents were cooperative.

Ruvan liked the robes of Buddhist monks, pictures of Buddha, and liked to go to Buddhist books and handle them. He liked to sketch

pictures of the Buddha, and one day, he spoke of a monkey. When asked what monkey he was talking about, he replied, "the monkey in Pitumpe". Ruvan stated that he had been a monk in Pitumpe, that there were 3-4 monks in his temple, and that he wanted to become a monk.

Neighbors and teachers corroborated Ruvan's unusual behaviors and statements. They noted his peaceful demeanor, his desire to dress like a monk, and his influence on his family, as he tried to make them vegetarians and free from using liquor. In school, his monk-like behavior became more evident. He did not play with other children. When he was asked to draw, he would always draw incidents in the life of the Buddha. He wanted to dress like a monk and expressed a wish to become a monk. He wanted to eat only vegetarian food. In May 1997, the researchers visited Ruvan's former primary school. Ruvan had already left school the year before to join a monastery and become a Buddhist monk. It was early morning, and a group of children were waiting for the school to open. Some of the children had been classmates with Ruvan, who had left school the year before to join a monastery. The researchers asked them about Ruvan, whom they remembered well. He had been a class leader all his three and a half years in primary school, appointed by the teacher. Would they have liked another pupil as a class leader? No, they said, they liked Ruvan as class leader.

On occasions, Ruvan got his fellow pupils to recite the Five Buddhist virtue Precepts, and he preached to his fellow pupils. He sat in an elevated position, but they sat on the floor (according to tradition). In his sermons, Ruvan had taught them the importance of behaving well.

Did Ruvan ever get angry? No, three of them replied, he did not get angry and was always calm with a concentrated mind. What did they think of his becoming a monk? It was a good thing, and they were

evidently not surprised by it. At school, Ruvan exhibited monk-like behaviors and was respected by his peers as a leader of the classroom. He had great leadership qualities. The principal of Keselheneva Junior School, Milton Dharmasinghe, allowed the researchers to examine the grade books. According to the principal, Ruvan had been a very talented and wise pupil and was popular with the other children, a true class leader, although he did not socialize much with them. Normally, he ranked first in his school performance. He had a keen memory and even remembered what he heard only once. He was obedient to his teachers, quiet, and peaceful. He did not like to be with girls, not even his sister. Sometimes Ruvan would insist that the other children in his class stand as a mark of respect, as when a monk is brought in a procession to preach a sermon. He would get them to imitate beating drums, then he would walk into the classroom and sit cross-legged in the lotus meditation pose on a chair laid with white cloth. In place of a fan, he would take a large leaf and hold it as a fan, then preach for about 15 minutes, ending the session by 'offering merit' as monks do when they preach a sermon. There is a special chant for offering merits, and Ruvan would chant it in Pali, the ancient language of Buddhism. In his early years in primary school, Ruvan started to give frequent public pujas (Bodhi-pujas) at the request of various persons, and his fame started to spread, also through several articles in the newspapers. Researchers were told that he conducted these ceremonies, which consist mostly of chanting, with the dignity of a senior monk.

When Ruvan visited the Pitumpe monastery in 1995, he independently helped find the location and identified a statue of a monkey he had previously spoken about. He also recognized a photograph of Venerable Ganihigama Pannasekhara, the former abbot, without prompting. In the room of the present chief monk at the Pitumpe monastery, Ven. Mahagama Hematillaka, there were two large framed photographs, each of one monk. Without being

asked, Ruvan pointed at one of them and said: "This was the chief monk." That photograph was of Ven. Ganihigama Pannasekhara, the former abbot of Pitumpe monastery.

The statement that there were frescoes and wall-paintings in the Pitumpe temple is also correct and verified. However, such wall-paintings and frescoes are not uncommon in temples, but those in Pitumpe are of unusual beauty for a temple of such a small size. They were built and painted at the initiative of Ven. Pannasekhara.

Further investigations identified that it was Ven. Ganihigama Pannasekhara whom Ruvan talked about as his past-life memories. Therefore, this case was verified.

Ven. Ganihigama Pannasekhara, whom Ruvan remembered being, was a prominent monk of the Amarapura sect, born in 1902. He passed away in 1986, 17 months before Ruvan was born. Ruvan excelled in primary school and was once again ordained as a Buddhist monk in August 1996 at the Pushparamaya Pathawatta temple.

American Michael Wright reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in United States of America. [The son who was once his mother's boyfriend.]

The case of Michael Wright is a compelling example of a reincarnation case investigated by Dr. Ian Stevenson. This case began with a telephone call from Michael's mother, Catherine Wright, to the University of Virginia in September 1978. Catherine was distraught about statements her son had made, which suggested he remembered the life of her former boyfriend, Walter Miller, who had died in an automobile accident.

The Dream:

The sudden loss of her boyfriend, Walter Miller, in a car accident during the summer of 1967 deeply impacted Catherine Wright. Walter, a talented amateur artist and well-liked high school student, left a significant void in her life. Despite her grief, Catherine eventually married another boyfriend, Frederick Wright, in 1968. They went on to have two children: a daughter and a son named Michael, born in 1975.

Catherine held strong beliefs in reincarnation and various paranormal phenomena. About a year after Walter's death, she experienced a dream about him. In this dream, Walter communicated several statements to her:

- "I am not dead as people think."
- "I will come back."
- "I will draw pictures for you again."

These dream statements left a strong impression on Catherine. However, Catherine did not expect Walter to rebirth as her son.

Walter Miller's Life and Death:

Walter Miller was a promising amateur artist and a popular high school student. He and Catherine had known each other for about three years and were engaged, though not formally. One night, Walter attended a dance with his friend, Henry Sullivan. On the way back, Walter, who had likely consumed too much alcohol, fell asleep at the wheel. The car ran off the road and crashed, killing Walter almost instantly, though Henry survived unharmed.

Michael Wright's Early Life:

Michael was born in 1975, eight years after Walter's death. His birth and early development were normal, though he had some breathing difficulties as an infant, which he later outgrew. Around the age of three, Michael began to show signs of having unexpected knowledge of people and events.

Michael's Memories of Walter Miller:

One day, Michael startled his mother by uttering the name "Carole Miller." Catherine had maintained some contact with Carole, Walter's sister, but Michael had only met her twice and knew her by her married name, Carole Davis. This was the beginning of Michael's detailed narration of the accident in which Walter Miller had died.

Michael described the accident in detail: "A friend and I were in a car, and the car went off the side of the road, rolled over and over. The door came open, and I fell out and was killed." He also mentioned

that the glass in the car had broken, that he had been carried over a bridge after the accident, and that he and his friend had stopped at a restroom before the accident. Michael even mentioned the name of the town where the dance had taken place.

Verification of Michael's Statements:

Catherine knew that most of these statements applied correctly to Walter's accident. A newspaper report with a photograph of the mangled car confirmed her account of the main events. The impact of the crash threw Walter from the car, and he died almost instantly of a broken neck. The ambulance transporting his body went over a bridge near the site of the accident.

Michael also provided details about Walter's home and that of Henry Sullivan. Eventually, after questioning by Catherine, Michael gave out the last name of Henry Sullivan and stated (with a slight error) Henry's nickname.

Catherine's mother, Margaret Carpenter, participated in Dr. Stevenson's interview with Catherine and corroborated her daughter's report of what Michael had said about the accident.

Other Information:

Catherine Wright and Dr. Kelly talked on the telephone in 1985. At that time, Michael, who was then ten years old, was doing well at school. He no longer talked about the previous life, but it was not clear how old he had been when he stopped talking about it.

Dr. Stevenson was far from satisfied with his understanding of this case but thought it worth presenting because it illustrated features found in many American cases of the reincarnation type and in some cases of other countries. The case's strengths included developing in a subculture unfriendly to the idea of reincarnation and the lack of

any obvious motivation within the Wright family to contrive or encourage such a case. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

[Special note: If you are interested in stopping reincarnation, please follow the instructions of PRACTICAL MEDITATION GUIDE BY A FOREST MONK book. That book is a meditation book written by a forest monk named Brahmadeva. It is a free book. It is free to download from the internet. This website also provide that book for free: <https://practicalmeditationguide.mystrikingly.com> Download now!]

Indian Hanumant Saxena reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

A verified reincarnation case in India. [The boy who was killed by a shotgun attack in his past life.]

India is a country in South Asia. It is bordered by the Indian Ocean to the south, the Arabian Sea to the west, and the Bay of Bengal to the east. India is home to thousands of distinct cultures, languages, and

ethnic groups. There are 22 officially recognized languages, with Hindi and English being the most widely spoken.

Hanumant Saxena was born in a small village in the state of Uttar Pradesh, India, in 1955. His parents, Faujdar and Gainda Wati Saxena, were poor, landless villagers who struggled to make ends meet.

Before Hanumant was born, his mother, Gainda Wati, had a vivid dream. In her dream, a man named Maha Ram Singh, who had been murdered roughly a year earlier, appeared to her and said, "I am coming to you." Gainda Wati was struck by this dream, as she was aware of Maha Ram's tragic death. Maha Ram was a neighbor and a farmer who owned some land. He was a gentle person with no known enemies, and his murder remained unsolved. He had been shot in the chest with a shotgun one evening, and the assailant escaped under the cover of darkness. Many villagers, including Gainda Wati, had seen Maha Ram's body after the murder.

The Birthmark:

When Hanumant was born, his parents noticed a striking birthmark on his chest. It was a large, irregularly shaped area of diminished pigmentation near the midline of his lower chest. This birthmark reminded them of the wound they had seen on Maha Ram's body.

Hanumant began to speak when he was about one year old, and around the age of three, he started making statements and acting as if he remembered the life of Maha Ram. Some of the statements he made included:

- "I am Maha Ram."
- Pointing to his birthmark, he said, "I was shot here."
- He recognized Maha Ram's wife, saying, "She is my wife."
- He identified Maha Ram's house, his bullocks, and other belongings.

-He showed affection for Maha Ram's mother, often visiting her and accompanying her to the fields.

Hanumant's behavior and statements convinced many villagers that he was indeed the reincarnation of Maha Ram. A former headman of the village was among those who believed the case to be genuine.

Dr. Ian Stevenson, a professor and scientist from the University of Virginia, USA, first learned about the case in 1964. However, due to the remote location of the village, he did not investigate the case until 1971-1972. By this time, Hanumant was sixteen years old and had completely forgotten the memories of Maha Ram's life that he had expressed as a young child. Dr. Stevenson obtained a postmortem report of Maha Ram's wounds, which confirmed that he had received a large wound from shotgun pellets in the midline of his lower chest, corresponding to Hanumant's birthmark.

Dr. Stevenson and his colleague, Dr. Satwant Pasricha, returned to the village for a follow-up visit in 1979. They interviewed witnesses, including Hanumant's parents, Maha Ram's family members, and other villagers. The case of Hanumant Saxena presents intriguing evidence suggestive of reincarnation, including a vivid dream by the subject's mother, a corresponding birthmark, and numerous statements and recognitions made by the subject.

Turkish Semih Tutusmus reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia,
United States of America)

A verified reincarnation case in Turkey. [The child who remembered his past life, shooting, and confronted his widow's suitor and accidental killer.]

The Life and Death of Selim Fesli:

Selim Fesli was a farmer living in the small village of Hatun Köy, in the Hatay province of Turkey. He was married to a woman named Kâtibe, and they had six children together. In 1958, after a long day of work in the fields, Selim lay down to rest. Tragically, a neighbor named İsa Dirbekli was out hunting rabbits and, mistaking Selim for a rabbit in the twilight, shot him at close range with a shotgun. The pellets entered the right side of Selim's head, and he died from cerebral hemorrhage a few days later. İsa Dirbekli insisted that the shooting was an accident, and he was sentenced to two years in prison for his crime.

Karanfil's Dream and Semih's Birth:

In the nearby village of Şarkonak, a woman named Karanfil Tumuştu was pregnant. Two days before giving birth, Karanfil had a strange dream. In it, a man with his face covered in blood appeared to her. He introduced himself as Selim Fesli and told her that he had been shot in the ear. He expressed his desire to stay with her. Karanfil was shaken by the dream, as she had heard about Selim Fesli's tragic death some months earlier, although she had never met him. Two days later, she gave birth to a baby boy and named him Semih.

On August 15, 1959, Semih Tutuşmuş was born with a severe birth defect. On the right side of his face, instead of a normal external ear, he had only a narrow linear stub of skin. The left side of his face was normal, but the right side was underdeveloped, a condition known as hemifacial hypoplasia. His parents, Ali and Karanfil, were struck by the correlation between their newborn son's birth defect and the dream Karanfil had two days prior. They couldn't help but wonder if their son was somehow connected to Selim Fesli.

Semih's Early Life and Memories:

As Semih grew, his parents' suspicions seemed to be confirmed. At around 18 months old, Semih began to speak, and his first words related to Selim Fesli's life were the name of the man who shot him: İsa Dirbekli. Over time, Semih shared more details about Selim's life and death. He accurately named Selim's wife, Kâtibe, and all six of their children. He also recalled the shooting incident, stating that İsa Dirbekli had shot him deliberately, contrary to İsa's claim that it was an accident.

Semih's identification with Selim Fesli was profound. When he was less than four years old, he walked alone to Hatun Köy, about two kilometers away from Şarkonak. He went straight to Selim Fesli's house and introduced himself as Selim. He recognized several members of the Fesli family, either by name or with other identifying statements. From that point on, Semih frequently visited the Fesli family, sometimes even going without his parents' permission.

Semih's Behavior and Emotions:

Semih exhibited strong emotions and behaviors that aligned with Selim Fesli's life. He considered himself a part of the Fesli family and expected to be consulted on important family matters. He was outraged when the Feslis failed to invite him to one of Selim's sons'

weddings and even raised money from his father to give to another of Selim's sons for his engagement and wedding.

Semih was particularly hostile towards Isa Dirbekli. He often threatened to kill Isa and would throw stones at him when he saw him in the street. This hostility persisted for many years, although it eventually subsided.

Investigation by Dr. Ian Stevenson:

Dr. Ian Stevenson, a professor and scientist from the University of Virginia, learned about Semih's case in 1966 and began investigating it in 1967. Over the course of a decade, he conducted numerous interviews with Semih, his parents, and a dozen other informants. He also obtained and studied the postmortem report on Selim Fesli's body, which confirmed that Selim had died from shotgun wounds to the right side of the head.

Dr. Stevenson was impressed by Semih's intense identification with Selim Fesli and found some of Semih's recognitions to be compelling. However, he also acknowledged that Semih's statements about Selim's life could potentially have been acquired through normal means, as Semih's father, Ali, had known Selim well.

Semih's Later Life:

Between the ages of 16 and 18, Semih served his obligatory military service in the Turkish Army. During this time, a plastic surgeon operated on his ear, creating a remarkably normal-appearing right ear. This, combined with a change in hairstyle and increasing maturity, seemed to help Semih let go of his desire for revenge against Isa Dirbekli.

When Dr. Stevenson last met with Semih in 1977, Semih said that he still remembered the life of Selim Fesli, and his mother, Karanfil,

reported that he still talked about it from time to time. However, the intense emotions and behaviors that had once driven Semih to threaten Isa and immerse himself in the Fesli family seemed to have subsided.

Additional Statements and Verifications:

Out of 15 statements Semih made about Selim Fesli's life, 11 were verified as correct, 2 were incorrect, and 2 remained unverified.

Some of the correct statements included:

- The name of the man who shot Selim: Isa Dirbekli.
- The name of Selim's wife: Kâtibe.
- The names of Selim's six children.
- The fact that Selim was shot in the right ear.
- Details about the location of Selim's house and the layout of Hatun Köy.

Sometimes, difficulties occur in remembering past lives backward. The incorrect statements seemed to originate from Semih's perspective as a child trying to interpret adult experiences and emotions. Despite these two inaccuracies, the overall strength of Semih's identification with Selim Fesli, combined with the correspondence between his birth defect and Selim's fatal wound, made this case notable in the study of reincarnation. Consequently, it was documented as a verified reincarnation case.

[Special note: This book is for free distribution only. Not for sale.]

Indian Munesh reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. H. N. Banerjee, Professor and Scientist, (University of Rajasthan, India)

A verified reincarnation case in India. [The boy who was silenced by his parents for speaking about his past life.]

In the small northern Indian village of Chandgari, with barely a thousand inhabitants, a boy named Munesh was born in 1951. When Munesh was around three years old, he began sharing vivid memories of a life he claimed to have lived before. He spoke of a place called Athanni, which his playmates and family had never heard of. One day, while his mother was bathing him and he was being particularly difficult, she smacked him. Munesh responded, "Mother, don't hit me or I will go away from here. I will go back to Athanni. That is my village. I live there. I don't belong here."

His mother was taken aback and questioned him further. Munesh insisted that his name was Bhajan Singh and that he had a house, a well, a garden, a farm, a wife, a brother, a mother, and a daughter in Athanni. His mother dismissed his claims as nonsense and forbade him from talking about it at home. However, Munesh continued to share details of his past life with his classmates when he started school. He told them about events from his life as Bhajan Singh, but no one believed him. Only his grandfather was willing to listen and decided to investigate Munesh's claims to dispel what he thought were his grandchild's crazy ideas.

Munesh's grandfather knew a man who had once lived near a village called Itarni. He approached this man and asked if he knew of someone named Bhajan Singh who had died from a fever in 1951, leaving behind a wife and daughter. The man confirmed that he knew of such a person and that Bhajan Singh's widow and daughter still lived in Itarni. Munesh's grandfather then wrote a letter to Bhajan Singh's widow, hoping the postman would know whom it was intended for. In the letter, he described Munesh's claims and the details he had shared about his past life.

A few days later, Bhajan Singh's brother, Bhure Singh, and brother-in-law arrived in Chandgari to meet Munesh. When Munesh saw Bhure Singh, he immediately recognized him and said, "You are my brother, Bhure Singh." He did not recognize the other man. Bhure Singh was skeptical and asked Munesh several questions about his past life. Munesh answered them all correctly and even mentioned Bhagwati, his best friend from his past life. Bhure Singh and his brother-in-law were amazed by Munesh's knowledge. When they were about to leave, Munesh clung to Bhure Singh, begging him to stay. Bhure Singh promised to return and take Munesh to Itarni himself.

Days later, two veiled women arrived at Munesh's house—Bhajan Singh's widow, Ayodhya Devi, and her sister-in-law. They kept their names and faces hidden to test Munesh. A crowd gathered as rumors spread that these women were from Munesh's past life. When Munesh was taken to see them, he recognized Ayodhya Devi as his past-life wife and addressed her sister-in-law as "Bhabhi" (brother's wife). Ayodhya Devi took Munesh aside and asked him to share something about their marriage that only they would know. Munesh reminded her of an incident where he had beaten her with a large butter spoon after she had argued with his mother. Ayodhya Devi confirmed this incident and asked Munesh more questions about

their marriage, which he answered correctly. She became convinced that Munesh was indeed her late husband reborn.

Munesh and his grandfather later traveled to Itarni, where a large crowd awaited them. Munesh recognized Bhagwati Prasad, his past-life friend, in the crowd. Bhagwati asked Munesh many questions and was amazed by his accurate answers. Munesh then led everyone to the house he claimed to have lived in during his past life. He recognized his past-life mother sitting in a chair and ran to her, sitting on her lap and sobbing uncontrollably. As he was led through the house, Munesh pointed out all the changes that had taken place since his past life and recognized his old coat, chair, and books. He even asked Ayodhya Devi about a specific Dhoti (sarong) he had brought back from Agra for her. By this point, everyone was convinced that Munesh was the reincarnation of Bhajan Singh.

Dr. Ian Stevenson, a professor and scientist from the University of Virginia, USA, and Dr. H. N. Banerjee, a professor and scientist from the University of Rajasthan, India, investigated and documented Munesh's case. This case is one of over 2500 reincarnation cases collected by Dr. Stevenson, highlighting the challenges children face when sharing memories of past lives. It underscores the importance of adults listening carefully to children when they discuss unusual topics, rather than dismissing their claims.

Munesh's case serves as an example of the potential evidence for reincarnation and the need for further investigation into this phenomenon. It raises the question of how many other children around the world may remember their past lives but are not taken seriously.

American Patrick Christenson reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Jim B. Tucker, Professor and Scientist, (University of Virginia, United States of America)

Researcher Carol Bowman, Counselor and Therapist, (United States of America)

A verified reincarnation case in United States of America. [The boy who was born with his half-brother's birthmarks and memories.]

Patrick Christenson was born by cesarean section in Michigan, USA, in 1991. His mother immediately felt a connection between him and her first son, Kevin, who had died of cancer 12 years earlier. As Patrick grew, his mother noticed striking similarities between him and Kevin, both in appearance and behavior. These similarities would eventually lead to an intriguing reincarnation case, investigated by multiple researchers.

Kevin's Life and Death (1977-1979):

Kevin, Patrick's half-brother, was born around 1977 in Michigan. At 18 months, he began to have trouble walking and fell, fracturing his left leg. Doctors discovered that Kevin had neuroblastoma, a form of cancer. A biopsy was performed on a nodule on his scalp above his right ear. Kevin's left eye became protruded and bruised due to a tumor, and he eventually went blind in that eye. Doctors placed an intravenous tube, known as a central line, in the right side of his neck for chemotherapy. Kevin died in 1979, just three weeks after his second birthday, due to complications from the cancer.

Patrick's Birth and Early Life:

After Kevin's death, his parents separated, and his mother later remarried. She gave birth to a daughter and another son before Patrick was born in 1991. At birth, Patrick had three notable defects that matched those of Kevin's when he died:

- 1) A slanting birthmark on the right side of his neck, resembling a small cut, in the same location as Kevin's central line.
- 2) A nodule on his scalp above his right ear, similar to Kevin's biopsied tumor.
- 3) An opacity in his left eye, diagnosed as a corneal leukoma, which caused him to have very little vision in that eye, much like Kevin's left eye condition.

As Patrick began to walk, his mother noticed that he limped, favoring his left leg, just as Kevin had done after his leg fracture. There was no apparent medical reason for Patrick's limp.

Patrick's Notable Statements:

- "I want to go back to our previous home. You left me there."
- "The home is orange and brown." (This description was accurate for Kevin's former home)
- "Do you remember me having surgery?"
- "I had surgery here." (When his mother replied that he had not had any surgery, Patrick pointed to the area above his right ear and said)
- "I couldn't drink without vomiting."
- "That's a picture of me." (upon seeing a picture of Kevin)

Patrick's Memories and Behaviors:

When Patrick was around four and a half years old, he began talking about events from Kevin's life. He told his mother that he wanted to go back to their previous home, describing it as orange and brown,

which was accurate. He asked his mother if she remembered him having surgery and pointed to the area above his right ear where Kevin had his nodule biopsied. Patrick also mentioned not being able to drink without vomiting, which was a detail from Kevin's life during his cancer treatment.

One day, Patrick saw a picture of Kevin, which was not normally displayed in the family's home. He said that the picture was of him. Patrick's mother and other family members noticed that Patrick had a personality similar to Kevin's. His mother contacted Carol Bowman, an author who had written about children remembering past lives, for guidance on how to deal with these memories.

Investigations:

Carol Bowman, Dr. Ian Stevenson, and Dr. Jim B. Tucker independently investigated Patrick's case. When Patrick was five years old, Dr. Stevenson and Dr. Tucker visited the family to verify the details of the case. They observed and documented Patrick's birthmarks, eye condition, and limp. They also examined Kevin's medical records, confirming the correspondences between his conditions and Patrick's birthmarks and defects.

The researchers took Patrick to the home that Kevin had shared with his mother. Although Patrick did not make any definitive statements recognizing the home during that visit, his memories and descriptions of it in previous conversations with his mother were accurate.

Recognitions and Verifications:

Throughout the investigations, the following correspondences and recognitions were verified:

- 1) Birthmarks and Defects: Patrick's birthmarks and defects matched Kevin's medical history and appearance at the time of his death.

- 2) Limp: Patrick's limp matched Kevin's limp after his leg fracture.
- 3) Memories: Patrick's memories of events, such as the surgery and the description of the previous home, were accurate and corresponded to Kevin's life.
- 4) Recognition of Photograph: Patrick recognized a picture of Kevin as himself.
- 5) Personality: Patrick's personality was noted to be similar to Kevin's.
- 6) Medical Records: Kevin's medical records confirmed the details of his illness, treatments, and the correspondences with Patrick's birthmarks and defects.

Outcome

After Patrick's mother acknowledged the connection between him and Kevin, following Carol Bowman's advice, Patrick developed some sight in his left eye. As he grew older, his past-life memories became less frequent. By the age of six, he talked less about his memories of Kevin's life.

Patrick's case is notable for its multiple points of correspondence between his present life and Kevin's past life, both physical (birthmarks and defects) and mental (memories and behaviors). This case serves as an intriguing example in the field of reincarnation research, with thorough investigations and verifications by multiple researchers.

Turkish Nasir Toksoz reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Turkey. [The farmer who died of tetanus and was reborn the same day after 2 hours.]

Nasir Alev lived in the village of Yukari Ekinci, approximately 10 miles from Antakya, Turkey. He was known as a very pious and religious man. Nasir was married to Esma, and together they had five children: four sons named Salih, Hasan, Zahir, and Necim, and a daughter named Elmas. Nasir was a farmer who owned olive orchards located a few kilometers outside of the village.

When Nasir was about 70 years old, he fell down stone steps at the front of his house, which were under a balcony. The fall resulted in injuries to his forehead and nose, with blood observed flowing from his nose. After a few days, his condition worsened, and he became unable to speak. Nasir was taken to the Government Hospital in Antakya, where it was found that he could not open his jaws, making him unable to eat. He died on August 21, 1960, at 10:30 in the morning. The cause of death was determined to be tetanus.

The Dream:

Mehmet Toksoz was also a farmer who lived in the village of Yukari Ekinci. On the night of August 20, 1960, he had a dream in which Nasir Alev came to him. Mehmet knew Nasir as an acquaintance, as they had adjoining olive groves located a few kilometers from the

village. Their homes in Yukari Ekinci were about 300 meters apart. Though they knew of each other, they were not close friends.

In the dream, Nasir told Mehmet, "I am coming to stay with you." Mehmet interpreted the dream to mean that Nasir would be reincarnated as his son. Medina, his wife, happened to be nine months pregnant at the time. In the dream, Mehmet swore that he would give the expected child the same first name, Nasir.

At the time that Mehmet had this dream, Nasir Alev was still alive in the Government Hospital in Antakya. He would die the following morning of August 21, 1960, at 10:30. Mehmet did not know that Nasir was ill or dying.

Birth of Nasir Toksoz:

In the morning of August 21, 1960, the morning after Mehmet had his dream, a son was born to Mehmet and Medina. As he promised, Mehmet named the boy Nasir. Intermission was Less than 2 hours between Nasir Alev's death and Nasir Toksoz's birth.

When Nasir Toksoz was between two and three years old, his mother went from their house to the village fountain to get water. When she returned, she observed Nasir sitting in their garden talking to himself. She stood quietly, in a way that Nasir could not see her, so she could listen to what he was saying.

Over and over again, Nasir said, "My son has gone to Belgium." Medina then came up to Nasir and asked him, "Why are you speaking like that? Do you have sons?" Nasir said that he did and he named the four sons and one daughter that he remembered having in a past lifetime.

Nasir continued to give detailed information about his past lifetime to his parents. He said that in this prior incarnation, his name was also Nasir and that his wife was named Esma. Nasir said that his son's names were Salih, Hasan, Zahir, and Necim, and that he had a daughter named Elmas. Nasir said that his son Hasan was in Belgium. All these statements were correct for the family of Nasir Alev.

Nasir reported that he died after he fell down and he hit his head on a stone, which was correct. He also said that he had fallen from a balcony, though he may have been trying to communicate that that he had fallen under a balcony, which would have been an accurate statement.

Later on, little Nasir was able to point out the steps at the Alev home where he remembered falling down and hitting his head. His identification of the steps was accurate.

Nasir said that after he died and before he reincarnated, he appeared before God and gave an account of his life and conduct to God.

Past Life Relationship & Geographic Past Life Memory:
When Nasir was between three and four years old, his mother took him to see his father, Mehmet, who was working a few kilometers away in their olive orchard. The adjacent olive orchard was owned by the Alev family. Once there, Nasir spontaneously recognized Elmas Alev, the daughter of Nasir Alev.

Little Nasir ran up to Elmas and said, "You are my daughter." Elmas then asked Nasir, "Who are you?" Nasir replied, "I am your father."

Elmas then said that if Nasir was her father, he should be able to find her home in the village. Nasir then did this, leading Elmas back to the village along the main road, then turning and walking up small,

hidden lanes directly to the Alev home. On the way to the Alev house, little Nasir recognized people and places related to Nasir Alev.

Once at the Alev house, Nasir said, "This house is mine." Near the Alev house, Esma, Nasir Alev's widow, was standing with a group of other people. Without any assistance in making the recognition, little Nasir went up to Esma and said, "You are my wife."

Nasir then went into the house and pointed out the location where he, as Nasir Alev, slept, which was an accurate identification.

Ian Stevenson retraced the path to the Alev home and noted that the house is not visible from the road and that Nasir's ability to find it via the small lanes was an impressive feat.

This is reminiscent of the case of Anne Frank | Barbro Karlen, as Barbro, at ten years of age, was able to lead her parents from their hotel in Amsterdam directly to the Anne Frank House, even though Barbro had never been to Amsterdam before. The Anne Frank | Barbro Karlen case is very important as it shows that facial features and talents can remain consistent from one lifetime to another, though religion and nationality can change from one birth to another.

Nasir Alev's son, Zahir, was not present when Nasir found the Alev home. Later on, when Nasir and his mother, Medina, were on a village street, Medina noticed Zahir. She pointed to Zahir and asked Nasir, "Do you know your son?" Nasir replied, "There is my son Zahir."

Other Information:

Nasir Toksoz was left-handed, like Nasir Alev. Once Nasir found the Alev family home, he would visit frequently. His past life family members would give him gifts, demonstrating their affection for

Nasir and their apparent belief that he was indeed the reincarnation of their father.

It was noted that little Nasir would often run away from the Toksoz home to go to the Alev house without telling anyone. His father said that at times, he would stay for days at his past life residence. Nasir continued to visit the Alev home until he was at least 12 years of age.

Medina Toksoz, Nasir's mother, observed that Nasir had a fear of high places, apparently related to having died from a fall in his prior birth.

The case of Nasir Toksoz provides compelling evidence for reincarnation, including detailed memories of a past life, recognition of past life family members, emotional attachment to the past life, and a phobia related to the manner of death in the past life. The proximity of the past life family and the announcing dream add further depth to this intriguing case, making it a significant contribution to the study of reincarnation. This is a rebirth case where one mind developed the body and then left it due to no longer having any karmas to stay in that body, and another mind entered the already developed body. This reincarnation case provides strong scientific evidence for the existence of rebirth phenomena which was taught by the Buddha.

Indian Jasbir Lal Jat reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in India. [The boy who was advised by a holy ascetic to "take cover" in his current body.]

In the small village of Rasulpur, in the Muzaffarnagar district of Uttar Pradesh, India, a boy named Jasbir Lal Jat was born in late 1950 to a family of the Jat caste, known for their agricultural background. In the spring of 1954, at the age of three and a half, Jasbir contracted smallpox and died. His father, Sri Girdhari Lal Jat, prepared for his burial, but late at night, Jasbir's body stirred, and he gradually revived completely. Once Jasbir could speak again, his family and fellow villagers noticed remarkable changes in his behavior and claims. He said he is not Jasbir but a man named Sobha Ram.

Jasbir's Initial Statements and Behaviors:

1. Change in Caste Identity: Jasbir insisted he was a Brahmin, a higher caste, and not a Jat. He refused to eat with his family due to caste-based dietary restrictions. A kindly Brahmin neighbor, understanding the situation, cooked for him separately for about a year and a half.
2. Details of Previous Life: As Jasbir's speech improved, he began sharing specific details about his claimed previous life, including:
 - His name was Sobha Ram, the son of Shankar Lal Tyagi from the village of Vehedi, about 20 miles away.
 - He had a wife who belonged to the village of Molna and a son named Baleshwar.

-He had died after falling from a chariot while returning from a wedding in the nearby village of Nirmana. Jasbir alleged that he had been poisoned at the wedding party, with the poison given in some sweets he ate. He even named the alleged murderer, a man who had borrowed money from Sobha Ram.

-He described various features of Vehedi, such as a culvert carrying water under the railway track, a Peepal tree in front of his house, and a tamarind tree in front of the courtyard.

-He mentioned specific family members, including his mother Sona, sister Kela, mother-in-law Kirpi, aunt Ram Kali, grandfather Raja Ram (also known as Rai Sahib), and several uncles, brothers, and cousins.

-He recalled having a chariot with one white ox and one black ox, the white ox having long horns and the black ox having short horns.

-He remembered having ten rupees in a black coat in a box when he died.

3. Recognitions: Even at a young age, Jasbir recognized several people from his claimed previous life, both in Rasulpur and during visits to Vehedi:

-When he was only about four years old, Jasbir was with his mother near Muzaffarnagar and pointed in the direction of Vehedi, saying, "My village is on this side."

-He recognized Srimati Shyamo, a Brahmin native of Rasulpur married to a Vehedi resident, Sri Ravi Dutt Sukla. Jasbir used the familiar term "Tai" (father's brother's wife) instead of "Phooipi" (father's sister) to address her, which was appropriate for Sobha Ram's relationship with Srimati Shyamo. This recognition occurred in 1957, about three years after Jasbir's revival.

-He recognized Sri Shankar Lal Tyagi, his claimed father from the previous life, after seeing him at a distance. Jasbir met Inder Pal, a resident of Rasulpur, and told him, "My father has come. He is from Vehedi." Srimati Rajkali, Jasbir's mother, confirmed that Jasbir had come home after seeing Sri Tyagi and told her to have Brahmin meals prepared for his father who had come.

4. Emotional Attachment: Jasbir displayed strong emotional ties to Sobha Ram's family and village. He threatened to run away from Rasulpur to Vehedi on at least one occasion. He seemed to think of himself as an adult and talked freely about having a wife and children. Later, teasing and scolding led him to control his utterances, but he still thought of Vehedi and his possessions there as his own.

5. Phobias and Preferences: Jasbir exhibited phobias related to his claimed previous life's death, such as fear of chariots and sweets. He also showed preferences for Brahmin customs and dietary habits.

Investigation and Verification:

Dr. Ian Stevenson, a psychiatrist from the University of Virginia, first heard about the case in 1960 and investigated it in 1961 and 1964, with follow-ups in 1971. He interviewed multiple witnesses from both villages, including Jasbir, his family members, Sobha Ram's family members, and other villagers who had known Sobha Ram or witnessed Jasbir's recognitions and statements. Through his thorough investigation, Dr. Stevenson found that:

1. Jasbir's Statements Were Accurate: The details provided by Jasbir about Sobha Ram's life, family, and village were verified to be correct. His descriptions of Vehedi, the Tyagi family, and the circumstances of Sobha Ram's death matched the reality of Sobha Ram's life.
2. Recognitions Were Genuine: Jasbir's ability to recognize people and places from Sobha Ram's life was confirmed by numerous witnesses. His spontaneous recognitions of family members, neighbors, and specific locations in Vehedi were particularly striking.
3. Normal Explanations Were Unlikely: The isolation of the villages, caste differences, and lack of communication made it improbable that Jasbir acquired the information through normal means, such as overhearing conversations or being tutored by someone familiar with Sobha Ram's life. Dr. Stevenson considered and ruled out various normal explanations for Jasbir's knowledge and behavior.

Intermission Life Memory:

In 1961, Dr. Stevenson asked Jasbir whether he had any intermission memories from between his death as Sobha Ram and the moment he entered his current body. Jasbir answered that after dying, he met a sadhu (holy man, monk, ascetic, or saint) who advised him to 'take cover' in the body of Jasbir Lal Jat, who had died of smallpox. This is a rare example of intermission life memory, providing a glimpse into the subject's experiences between lives. In his later life, Jasbir mentioned that he sometimes still saw the Sadhu in his dreams. He said that the Sadhu gave him correct predictions of future events in his life. For example, the Sadhu said Jasbir that the bride in his forced engagement would not follow through with the arrangement, which proved to be true.

Visits to Vehedi and Later Developments:

1. First Visit to Vehedi (1957): A few weeks after recognizing Srimati Shyamo, Jasbir was taken to Vehedi by Sri Jaganath Prasad Sukla, a villager from Vehedi who worked as a manager at the local sugar mill. Jasbir was put down near the railway station and asked to lead the way to the Tyagi quadrangle, which he did without difficulty. He remained in Vehedi for some days, demonstrating a detailed knowledge of the Tyagi family and its affairs. He enjoyed himself greatly in Vehedi and returned to Rasulpur with great reluctance.
2. Subsequent Visits: After his initial visit, Jasbir continued to visit Vehedi from time to time, usually for several weeks or more in the summer. He still wanted to live in Vehedi and felt isolated and lonely in Rasulpur. The Tyagi family and other villagers accepted Jasbir as a full member of their family and community.
3. Behavior Towards Sobha Ram's Family: Jasbir showed affection for all the Tyagi family members, but his behavior was particularly noticeable in regard to Baleshwar, the son of Sobha Ram. When

Jasbir visited Vehedi, he and Baleshwar slept together on the same cot, and Jasbir complained when Baleshwar went to school in the morning. If someone in Vehedi gave a gift to Jasbir, he passed it on to Baleshwar. Jasbir also showed appropriate behavior towards members of the village with whom the Tyagis were not on good terms, not speaking to them as Sobha Ram would not have.

4. Consultation on Family Matters: As Jasbir grew older, the Tyagi family consulted him about important family matters, such as the marriages of Sobha Ram's son and daughters. Jasbir attended these weddings and was considered a crucial member of the family.

Jasbir's Later Life and Adjustment:

1. Education and Work: Jasbir continued his education up to the tenth class but did not pass the work of that level. In 1969, he stopped school and began helping his father with cultivation. He was not content with his peasant's life and hoped to obtain a clerical job, but this was difficult without the leaving certificate from the secondary school.

2. Retention of Brahmin Habits: Jasbir retained some Brahmin habits and attitudes throughout his life. He still believed Brahmins to be a superior group of persons compared to members of other castes. He would not eat food cooked in earthen pots and wore the sacred thread around his neck, a distinctive habit of upper caste Hindus. He also acknowledged his Jat heritage by using his father's name, Girdhari Lal Jat, alongside his claimed Brahmin family name, Tyagi.

3. Marriage: Jasbir did not object to marrying a Jat girl and expected to marry in the near future. He had been forced into an engagement by his father once, but the bride did not follow through with the arrangement, and the plans dissolved.

4. Improved Relationship with Jat Family: Although Jasbir's initial claims and behavior led to a rift with his Jat family, their relationship improved over time. His older brother, who had been particularly

hostile to his pretensions of superiority, fully accepted him in the family. Jasbir's parents did their best to adjust to the situation and helped him make adaptations to his life in Rasulpur.

5. Economic Circumstances: Jasbir's economic circumstances were difficult, perhaps precarious. His family was less prosperous than the Tyagis, and he regarded himself as having taken something of a "demotion" in socio-economic circumstances from one life to another. However, he tried his best to accept the circumstances in which he found himself and faced the future with cheerfulness.

Dr. Stevenson's Assessment and Comments:

Dr. Ian Stevenson, who investigated the case thoroughly, made several insightful comments on the evidence of paranormal knowledge on the part of Jasbir:

1. Detailed Knowledge: Dr. Stevenson noted that Jasbir had detailed knowledge of the life and death of Sobha Ram, which seemed entirely clear from the list of the statements he made and recognitions he achieved. His recognitions of people included the saying of some names spontaneously, which diminished the possibility of his having been guided by hints or leading questions.

2. Isolation of Villages: Although the two villages lie only twenty miles apart as the crow flies, they are quite remote when account is taken of their location in relation to main roads and of the conditions of transportation and caste which separate different groups in India. Dr. Stevenson found no reason to doubt that the witnesses he spoke with were telling the truth, and he found no way in which Jasbir could have learned normally the facts he knew about the life of Sobha Ram.

3. Strong Behavioral Features: Dr. Stevenson pointed to the strong behavioral features of the case, including the very strong identification of Jasbir with Sobha Ram. Jasbir's personation of Sobha Ram, expressed in the pleasure of being with the Tyagis at Vehedi

and the lonely isolation he experienced and showed in Rasulpur, provided some of the more impressive and more important features of the case.

4. Reactions of the Families: The reactions of the two families concerned matched Jasbir's behavior. Both families, particularly the Jat family, had their lives disarranged by Jasbir's claims of memories of Sobha Ram. Dr. Stevenson could think of no motive for fraud even if such a grand display of assembled actors could have been arranged.

5. Lack of Normal Means of Communication: Careful inquiries in both villages failed to turn up anyone who could have acted as a normal means of communication of information from the family of Sobha Ram to Jasbir. Only one man seems actually to have known personally both Sobha Ram and the family of Girdhari Lal Jat, but this man did not seem to have had detailed information about Sobha Ram or his family or the opportunity of passing such information as he had on to Jasbir.

6. Profound Change of Personality: The case differed markedly from those of other children who seem to recall previous lives over a period of several years and in doing so more or less blend the previous personality with the presently developing one. In Jasbir's case, the complete change of personality took at most a few weeks and perhaps much less time. Moreover, the change involved a profound change of personality, including refusal to eat his family's food because of their alleged lower caste.

7. Unlikely Telepathic Link: Dr. Stevenson considered the possibility that someone in Rasulpur who perhaps came in touch with the Tyagi family in Nirmana, if not Vehedi, could have acted as a telepathic link whereby Jasbir might, if he had the requisite powers, have tapped the minds of the Tyagi family who did possess the relevant information. However, such an hypothesis extends our concepts of telepathy almost beyond the limits of its occurrence in any instances for which we have independent evidence. Additionally, this

hypothesis does not by itself adequately account for the strong personation of Sobha Ram by Jasbir.

Timeline:

- 1950: Jasbir Lal Jat born in Rasulpur.
- 1954: Jasbir's death and revival, followed by claims of a previous life as Sobha Ram.
- 1957: Jasbir recognizes Srimati Shyamo, leading to the verification of his claims and his first visit to Vehedi.
- 1960: Dr. Ian Stevenson first hears about the case.
- 1961: Dr. Stevenson's first investigation of the case.
- 1964: Dr. Stevenson's follow-up investigation.
- 1968: Jasbir's family moves from Rasulpur to Gholia, and later to Kaval.
- 1969: Jasbir stops school and begins helping his father with cultivation.
- 1971: Dr. Stevenson's final follow-up, finding Jasbir well-adjusted to his life as a Jat but maintaining ties to Sobha Ram's family.

The Jasbir Lal Jat case is a remarkable and well-documented example of a reincarnation-type case, featuring cross-caste reincarnation, apparent possession, detailed memories, recognitions, behavioral changes, emotional attachment, and intermission life memory. The case was thoroughly investigated by Dr. Ian Stevenson, who found strong evidence supporting the paranormal aspects of Jasbir's claims. The story of Jasbir Lal Jat provides fascinating insights into the phenomenon of reincarnation and the complexities of human identity and memory.

Turkish Faris Yuyucuer reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Resat Bayer, Professor, (Koc University, Turkey and Stanford University, United States of America)

A verified reincarnation case in Turkey. [The child who remembered his drowning in a previous life.]

Turkey is a Muslim country practicing Islam. Adana is a major city in southern Turkey, located on the Seyhan River, about 35 km from the Mediterranean Sea. It serves as the administrative center of the Adana province and is the largest city in the Mediterranean Region.

Faris Yuyucuer was born on August 24, 1970, in Adana, Turkey. At his birth, he was found to have two birth defects and a birthmark. The birthmark was an area of intense redness, round in shape, on his left buttock, approximately 1.5 centimeters in diameter. This birthmark was observed and photographed when Faris was just seven months old, before he could speak.

Identification as Hasan Derin:

Faris was identified as the reincarnation of Hasan Derin, a child from the same neighborhood who had drowned in July 1970 in a small lake not far from where both families lived. This identification was based on several announcing dreams experienced by Faris's mother and Hasan's family members.

The Three Dreams:

Faris's mother had a dream in which she saw Faris drowned in the lake where Hasan had died. In the dream, she took Faris in her arms, and he grew, changing into Hasan. This dream led her to suspect that Faris was Hasan reborn. She visited Hasan's mother, who was initially skeptical until she saw the birthmark on Faris's buttock, which matched a scar Hasan had from a burn.

Hasan's sister and father also had dreams about him after his death but before Faris's birth. In these dreams, Hasan told his family not to worry about him and that he would be reborn near them. Hasan's father recalled a dream in which Hasan specified that he would be reborn near the grocer's, referring to a shop owned and operated by Faris's father, which Hasan's family had patronized.

Birth Defects and Their Correspondence:

Faris had a micropenis, which Dr. Ian Stevenson believed was associated with an operation Hasan had undergone to remove a calculus. The operation involved incising Hasan's penis to the urethra, which was done under local anesthesia and terrified Hasan at the time. Faris's penis was still less than one centimeter long at seven months but appeared normal by the time he was six and a half years old.

Faris also had a five-to-six millimeter vertical scar on his lower lip. The origin of this scar was unclear, with divergent testimony on whether it was related to an injury in the lake or to an accidental laceration by people trying to revive Hasan when his body was pulled from the lake.

Behaviors and Statements:

When Faris became able to speak, he talked about Hasan's drowning. He had a marked phobia of water and particularly warned other children not to go near the quarry where Hasan had drowned. Faris

preferred foods that Hasan liked and said little spontaneously about Hasan, but when he was two and a half years old and heard his elders talking about another child who had drowned in the lake, he said, "Just like me! Just like me!" When he was six, he remarked that "Faris" was a "silly" name and said he would prefer to be called Hasan.

Changes in the Birthmark:

Later examinations of Faris's buttocks allowed researchers to observe how his birthmark faded. When he was six and a half years old, nothing of the birthmark remained, except perhaps a slight increase in pigmentation at the area where the birthmark had formerly been so prominent.

Other Information:

The case was investigated by Dr. Ian Stevenson, a professor and scientist from the University of Virginia, United States of America, and Professor Resat Bayer, a researcher from Koc University, Turkey, and Stanford University, United States of America.

The Faris Yuyucuer reincarnation case is notable for the correspondence between Faris's birthmark and Hasan's scar, the announcing dreams experienced by family members, and Faris's behaviors and statements that suggested memories of Hasan's life. The intermission life period between Hasan's death and Faris's birth was approximately six weeks. Hasan's mind has entered a body that has already been formed due to the mind of another creature. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

Indian Rajani Singh reincarnation case:

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

A verified reincarnation case in India. [The girl whose consciousness entered into an already formed body.]

The Life and Struggles of Mithileshi Singh:

Agra is a major city in Uttar Pradesh, India, located along the Yamuna River. It is situated 230 km from Delhi and 330 km from Lucknow, making it a significant urban center in the region.

Mithileshi Singh was born in 1975 in Agra, India, into a family with high expectations for academic success. Her father, Navratan Singh, worked for the government, and her mother, Rajwati Devi Singh, managed the household. Mithileshi had three siblings, including a younger sister named Meena, with whom she shared a strong bond. She was also particularly close to her maternal aunt, Ganga Bai.

Unlike her siblings, Mithileshi struggled with her studies. In an effort to help her pass her high school final examinations, her parents sent her to live with her older cousin, Virender Singh, and his family in Bhalaul, India. Virender was married to Bimla, and his mother, Shakuntala, who had a domineering personality, also lived with them. The plan was for a family member who worked as a teacher at a local college to tutor Mithileshi.

A Forbidden Love and Tragic End:

Mithileshi was not happy living with Virender's family. She felt sorry for Bimla, who had to endure Shakuntala's harsh treatment, and grew fond of her. Mithileshi herself was known to be headstrong and stubborn. Tensions escalated when she became romantically involved with a boy from a lower caste, which her family strongly disapproved of due to cultural norms.

Rajwati Devi recalled, "Mithileshi was very stubborn. She would not listen to us about the boy. We were very worried about her future."

Mithileshi's struggle with her family's disapproval and the stress of her upcoming exams led her to become severely depressed. On October 6, 1991, after a visit from her mother and aunt, a distraught Mithileshi poured kerosene on her head and set herself on fire. Panicked and in pain, she ran to Bimla, who was pregnant at the time. Bimla, terrified and trying to protect herself, pushed Mithileshi away.

Virender Singh described the horrifying scene: "We heard screaming and rushed to see what was happening. Mithileshi was on fire. We quickly put out the flames and took her to the hospital, but it was too late."

Mithileshi's burns were most severe on her head, with almost her entire body affected, except for her waist and feet. She died from her injuries at the nearest hospital.

The Dream and Rajani's Birth:

Within a month of Mithileshi's suicide, her mother, Rajwati Devi, had a vivid and emotional dream. She remembered, "I dreamt that Mithileshi came to me and said, 'Mother, I am coming back to you.' I woke up with a strong feeling that she would return to our family."

About five weeks after Mithileshi's death, on November 16, 1991, Bimla Singh gave birth to a baby girl. The couple named her Rajani. A few days after Rajani's birth, her mother and paternal grandmother noticed unusual red marks on her head. Within a month, they observed similar marks on the rest of her body, although the ones on her head remained the most prominent.

Bimla remembered, "When we saw the marks on Rajani's head, we were shocked. They looked like the burns that Mithileshi had. We started to wonder if this could be a sign that Rajani was Mithileshi reborn."

Rajani's Past Life Memories and Behaviors:

As Rajani grew older, she began to exhibit memories and behaviors that seemed to belong to Mithileshi:

1. Recognition: When Rajani was four years old, in November 1995, she was taken to the home of Navratan and Rajwati Devi Singh. She demonstrated familiarity with the place and Mithileshi's family members. Rajani showed particular affection for Ganga Bai, Mithileshi's favorite aunt, and asked to see Meena, Mithileshi's younger sister. Rajwati Devi recalled, "Rajani recognized our home and our family members. She was so happy to see us, just like Mithileshi used to be."

2. Self-identification: Rajani sometimes insisted that she be called Mithileshi. She would say, "I am Mithileshi. Don't call me Rajani." She also stated that her father was Navratan and her mother was Rajwati Devi. She addressed the couple as "papa" and "mummy," much to their astonishment.

3. Emotional connections: Rajani was instinctively afraid of Shakuntala, Virender's domineering mother, just as Mithileshi had been. Bimla recalled, "Rajani would hide or become very quiet when Shakuntala was around. It was just like how Mithileshi used to react."

4. Personality traits: Rajani exhibited a stubborn streak, much like Mithileshi, and would get upset if she did not get her way. Rajwati Devi noted, "Rajani is so much like Mithileshi, not just in the way she looks, but also in her personality. She is very stubborn and strong-willed."

5. Statements about her past life: Rajani made various statements about her past life as Mithileshi. She would say, "I poured kerosene on my head and set fire to it," and "I died, and then I was born at Bimla's house."

Investigation:

Dr. Satwant Pasricha, a professor at the University of Virginia and the National Institute of Mental Health and Neurosciences in India, studied this case from December 1992 through December 1995. During her investigation, she observed and documented the following:

-Birthmarks: Dr. Pasricha noted that Rajani had an area on the right side of her head that was without hair and lighter in color than the rest of her skin, as well as red areas present on her shoulders and back. These birthmarks corresponded to the burns that Mithileshi had suffered. In her report, Dr. Pasricha stated, "The birthmarks on Rajani's body closely matched the description of the burns that Mithileshi had incurred."

-Physical resemblance: She noted a similarity in facial features between Mithileshi and Rajani, including their large eyes. Dr. Pasricha wrote, "There was a noticeable resemblance between Mithileshi and Rajani, particularly in their facial features."

-Statements and behaviors: Dr. Pasricha documented Rajani's statements about her past life as Mithileshi, as well as her behaviors and emotional connections to Mithileshi's family. She concluded,

"Rajani's statements, behaviors, and emotional connections to Mithileshi's family are consistent with the idea that she is the reincarnation of Mithileshi."

Other Information:

The case of Rajani Singh offers intriguing evidence suggestive of reincarnation and provides insights into the possible continuation of consciousness after death. Dr. Pasricha's investigation highlights the potential for past life memories, birthmarks, and relationships to carry over from one life to the next.

Rajwati Devi reflected on the experience, saying, "I believe that my daughter Mithileshi has come back to us as Rajani. It is a comfort to know that her soul lives on, and we have been given a second chance to be with her." The intermission life period between Mithileshi's death and Rajani's birth was approximately five weeks. Mithileshi's mind has entered a body that has already been formed due to the mind of another creature. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

Myanmar Maung Win reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Myanmar (Burma). [The child who remembered his elderly past life.]

In March 1978, Dr. Ian Stevenson, a professor from the University of Virginia, was in Thigone, Burma (now Myanmar), investigating another case with his colleague U Win Maung. During a pause in their work, Stevenson noticed a young boy in the crowd with a large, hairy nevus on his right cheek. The boy caught his attention. Intrigued by the distinctive birthmark, Stevenson inquired about it through his interpreter, U Win Maung, marking the beginning of an intriguing reincarnation case study. The boy's name was Maung Nyunt Win, and found out the birthmark was indeed connected to a previous life.

Maung Nyunt Win was born around 1967, the fifth of eight children to U Maung Pu, a blacksmith, and his wife Daw Kyi. The family lived in Thigone, a small village approximately 15 kilometers northwest of Pyawbwe in Upper Burma. Soon after Maung Nyunt Win's birth, his parents noticed the unusual birthmark on his face.

As Maung Nyunt Win grew older and began to speak, he made surprising statements that suggested he was recalling a previous life. He claimed to remember being U Po Hla, a neighbor and distant relative of the family who had also worked as a blacksmith. U Po Hla had lived just a few houses away from Maung Nyunt Win's family, and the two families were well-acquainted.

U Po Hla's life had an intriguing connection to Maung Nyunt Win's birthmark. In his later years, U Po Hla developed a large cyst on his right cheek near his ear. Considering it unsightly, he punctured the cyst with a pin and squeezed out some semisolid matter, which was described as "somewhat like pus, but solid." This procedure flattened the cyst, but a black mark about the size of a small pea remained. U Po Hla lived for another decade after this self-administered procedure before passing away from old age around 1967.

When Maung Nyunt Win was around 3 years old, he visited the house of Daw Do Mai, one of U Po Hla's daughters, and addressed her as "daughter." He also told her and her younger sister that he was "U Po Hla Gyi," using the honorific "Gyi" to emphasize that he was their father, despite being in a child's body. Daw Do Mai asked him, "Are you really our father?" to which Maung Nyunt Win replied, "Yes, I am."

Around the age of 5, Maung Nyunt Win pointed to his birthmark and stated, "I had this before," referring to his previous life as U Po Hla. He also claimed U Po Hla's small forge bellows as his own when he saw them. Additionally, Maung Nyunt Win demonstrated a skill in blacksmithing, further strengthening the connection to U Po Hla's life.

Maung Nyunt Win's behavior also reflected his claimed past-life identity. He remained convinced that he was Daw Do Mai's father and addressed U Po Hla's children as if they were his own. He did not use the honorifics that Burmese children typically use when speaking to their elders, which was seen as unusual and further evidence of his past-life claims.

His memories and behaviors related to the previous life persisted until he was between 8 and 9 years old, after which he stopped

speaking spontaneously about the past life. However, the deeply pigmented, hairy nevus on his right cheek remained a visible link to his claimed past life as U Po Hla.

Dr. Stevenson and his colleague U Win Maung investigated the case over several years, conducting interviews with Maung Nyunt Win's family, U Po Hla's children, and other villagers in 1978 and 1979. They also obtained additional information through correspondence in 1983. Informants confirmed that Maung Nyunt Win's birthmark was in the same location as U Po Hla's scar and was approximately the same size.

This case, with its unique birthmark correspondence and the subject's detailed memories and behaviors, is considered one of the more notable examples in Dr. Stevenson's collection of reincarnation cases. It offers intriguing evidence that supports the possibility of reincarnation and the persistence of memories and physical attributes from one life to the next. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

Turkish Necati Unlutaskiran reincarnation case:

Dr. H. N. Banerjee, Professor and Scientist, (University of Rajasthan, India)

A verified reincarnation case in Turkey. [The boy who had many birthmarks on his body, which were from a past-life knife stabbing by his past-life friend.]

Dr. H. N. Banerjee, a Professor at the University of Rajasthan, India, documented a remarkable case of rebirth in Turkey. This case is particularly notable because Turkey, with its predominantly Islamic faith, does not recognize reincarnation. However, some Islamic sects, such as the Sufis and the Alevis, partially or completely acknowledge the existence of reincarnation.

The story begins with the birth of a boy named Malik in Adana, Turkey. A few days after his birth, his mother had a powerful dream in which her son appeared and insisted on being called Necip. Although there was already a Necip in the family, they decided to name the boy Necati to please everyone.

As soon as Necati was able to speak, he began talking about his past life. He described certain people and spoke fondly of those he particularly loved or liked. Eventually, he revealed that his name was Necip Budak and that he lived in Mersin, Turkey. He was married to a woman named Zehra and had many children with her. Necati also spoke of his friend Ahmed Renkli, whom he often visited with his favorite son, Najat. One fateful day, Necati had a falling out with Ahmed. Their argument escalated, and Ahmed grabbed a knife,

stabbing Necip in a fit of rage. This is how Necati, who was then called Necip, met his end.

Necati's parents had never heard of a family named Budak in Mersin, so they decided to take Necati to the town, which was more than 100 kilometers away. Upon arriving, Necati found the house he had once lived in and recognized his wife, Zehra, who was still living there. He was able to name all his children, except for the youngest, whose name he could not have known since she was born after his death. Necati was questioned about many things, all of which he answered easily.

One noteworthy detail was that Necati confessed to having had a dispute with Zehra during his past life. During this dispute, he had grabbed a knife and injured her knee. He pointed to the exact location of the injury, and Zehra lifted her skirt to reveal a large scar precisely where the young boy had indicated. Zehra and her children were soon convinced that Necati was the reincarnation of her husband and the father of her children. It was also confirmed that Ahmed had indeed stabbed Necip Budak during an argument at that time.

Necati had many birthmarks on his body, which could easily have originated from the stab wounds he had received in his past life. These many birthmarks added further credibility to his claims of reincarnation.

Dr. Banerjee's report on this reincarnation case remains a compelling example of reincarnation, even in a culture where such beliefs are not widely accepted. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

Brazil Marta Lorenz reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Brazil. [The girl who knew the details of a funeral she never attended.]

Brazil, is the largest and easternmost country in South America and Latin America. Dr. Ian Stevenson, a professor and scientist at the University of Virginia, documented the remarkable case of Marta Lorenz, a Brazilian girl who claimed to remember a past life as Maria Januaria de Oliveira, known as Sinhá or Sinházinha. This case is one of the most thoroughly investigated and well-documented cases of reincarnation.

Previous Life: Maria Januaria de Oliveira (Sinhá):

Maria Januaria de Oliveira, known as Sinhá, was born around 1890 in Rio Grande do Sul, the southernmost state of Brazil. She was the daughter of a prosperous rancher and loved the rural life. Sinhá was known for her fondness for cats, love of dancing, and fear of rain. She twice fell in love with men her father disapproved of, one of whom committed suicide. This led Sinhá into a state of melancholy, and she deliberately contracted tuberculosis by exposing herself to cold and damp weather. She died in October 1917 at the age of 28.

On her deathbed, Sinhá made a remarkable declaration to her friend Ida Lorenz, the wife of the schoolteacher Francisco V. Lorenz. She promised Ida that she would return and be born as her daughter. "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," she said, "I shall relate many things of my present life, and thus you will recognize the truth."

Birth of Marta Lorenz:

Ten months after Sinhá's death, on August 14, 1918, Ida Lorenz gave birth to a daughter named Marta. When Marta was about two and a half years old, she began to speak about events in the life of Sinhá. Her first remark was made to her older sister Lola when they were returning from washing clothes at a nearby stream. Marta asked Lola to carry her on her back, saying, "When I was big and you were small, I used to carry you often."

Statements and Recognitions:

Marta made numerous statements about Sinhá's life, which were verified by current-life and past-life relatives. Some of these statements and recognitions include:

1. Home Description: Marta described Sinhá's home, mentioning cows, oxen, oranges, and "goats that were not goats" (sheep).
2. Names: Marta stated her names were Sinhá, Maria, and one other (Januaria).
3. Father's Description: Sinhá's father was older, had a beard, and talked gruffly.
4. Servants: Sinhá's father had a Negro female cook and a Negro servant boy he beat. Marta recalled intervening when her father beat the boy.
5. Well Water: They obtained water from a well, not a stream.
6. Recognition of Florinda: Marta recognized Florinda de Almeida as a former sweetheart of Sinhá.
7. Godparents: Sinhá and F. V. Lorenz were related as godparents.
8. Visits by Ida Lorenz: When Ida Lorenz visited, Sinhá would prepare coffee and wait in front of the house, playing a phonograph.

9. Manner of Speaking: Marta described Sinhá's manner of speaking at the time of her death, noting her pain in the throat.
10. Illness Acquisition: Sinhá acquired her fatal illness during a trip to a city with many masqueraders (Pelotas during Carnival time).
11. Heavy Rain: On the return journey, they were caught in a heavy rain and had to spend the night in an old house.
12. Recognition of Francisca: Marta recognized Francisca de Oliveira as Sinhá's cousin and godchild.
13. Gift of Cows: Sinhá had given Carlos Lorenz, her godson, two cows before she died.
14. Cows' Calves: The two cows given to Carlos had calves before Marta's birth.
15. White Horse: Sinhá had a white horse called "barroso" (clay-colored).
16. Identical Saddles: Sinha and Ida Lorenz once bought identical saddles on the same day.
17. Preference for C. J. de Oliveiro: Marta showed a preference for C. J. de Oliveiro and rejected another visitor, Mr. Valentin.
18. Meal Seating: Sinhá used to sit next to her father at meals.
19. White Cat: Sinhá had a white cat.
20. Burial Details: Sinhá was buried in white and with something on her head.
21. Funeral Attendance: Sinhá's funeral was attended by many Negroes but few white women, including Ida Lorenz. Marta's father also attended.
22. Baking Roscas: Sinhá used to bake roscas (little cakes).
23. Harsh Speech: Sinhá's father spoke harshly to the slaves.
24. Road Description: Marta described the road to the fazenda of C. J. de Oliveiro, including a turn around a large stone just before coming to the house.
25. Recognition of Clock: Marta recognized a clock in the house of C. J. de Oliveiro that belonged to Sinhá.
26. Funeral Details: Marta's father attended Sinhá's funeral.

Once, a lady visiting the Lorenz family complained about the recent death of her father. Marta said, "Don't say that. I died also and look, I am living again." During a rainstorm, one of Marta's sisters expressed concern that their deceased sister Emilia would get wet in her grave. Marta said, "Don't say that. Emilia is not in the cemetery. She is in a safer and better place than this one where we are; her soul can never be wet." Once, Marta said, "The dead do not stay in their graves." These above mentioned statements illustrate Marta's conviction that death is not the end and that the souls of the deceased continue to exist.

Behavioral Traits and Health Issues:

Marta exhibited several behavioral traits and health issues that were similar to Sinhá's:

- Identification with Sinhá: Marta identified strongly with Sinhá and often prefaced her memories with "when I was Sinhá" or "when I was big."
- Fondness for Cats: Both Sinhá and Marta loved cats.
- Love of Dancing: Both enjoyed dancing.
- Fear of Rain: Both had a fear of rain.
- Phobia of Blood: Both had a strong phobia of blood.
- Upper Respiratory Infections: Marta suffered from frequent upper respiratory infections and laryngitis, similar to Sinhá's illness.

Extrasensory Perception (ESP):

Both Sinhá and Marta were known to have unusual powers of extrasensory perception. Sinhá demonstrated it most impressively when she announced that her friend Ida Lorenz was coming to visit before this was known. Marta had a night-time vision of a girl named Celica calling to her, which corresponded with Celica's death. Marta

also knew the title of a book she had been given before she unwrapped it.

Other Information:

Marta's memories of Sinhá's life persisted into adulthood, particularly those associated with Florzinho, her last love. She continued to suffer from bronchitis and laryngitis, which Stevenson considered an "internal birthmark" related to Sinhá's death. Marta was deeply affected by the suicide of her brother Paulo in 1966 and the death of her brother Carlos in 1969. She admitted to having suicidal thoughts but never attempted suicide.

Stevenson visited Brazil in 1962 and 1972 to investigate the case, interviewing Marta, her siblings, and other witnesses. He documented 28 early childhood statements and recognitions by Marta that were verified by current-life and past-life relatives. Stevenson noted that while the two families knew each other, some of the facts Marta gave were unknown to her father, such as Sinhá trying to stop Sinhá's father beating the servant boy, and the heavy rain that forced the family to seek shelter after the visit to Pelotas. Others, such as the clock bearing her name, were unknown to anyone in the Lorenz family. Stevenson argued that Marta's case provides strong evidence for reincarnation, as the detailed memories and recognitions could not be explained by normal means of communication or ESP alone. This scientific evidence suggests that consciousness can survive death and be reborn, as taught by the Buddha.

Indian Bir Sahai reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher K.K.N. Sahay, (Independent researcher and lawyer, India)

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

A verified reincarnation case in India. [The boy who belongs to a low-status family in this life but belonged to a high-status family in his past life.]

The case of Bir Sahai is a fascinating example of a reincarnation claim investigated by Dr. Ian Stevenson, a professor and scientist from the University of Virginia, and Dr. Satwant Pasricha, a professor from the same university and the National Institute of Mental Health and Neurosciences in India. The initial report of this case was sent to K.K.N. Sahay sometime in the 1920s by a circuit judge who had come across the case during one of his tours.

Early Report and Background:

The report, written by an unnamed circuit judge, was not dated but was likely written soon after K.K.N. Sahay published his report on seven other cases around 1927. The report mentioned that Bir Sahai was a boy in his middle teens in 1928, placing his birth around 1912. When Stevenson and Pasricha met Bir Sahai in 1979, he estimated his age to be between 65 and 70 years old, which aligned with the earlier report.

Bir Sahai was born in the village of Saunhar, about 25 kilometers northeast of Etah, in the state of Uttar Pradesh, India. His parents were Chamars, members of one of the lowest castes in India. Despite his humble origins, Bir Sahai began to speak about a previous life when he was around 4 years old, claiming to be Thakur Megh Singh of Nardauli, a village about 40 kilometers from Saunhar.

Bir Sahai's Claims and Recognitions:

Bir Sahai's claims about his previous life as Megh Singh were met with skepticism in his village. One incident involved a Thakur from Saunhar who ordered Bir Sahai's mother to perform menial labor. Bir Sahai protested, claiming that his mother should not be treated in such a manner because he was a Thakur. This incident led to the spread of Bir Sahai's claims throughout the village and eventually reached Nardauli.

In Nardauli, Bir Sahai recognized Megh Singh's mother and wife from among about 100 other women. He also recognized Megh Singh's gun and spear, as well as two persons known to Megh Singh. These recognitions were witnessed by members of the circuit judge's staff, who provided testimony about the events.

Megh Singh's family, who were zamindars (prosperous tax farmers and landowners) and Thakurs, were impressed by Bir Sahai's statements and recognitions. They accepted him as Megh Singh reborn, treated him as a family member, and even gave him some land.

In 1979, Dr. Pasricha and Dr. Stevenson visited Saunhar and Nardauli to investigate Bir Sahai's case. They found that Bir Sahai had been fully adopted by Megh Singh's family and had never returned to Saunhar.

In Saunhar, they met Mauji Ram, an informant who was about 65 years old but claimed to be about 10 or 15 years older than Bir Sahai. Mauji Ram recalled Bir Sahai's statements about his previous life, including details about Megh Singh's wedding party camping near Saunhar and his death from a boil. Mauji Ram also recalled Bir Sahai's birthmark, although he indicated that it was higher on the back than it actually was.

In Nardauli, Stevenson and Pasricha found Bir Sahai living in his adoptive home. He was ill in bed with a fever but graciously answered their questions and allowed them to examine and photograph his birthmark. Bir Sahai had been educated up to the third grade and had worked as a cultivator all his life. He had never married due to his conviction that he was a Thakur and the caste system's restrictions.

Bir Sahai's Birthmark:

The birthmark on Bir Sahai's upper back was irregularly ovoid in shape, approximately 3 centimeters long and 2 centimeters wide, with a reddish-purple color. The center was slightly depressed and darker than the peripheral area. Bir Sahai stated that the birthmark had not changed since his birth and had never caused him any discomfort.

Stevenson noted that furuncles and carbuncles are common in persons with untreated diabetes mellitus, but Bir Sahai did not know if anyone in his family had this condition. Bir Sahai's general health had been good until about four years prior to their visit, when he began to suffer from furuncles on the other side of his chest.

Bir Sahai's Death:

On a visit to Nardauli in December 1980, Dr. Pasricha learned that Bir Sahai had died soon after their meeting with him in April 1979.

Brazil Jacira Silva reincarnation case:

Researcher Hernani Andrade, (Brazilian Institute for Psychobiophysical Research, Brazil)

A verified reincarnation case in Brazil. [The tomboy Brazilian woman, who was a man in a past life.]

Jacira Silva was born on October 31, 1956, in Brazil. From a very young age, she exhibited precocious behavior and memories that suggested she was the reincarnation of her mother's brother, Ronaldo, who had committed suicide at the age of 28.

Ronaldo's Life and Death:

Ronaldo Gomes Barroso was the son of Mr. João Gomes Barroso and Mrs. Odila A. Barroso. He had nine siblings, including his twin brother, Romildo. Ronaldo was engaged to a woman named Alice but had a foster niece, Juraci, to whom he was very attached. On January 15, 1951, in the city of Lins, São Paulo, Brazil, Ronaldo committed suicide by drinking formicide mixed in a red soft drink. He had confided his intention to Juraci but asked her not to tell anyone.

Ronaldo arrived in Lins around 9 pm, took a bath, and went to meet his friends. Later, he returned home, went to bed, and, after getting up and going to the bathroom to prepare the poison, he entered his room and moments later cried out for help after ingesting the ant poison. Experiencing painful convulsions, he died in the presence of his mother and some relatives.

Spiritual Beings in Communications:

Mrs. Martha G. Munhoz, Ronaldo's sister, was deeply affected by his death. Almost five years later, she began having frequent dreams of Ronaldo in distress.

Mrs. Martha began having frequent dreams in which she saw her dead brother in distress: "In my dreams, I saw myself in a carriage racing through a storm. I saw him terrified, running in the middle of the storm as lightning struck, and I screamed. I told my husband about my dreams. He suggested that we go to the Spiritist center to pray for Ronaldo," she said. Describing what happened at the center on that occasion, Mrs. Martha recounted; "When we got there, my husband began to pray for him (Ronaldo). Then Mrs. Angelina was taken over by Ronaldo's spirit, who was in despair... He said he didn't know what he had done and only realized it much later because he had been driven to suicide by an obsessor and was only freed after some time. He now wanted to return but needed the support of my husband, who had been like a father to him, as when we got married, Ronaldo was still very young. He said only my husband could help him... He kept saying, 'You will help me. I hope you will help me!' On the way home, I told my husband (their youngest son was four years old at the time) that we might have another child. My husband asked why, and I told him that I understood Ronaldo wanted to reincarnate. However, my husband argued, saying that I had misinterpreted the message and that the help Ronaldo was asking for was spiritual guidance."

Her husband, Mr. Antonio B. Munhoz, was a Spiritist and took her to a Spiritist center led by Mr. Hélio Alves, where Mrs. Angelina F Botassi served as the primary medium or channeler. (A person who acts as an intermediary between the living and the dead who went to the ghostly states, a person who claims to allow spirit beings to communicate through them.)

In January 1956, during a session, Ronaldo, now a ghost, communicated through Mrs. Angelina. He expressed regret for his suicide and a desire to rebirth as a human being. He specifically asked for Mr. Munhoz's help, as he had been like a father to him. Mrs. Martha interpreted this as a sign that Ronaldo would reincarnate as her child, despite being in her late forties and having undergone tubal ligation.

Pregnancy and Birth:

In February 1956, during another session, a female spirit creature named "Mãe Cristina" communicated through Mrs. Angelina. She confirmed that Ronaldo would rebirth as Mrs. Martha's child but warned that the pregnancy would be difficult. Mrs. Martha experienced symptoms of poisoning during her pregnancy, including sores in her mouth and a foul-smelling vomit, which disappeared after Jacira's birth.

Jacira was born on October 31, 1956, healthy and without any defects. Her parents had already chosen the name Jacira, based on a suggestion from a close family friend named Margarida.

Early Memories and Behaviors:

Jacira began speaking early and, at eleven months, started relating memories of her previous life. She expressed confusion about her family relationships, asking why her grandmother was also her mother and why her uncles were now her brothers. She had a strong aversion to red liquids, associating them with poison, and would vomit if forced to drink them.

Jacira also exhibited tomboyish behavior, preferring short hair and rough play. She had a phobia of cows, stemming from an incident in Ronaldo's life where a cow named Morena charged at him and his

siblings. She remembered this incident vividly and often mentioned it to her parents.

Some Verified Recognitions by Jacira Silva:

- Jacira recognized her grandmother, Mrs. Odila, as her mother and expressed confusion about her family relationships.
- Jacira recognized Ronaldo's fiancée, Alice, and expressed a strong fondness for her.
- Jacira recognized specific events from Ronaldo's life, such as the cow Morena charging at her and her siblings.
- Jacira recognized the circumstances of Ronaldo's death.

Behaviors of Jacira Silva:

- Jacira began speaking early and, at eleven months, started relating memories of her previous life.
- Jacira had a strong aversion to red liquids, associating them with poison. She would vomit if forced to drink them.
- Jacira had a phobia of cows, stemming from an incident in Ronaldo's life where a cow named Morena charged at him and his siblings.
- Jacira remembered Ronaldo's fiancée, Alice, and expressed a strong fondness for her. She often asked about Alice and showed a preference for the name 'Alice'.
- Jacira expressed a strong aversion to suicide and often spoke out against it.
- Jacira exhibited a preference for wearing pants and, at times, complained about not being named Ronaldo.
- Jacira exhibited tomboyish behavior, preferring short hair and rough play.
- Jacira enjoyed climbing trees, jumping over walls, running through gardens, and engaging in other boyish activities.
- Jacira loved boys' games.
- Jacira's mannerisms and demeanor were less feminine.

-Jacira preferred male toys and objects over typical girls' toys. She liked to play with a box used for weighing scales, made of wood, and was very hurt when her mother threw it away.

-Jacira interacted playfully with her father, Mr. Munhoz, in a manner that resembled Ronaldo's behavior. She would lightly tap his leg and say things like, "It's no use, old man... You have to put up with me. You wanted this, you accepted it, now deal with it."

-Jacira sometimes identified with the male sex and expressed regret for not being born a man.

Physical Characteristics of Jacira Silva:

-Jacira had strabismus (crossed eyes) as a child, a condition that Ronaldo also had.

-In the first months of her life, Jacira's physical resemblance to Ronaldo was notable.

-Jacira preferred to wear her hair short, which was consistent with Ronaldo's appearance.

Several Statements made by Jacira Silva:

"You were my sister. How is it that now you're my mother? And what about my other mother who lives in Lins? How is she my grandmother now if she was my mother before?" (Jacira, at eleven months, questioning her mother about the duality of her family relationships.)

"Put that away, I don't want to drink this poison." (Jacira's reaction to red liquids, associating them with the poison Ronaldo drank.)

"Do you remember that day when the cow tried to get us, and João ran and grabbed us and threw us inside?" (Jacira remembering the incident with the cow Morena, which left a strong impression on Ronaldo.)

"Do you think Alice got married?" (Jacira asking about Ronaldo's fiancée, Alice, and expressing a strong fondness for her.)

- "Oh... why didn't I come back as a man again? Wasn't I a man? We should stay what we were, the same thing." (Jacira expressing her preference for wearing pants and her identification with the male sex.)
- "Yay! Today I'm going to see my other mom!" (Jacira referring to her grandmother, Mrs. Odila, as her mother.)
- "Do you remember that day when Uncle João fell into the pond, got all wet, and it was hard to get him out?" (Jacira recalling an event from Ronaldo's life when her uncle João fell into a pond.)
- "What I regret the most is not telling you what I was going to do, what I was going to drink." (Jacira expressing regret for not telling her mother about her intention to commit suicide.)

Family Dynamics:

Jacira's parents were Spiritists and believed in reincarnation. They were advised by spirit workers and channelers to keep the details of Ronaldo's death and Jacira's memories private to prevent her from becoming aware of her past life and potentially repeating Ronaldo's suicide. They were very careful not to encourage dialogues with Jacira about her past life memories, often changing the subject or pretending not to understand.

Mrs. Martha's relatives were Roman Catholics. For them, reincarnation made no sense. This was another reason the topic remained restricted to just the parents. When researchers visited Mrs. Odila, Jacira's grandmother who lived in Lins, on May 15, 1974, researchers noticed that she was unaware of the situation.

Memories and Behaviors:

Jacira's memories of her past life intensified until she was around four years old and then faded as she reached puberty. She remembered specific events, such as her uncle João falling into a pond and the cow Morena charging at her and her siblings. She also

remembered Ronaldo's fiancée, Alice, and expressed a strong fondness for her.

Jacira exhibited a strong aversion to suicide and often spoke out against it. She expressed regret for not telling her mother about her intention to commit suicide and saw her reincarnation as a chance to make amends. She also showed a preference for wearing pants and, at times, complained about not being named Ronaldo.

Investigation:

The case was investigated by the Brazilian Institute of Psychobiophysical Research (IBPP), which kept detailed records and testimonies from witnesses. The investigation included interviews with Jacira's parents, siblings, and other witnesses, as well as a review of the spiritual communications received by Mrs. Martha.

Other Information:

The case was analyzed by considering various aspects, including Jacira's memories, behaviors, and the spiritual communications received by her mother. The hypothesis of reincarnation was deemed the most fitting explanation for the observed phenomena. Jacira's memories and behaviors were consistent with those of Ronaldo, and the spiritual communications provided additional support for the reincarnation hypothesis.

The Jacira Silva reincarnation case is a compelling example of a verified reincarnation case. The detailed memories, behaviors, and spiritual communications provide strong evidence that Jacira was the reincarnation of her mother's brother, Ronaldo.

Indian Santosh Sukla reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. L.P. Mehrotra, Medical Doctor, (Independent researcher and scholar, India)

A verified reincarnation case in India. [The girl who was born with the same 'red lines' in her eyes as she had in her previous life.]

Santosh Sukla was born in the village of Panchwati, District Sitapur, Uttar Pradesh, India, on July 3, 1950. Her parents were Ambika Prasad Sukla and his wife, Shiv Devi. Santosh was their first child; they subsequently had four other children, two more daughters and two sons. Ambika Prasad and his wife were Brahmins. He was employed as an unskilled worker in a sugar mill at the time Dr. Ian Stevenson met him in 1971. Despite his humble economic position, Ambika Prasad had sufficient education to read passages of the Hindu scriptures every day.

Santosh passed her childhood in Panchwati, but in 1965 her family moved to another village, Kachura, which is in the same postal area as Panchwati.

Santosh began to speak when she was about 1 year old, and when she was between 1.5 and 2 years old, she started to refer to a previous life, saying that her name was Maya and that she was from Sitapur, a small city about 25 kilometers away. She asked to be taken there, saying that she had a father (whose name she gave as Sidh Gopal) and a mother there. She also referred to someone called

Madhuri, who, she said, would eat up all her food. She spoke of a box she had at the home in Sitapur and described its contents. Santosh's statements led her parents to believe that she was remembering the previous life of a girl called Maya, who was a distant cousin and who had died about 2 years before Santosh's birth. Maya had predicted that she would be reborn in the Sukla family. Nevertheless, Ambika Prasad and Shiv Devi seemed in no rush to take Santosh to Sitapur.

When Santosh was about 2.5 or 3 years old, her younger brother had to be taken to Sitapur for medical treatment, and Santosh, learning of this, asked to be taken there also. Her father therefore took her to the hospital in Sitapur where her brother was being treated, and she recognized there a doctor who, she said, had treated her in the previous life she was remembering. On this same visit to Sitapur, Santosh met Maya's father, Sidh Gopal Bajpai, but seems not to have recognized him, at any rate explicitly. Santosh was not taken to Maya's house on this first visit to Sitapur.

Shortly after this second visit to Sitapur, Santosh was invited to Oel, the large town from which Maya's mother came and where she (Maya's mother) was then staying with her family. Santosh was taken there with her father and Maya's father, Sidh Gopal Bajpai. In Oel she made further recognitions of members of Maya's family. All these events took place when she was still only about 3 years old.

This case never received any newspaper publicity, and it remained unknown outside the people immediately concerned until it came to the attention (early in 1970) of Dr. L. P. Mehrotra, who was then assisting Dr. Ian Stevenson with the study of cases in India. Dr. Mehrotra sent some preliminary information about the case, including the detail that Maya had had prominent "red lines" in her eyes and that Santosh had similar "red lines" in her eyes (Figure 8-1). [did not include in this book]

In November 1971, Dr. Mehrotra and Dr. Ian Stevenson (accompanied by K. S. Rawat) went to the area of the case, where they met Santosh's parents and also Maya's father. However, Santosh, who was then 21 years old, had married, and she was living in another community with her husband.

Although the case was already old, the memories of the informants they met seemed on the whole satisfactory for the events they were remembering, and Dr. Stevenson thought the case worth further investigation. In 1974 Dr. Mehrotra (accompanied by Manjula Kamal) met Santosh in Sitapur and recorded (on tape) a long interview with her. (Santosh then said that she still remembered the details of the previous life.) Finally, in October 1975, Dr. Stevenson (accompanied by Dr. Satwant Pasricha and Chandra Prakash) met Santosh in Sitapur, where she was then living. They also had a further interview with Sidh Gopal Bajpai and obtained a little additional information from one of Maya's sisters, Chitra. (None of the team ever interviewed Maya's mother.)

Persons Interviewed during the Investigation:

- In Kachura: Shiv Devi, Santosh's mother
- In Maholi: Ambika Prasad Sukla, Santosh's father
- In Sitapur: Santosh Sukla, Sidh Gopal Bajpai (Maya's father), Chitra (Maya's younger sister)

Sitapur is a city of western Uttar Pradesh that had, I estimate, between 50,000 and 100,000 inhabitants at the time this case developed. It is the administrative capital of a district.

Maholi is a large village or small town about 22 kilometers west of Sitapur on the road to Shahjahanpur. Dr. Stevenson met Ambika Prasad Sukla at the sugar mill there, where he was employed. In the

region of Maholi are situated the village of Panchwati, where Santosh was born, and that of Kachura, where her family lived from 1965 on, and where Dr. Stevenson met Santosh's mother, Shiv Devi. Oel, the native town of Maya's mother (and where Maya was born), is about the same distance as Maholi from Sitapur but farther to the north, along the road to Lakhimpur.

The two families concerned in this case were distantly related through marriage. According to Sidh Gopal Bajpai, Santosh's mother was a first cousin of his (Sidh Gopal's) first wife. She, however, had died childless, and Maya was Sidh Gopal's child by his second wife, Vidyawati.

The two families were well-acquainted. Maya once spent a month at Ambika Prasad's home when she was ill. Sometimes when Ambika Prasad was in Sitapur, he would visit Sidh Gopal's house, and he would have seen Maya there. Shiv Devi said that she and her husband had had no special attachment to Maya, but this was not her husband's view. (Dr. Stevenson spoke with them separately.) Ambika Prasad said that Maya had had a special regard for him, and he felt the same toward her. Shiv Devi recalled hearing Maya say that her father did not look after her as well as her "Mausa." The word mausa means the husband of the mother's sister. Because Sidh Gopal's first wife had been a cousin of Santosh's mother and because Indians may call cousins sisters, Ambika Prasad was (loosely speaking) Maya's mausa, and she referred to him with that word. Maya also predicted to Ambika Prasad and Shiv Devi that she would reincarnate as their child. In view of the friendship between the two families, it would be best to consider that nearly all of Santosh's statements about the previous life referred to matters normally known to her parents.

Both families concerned in this case were Brahmins, but there were considerable differences in their economic conditions. Santosh's family were poor villagers living in a kachcha (clay) house. Sidh Gopal's family were urbanites of moderate means.

The Life, Death, and Character of Maya:

Maya (whose full name, Maya Devi, Dr. Stevenson has shortened) was born in Oel in May 1933. She was the oldest child of her parents, Sidh Gopal Bajpai and his wife, Vidyawati. They subsequently had seven other children. Sidh Gopal worked as a clerk in a jewelry shop in Sitapur, where they lived. (Vidyawati came from Oel and returned to her native village for Maya's birth.)

Maya attended school, and she received part of her schooling in her mother's village of Oel.

When Maya was 14, her father proposed to get her married. (This was not an excessively young age for girls to be married in Indian villages.) Maya seems to have shown different attitudes about the proposed marriage to her parents and to Ambika Prasad and his wife, and Dr. Stevenson separated their accounts of the last days of Maya's life.

According to Sidh Gopal (Maya's father), Maya told a friend that her father was taking too much trouble in arranging her marriage because it would not take place. (She seems not to have expressed opposition to the marriage as such.) At about this time Maya's mother became ill, and when she recovered, Maya herself became ill with a fever. Sidh Gopal called in the family doctor, Dr. Shamsunderlal Misra; but his efforts were unavailing, and Maya died after an illness lasting 10 or 11 days. The word typhoid was applied to the illness, but this does not mean that Maya died of typhoid fever as it would be diagnosed in Western medicine; Indian villagers call many

different febrile illnesses “typhoid.” Sidh Gopal remembered that during Maya’s last illness she had first been in bed in an upper story of their house. The doctor treating her advised Sidh Gopal to bring her down to the ground floor. (This was equivalent to saying that she would not recover, because it is customary for Hindus who are dying to be put on or near the ground — a symbolic expression of returning to Mother Earth.) As Maya was being carried downstairs, she objected to being moved and said: “I will go to my mausa” (meaning to Ambika Prasad).

According to Ambika Prasad, Maya told him, after her marriage had been arranged, that she did not want to marry; and she said that if she was forced to proceed with the marriage, she “would go away,” meaning that she would die. She then added: “I want to live with you.”

Shiv Devi also remembered Maya’s having said: “When I die, I will go to mausa’s house.”

Maya did in fact die about 1 month before the date set for her marriage. She died in Sitapur in May 1948.

Sidh Gopal described Maya as having been a simple girl, more inclined to be submissive than dominant. She was pious and frequently performed Hindu pujas (rituals of worship). She was generous to beggars. Dr. Stevenson did not learn about other particular features of her personality.

Two Dreams Related to Maya’s Death and Santosh’s Birth:
On the day Maya died Shiv Devi dreamed of her, and in the dream Maya said: “I have come to you.” Shiv Devi narrated the dream to her husband and asked him to go to Sitapur and learn how Maya was. They apparently did not know then that Maya was ill, let alone near

death. When Ambika Prasad reached Sitapur, he learned that Maya had died at just about the time of Shiv Devi's dream.

About 6 months later, Ambika Prasad himself dreamed of Maya. In the dream he was standing at the door of his house. Maya was there and said: "Mausa, I have come." This dream woke him up, and he said to Shiv Devi: "Maya has come." Shiv Devi asked him what he was saying and added: "Are you dreaming? Are you talking in your sleep? Maya is not here." According to Ambika Prasad's memory in 1971, Santosh was born 9 months later.

Statements and Recognitions Made by Santosh:

In Table 8-1, Dr. Stevenson has listed all that he learned of Santosh's statements about the previous life and the recognitions attributed to her with sufficient detail in the informants' descriptions to warrant their inclusion. Items 1-14 (with the exception of item 8) [did not include in this book] were stated by Santosh before her first visit to Sitapur. Dr. Stevenson placed item 8 for convenience along with the other statements Santosh made about a box Maya had had in Sitapur; but Santosh seems not to have said from where Maya obtained the box until she was actually examining it and its contents at Sidh Gopal's house in Sitapur.

Item 15 occurred on the occasion of Santosh's first visit to Sitapur. Santosh appears to have made this recognition spontaneously, although Dr. Stevenson could not exclude the possibility that Ambika Prasad had told her (or mentioned in her presence) that they were going to meet Dr. Misra, the man she recognized. On this same first visit to Sitapur, Ambika Prasad took Santosh to the shop where Sidh Gopal worked (but not to Sidh Gopal's house, as Santosh had demanded). At the shop, Sidh Gopal and Santosh looked at each other, but neither spoke, and after a time Ambika Prasad brought her back to their village. When Dr. Stevenson met Sidh Gopal years later,

he could not remember this first meeting with Santosh, although he knew that she had been to his shop several times. Dr. Stevenson conjectured that he said nothing to Santosh because he was appraising her and perhaps waiting for her to make some spontaneous sign of recognizing him. (That she did not do so is Dr. Stevenson's reason for not including a recognition of Sidh Gopal in Table 8-1.) [did not include in this book] She, for her part, had recognized him, even though she had not said so at the time. She expected him to say something to her, and when she got back to her home she said that she was angry at Sidh Gopal because he had not spoken to her; she was so annoyed with him that she said she would never go to his house.

However, Santosh soon forgot this resolution and began saying that she wanted to go to Sitapur again to see her (previous) mother and to bring back her (Maya's) box before the people there (Maya's family, presumably) broke its contents. On her second visit to Sitapur, Santosh recognized the old house of Maya's family, Malti (a neighbor still living in the area), and Maya's younger brother Sharawan Kumar, alias Munwa (items 16-18). [did not include in this book] Someone sent word to Sidh Gopal of Santosh's arrival, and he came to the house. On this occasion, Santosh recognized him more explicitly by saying about him: "He is my father." Shiv Devi and Ambika Prasad remembered that Santosh had referred to Sidh Gopal as Pitaji (a common term for father); but Sidh Gopal remembered that she had used the word Bapu (another word for father) in recognizing him, and because this was the term Maya had used in addressing him, he was moved to tears. (She may have used both terms at different times; Dr. Stevenson did not list this meeting and Santosh's recognition of Sidh Gopal in Table 8-1, [did not include in this book] because she had already met him a few weeks earlier in his shop.)

Sidh Gopal then took Santosh and her parents to the house he was currently occupying. There she recognized Maya's brother by name (item 18) and her paternal uncle (item 19). [did not include in this book] Santosh asked where her (Maya's) mother was and was told that she was then at her father's house in Oel. Santosh also asked for the box to which she had referred before coming to Sitapur, and it was brought out. (Shiv Devi and Sidh Gopal differed in their recollections of whether the items Santosh had mentioned were still in the box or not; Sidh Gopal said that they had been removed.) Santosh said she would like to take the box with her (back to Panchwati), but in the end she did not do so.

The remaining items in Table 8-1 (items 20-27) [did not include in this book] are recognitions and two further statements that Santosh made when she was taken to Oel (Maya's mother's village) about 10 days later. She spent about 3 days in Oel.

Informants credited Santosh with recognizing several other persons, but Dr. Stevenson did not learn sufficient details about these recognitions to feel justified in listing them in the table.

Santosh's Statements about Experiences after Maya's Death and before Her Birth:

Santosh, as a young child, gave her mother a somewhat circumstantial account of experiences she claimed to remember after dying as Maya. Dr. Stevenson gives next a portion of his notes from his interview with Shiv Devi in 1971:

She also said that after dying she was taken by four persons to a river and was immersed. She cried, and then she was taken up to a village where there were many fruit trees and gardens. There was a person there in yellow clothes sitting on a wooden bed. She (Maya) sat down there, against a pillar and remained for some time. There were many

persons there, and they used to pluck the fruit and eat them; but she just watched these persons. Then she was asked if she would eat; she accepted and they gave her some fruit. She remained there for a year and was then born here in the Sukla family.

It is appropriate to mention in this section Santosh's explanation for why she had been born in the Sukla family instead of elsewhere. When Ambika Prasad asked her why she had come to his house, she replied: "I like you. You fast often, and so I wanted to live with you."

Santosh's Statements in 1974 Interview:

In her (tape-recorded) interview with Dr. Mehrotra and Manjula Kamal in 1974, Santosh said that she still preserved original imaged memories of the events of the previous life and afterward; she denied that what she told them was derived from what adults said she had said when younger. Be that as it may, Santosh's account of her case in 1974 closely resembled that of her parents 3 years earlier.

Santosh said that she remembered (in the previous life as Maya) predicting her death — both to Shiv Devi (to whom she also predicted rebirth as her child) and to a friend called Shanti. Maya and Shanti were both engaged to be married at about the same time, and they made a friendly bet with each other (of 300 rupees) as to which of them would be married first. Maya said that she would not be married at all. Santosh did not remember, or did not mention in this interview, any reluctance on the part of Maya to be married, only a conviction that she would not live to be married.

Santosh's account of Maya's experiences just before and after death was somewhat more detailed than that given us by her parents, although she omitted the ritual with water (item 12, Table 8-1) [did not include in this book] when her mother was ill before Maya herself became ill.

Two details of Santosh's (1974) account of Maya's postmortem experiences are noteworthy. First, she said that a black man (not four persons as in the account given us by Shiv Devi) caught her (in a net) and took her to the realm of discarnates. Second, Santosh emphasized that as Maya (in the discarnate realm) she felt herself to be extremely small in comparison with the other persons there. Santosh said that she had not mentioned to anyone her memories of experiences after Maya's death until she was about 8 or 9 years old, when one of her maternal uncles asked her what happened when she died.

Santosh's Behavior Related to the Previous Life:

Dr. Stevenson did not learn from Santosh's parents about any circumstance that seemed to stimulate her references to the previous life. She herself, however, mentioned in 1974 a stimulus that she remembered. Her father used to read aloud every day from the Ramayana (one of the great Indian epics, which is also a religious scripture). In this work the word maya occurs frequently; it means "illusion" or "unreality," and refers, according to Hinduism, to the error of mistaking the perceptions of terrestrial life for the ordinarily unperceived reality behind them. Santosh said that hearing the word maya aroused her memories of the previous life (as Maya) and that this happened every time she heard the word. She recalled asking her parents to call her "Mainua," which was as close as she could then come (being only 2.5 years old) to pronouncing the word Maya. Ambika Prasad had told Dr. Stevenson (in 1971) that he remembered Santosh asking to be called Maya, but he had refused to do this, because he was still at that time shocked and saddened by the death of Maya. He did not then think that Santosh was the dead Maya reborn; it was only later that Santosh began to say that she was from Sitapur and to mention other details of Maya's life. (The dreams mentioned above that he and Shiv Devi had had seem not to have

significantly influenced him toward concluding that Santosh was Maya reborn.)

Santosh showed (compared with other subjects of these cases) an unusually strong identification with the previous personality. Apart from her wish, just mentioned, to be called by Maya's name, Santosh expressed this identification in several ways. One was her insistent demands to be taken to Sitapur. She alleged that her (Maya's) sister Madhuri would eat up all her food (at Sitapur); to reinforce her request to go to Sitapur she refused for a time to take any food in her family's house. And, as Dr. Stevenson mentioned earlier, she also spoke about a box she had in Sitapur (items 7-9 of Table 8-1) [did not include in this book] and expressed concern that its contents would be broken up by members of Maya's family.

Santosh also showed marked possessiveness toward the property of Maya and her family. On her second visit to Sitapur, when she led the way to the former house of Sidh Gopal (where Maya had lived), she was surprised and annoyed to find another family living there. She said to them: "Why are you living here? This is my house." (One can easily imagine that the residents, who had legally purchased the house from Sidh Gopal several years earlier, were astonished to find themselves being thus rebuked by a 3-year-old girl they did not know.) When she was taken to Sidh Gopal's new house, she became proprietary toward it. She said: "Bajpai's house is my house." Another instance of Santosh's attachment to Maya's possessions occurred when she saw Maya's sister Madhuri holding one of Maya's saris (item 24, Table 8-1). [did not include in this book] Santosh snatched it from Madhuri, but then, thinking further, said to her: "It is mine. You wear it. It is too big for me." (In 1974 Santosh recalled that Madhuri had actually been wearing the sari in question and that she [Santosh] had obliged her to take it off. She then kept it to herself for a time.)

When, at the time of Santosh's second visit to Sitapur, Sidh Gopal was so moved that he wept, Santosh said to him: "Why are you weeping? I am in your house." Santosh's identification with Maya also expressed itself in the way she addressed adults known to Maya. Dr. Stevenson has given some examples of this in connection with the recognitions listed in Table 8-1. [did not include in this book] He learned of other similar usages she adopted. She called Vidyawati (Maya's mother) "Mataji" (mother) and her own mother "Jia" (sister). (The latter name has little significance because the other children of Santosh's family also called their mother "Jia.") A better example occurred in her habitually addressing the wife of Maya's brother Munwa as "Bahu," which means daughter-in-law, but is sometimes used with a younger sister-in-law. Munwa was younger than Maya, but by the time of his meeting with the 3-year-old Santosh he and his wife would have been young adults.

Other Behavior of Santosh Related to the Previous Life:
Ambika Prasad said that Santosh was more religious than the other children of the family, and this trait accorded with Sidh Gopal's recollection of Maya as having been unusually pious.

Santosh told Dr. Mehrotra in 1974 that in the life as Maya she had been fond of melons and that she herself was fond of them. However, no other informant had mentioned this similarity in a liking for melons.

Despite the marked difference between the economic circumstances of the two families, Santosh never compared their two houses (favorably or unfavorably), and she never asked to go and live with the previous family. She did, however, remain in contact with them and continued to meet them often up to the year of Dr. Stevenson's meeting with her in 1975.

Physical Resemblances between Maya and Santosh:

When Santosh was born, she was noted (her mother said) to have a “red line” in one eye. As she grew older, the “red line” (actually several lines) became less prominent. They were, however, still distinctly visible in 1975, when Dr. Stevenson photographed them (Figure 8-1). [did not include in this book] The “red lines” were in fact prominent arterioles running across the sclera (telangiectasia). Santosh (in 1975) had such prominent arterioles on both sides of both eyes, but they were more prominent at the lateral side of the left eye than in other areas of the eyes. No other child in the family had similar prominent blood vessels in the eyes, and neither of Santosh’s parents had any.

Both Shiv Devi and Ambika Prasad said that Maya had had a similar “red line” (they spoke of one “red line” only) in one of her eyes, and they mentioned the detail as a birthmark in Santosh derived from the previous life as Maya. Dr. Stevenson was therefore surprised when, even in response to a leading question, Sidh Gopal told him (in 1971) that he could not remember that Maya had had any prominent “red line” in her eye. However, when Dr. Stevenson met him again in 1975, he reverted to the subject, this time without a leading question. He simply asked him to comment on any physical similarities between Maya and Santosh that he could remember. He then said that their complexions were similar and that Maya had had “red lines” in her eyes. He thought that Santosh also had such “red lines,” but admitted that he had not paid much attention to Santosh’s eyes. He was now, however, quite definite that Maya had had “red lines” in her eyes. Sidh Gopal said that no one else in his family had prominent “red lines” so far as he knew. However, Maya’s younger sister Chitra, who was present when Dr. Stevenson met Sidh Gopal in 1975, mentioned that a son of the family (younger than Maya but older than she) had “red lines” in his eyes. (This brother was not then in

Sitapur, and so Dr. Stevenson was unable to examine him. If Chitra was correct about his having “red lines” in his eyes, there may have been a genetic factor contributing to this abnormality in Maya’s family. However, this would not account for the dilated arterioles in Santosh’s eyes, because the two families were only related by marriage.)

In 1975 Santosh said that in the life as Maya she had had “red lines” in both eyes, but the lines were more prominent in the left eye than in the right eye; and this was the case with her own eyes. Santosh also repeated what her parents had told Dr. Stevenson in 1971: No other member of the family had “red lines” in the eyes similar to hers.

Santosh said that her vision was good and that she had no pain in her eyes.

Shiv Devi and Ambika Prasad also said (in 1971) that both Maya and Santosh had more than the usual amount of body hair. Sidh Gopal (also in 1971) could not remember this as a feature of Maya’s physique. In 1975 he did not mention this detail spontaneously, and Dr. Stevenson did not ask him directly about it.

Maya and Santosh seem not to have resembled each other in details of facial appearance apart from the “red lines” in the eyes. Both Shiv Devi and Santosh herself remembered that Maya’s eyes had been larger than Santosh’s.

Santosh's Later Development:

Santosh attended school up to the eighth grade. She then took a course for training teachers and qualified as a teacher. In 1975 she was working as an assistant teacher in a village of the Sitapur District.

In about 1969, when she was 19, Santosh's parents arranged a marriage for her. She was opposed to this and even said that if she were married she "would leave and go somewhere else," meaning that she would die. (This seemed to repeat what Maya had said to Ambika Prasad in the same circumstances.) However, in the end she went through with the marriage without mishap. By 1975 she had two children. Her health, in general, was good.

As Dr. Stevenson mentioned earlier, Santosh said (in 1975) that she had preserved all of her original imaged memories of the previous life into adulthood. In this respect she differed from the majority of subjects, certainly of Indian subjects, who seem to forget their memories between the ages of 5 and 7 or 8. In 1975 she said that so far as she could tell the only fading of her memories of the previous life concerned her inability (at that time) to recognize neighbors of Maya's family (as from that life). She said that she had earlier been able to do this and that she could still recognize members of Maya's family.

Santosh had continued to meet Maya's family ever since the first meetings when she was about 3 years old. Dr. Stevenson did not learn how often she visited them, but she was certainly on terms of intimacy with Sidh Gopal and his wife, Vidyawati. In 1974 Santosh told Dr. Mehrotra that Vidyawati was in the habit of confiding the details of family affairs to her; and in 1975 Sidh Gopal accompanied Dr. Stevenson when they went to meet Santosh at her home in Sitapur.

Sri Lanka Subashini Gunasekera reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Godwin Samaratne, (Independent researcher and scholar, Sri Lanka)

A verified reincarnation case in Sri Lanka. [The girl who remembered being trapped in a landslide.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

Sri Lanka is an island nation located in the Indian Ocean. In the town of Kuliapitiya, Sri Lanka, a girl named Subashini Gunasekera was born on January 13, 1980. Her parents, M.G.M. Gunasekera and Podi Menike, were both schoolteachers, and Subashini was their fourth and youngest child. Around the age of 3, Subashini began speaking about a life she claimed to have lived before, which caught the attention of her parents and eventually, researchers who investigated her case.

Notable Statements of Subashini:

- "My mother and brother plucked tea on a tea plantation."
- "I had an older brother, an older sister, a younger brother, and a younger sister."
- "There was a girl called Vasini who lived with us."
- "We had a water tap that could not be fully closed off."

- "My previous mother was larger than my current mother."
- "My younger brother was given more milk than me."
- "An uncle who was strict lived near us."
- "I was particularly fond of my father."
- "My previous father had a big belly."
- "I used to sleep with my father more often than with my mother."
- "I addressed my previous father as Thatha."
- "The lines (rows of small houses) where we lived were called line kamera and lime."
- "I had a blue frock."
- "I had a kite."
- "There was a Buddhist Temple in the area where I lived."
- "The house was near a waterfall."
- "The hill made a sound like 'Gudu, Gudu' when it began falling."
- "I was trapped when a hill fell on my house."
- "My older brother came home shortly before the landslide and then went out again to have his supper elsewhere."
- "My mother called me and asked me to take a torch (flashlight) and go out to see whether the hill was coming down on the house."
- "I was trapped and came to my (present) family with the torch."
- "This happened at Sinhapitiya, Gampola."

Subashini was born into a middle-class family, with two older sisters and one older brother. She grew up in Kuliapitiya, about 35 km from the west coast and 75 km west and slightly north of Kandy. Her parents were educated professionals, and her upbringing differed significantly from the life she recalled.

Past Life Memories:

When Subashini was around 3 years old, she started sharing details about a previous life. She mentioned being "trapped" when a hill fell on her house and said this happened at Sinhapitiya, Gampola. She described her past family, including an older brother, an older sister,

a younger brother, and a younger sister. She also mentioned someone called Vasini who lived with them.

Subashini provided specific details about her past life. She said her family worked on a tea plantation, where her mother and brother plucked tea. She described a water tap that couldn't be fully closed and recalled the sound of the hill falling as "Gudu, Gudu." She said her mother asked her to take a torch (flashlight) to see if the hill was coming down, and that's when she got "trapped."

Family Reactions and Initial Inquiries:

Subashini's mother, Podi Menike, had heard about a landslide at Sinhapitiya in 1977 but didn't know the details. Her husband, M.G.M. Gunasekera, was unaware of the landslide until Subashini began talking about it. In 1983, they attended a wedding in the Gampola region, and Subashini's father shared her statements with his in-laws. Podi Menike's brother-in-law confirmed that there had been a landslide with deaths at Sinhapitiya area.

M.G.M. Gunasekera took Subashini to the tea estate where the landslide occurred, but she became frightened and refused to go on, saying she was afraid of being "trapped" again. He later wrote to his wife's older brother, asking him to make further inquiries. His brother-in-law verified that a Sinhalese family had lost members in the landslide and that a son of the family worked in a shop in Gampola. After these initial inquiries, M.G.M. Gunasekera seemed to lose interest in the case.

Investigation Begins:

In late 1983, T.J., a researcher, learned about the case and first visited Subashini and her family on November 24, 1983. He recorded 10 statements directly from Subashini, which her family later corroborated. T.J. sent the list of statements and a newspaper report

about the landslide to Dr. Ian Stevenson and Godwin Samaratne, who began investigating the case in 1986.

The 1977 Landslide at Sinhapitiya:

On October 22, 1977, a devastating landslide struck the small highland town of Sinhapitiya, approximately 1 km south of Gampola, Sri Lanka. Heavy rains had drenched the region, causing soil and large rocks on a high hill near the upper boundary of a tea estate to loosen and slide down. The landslide occurred in the evening, between 7:30 p.m. and 8:30 p.m., sweeping over a line of workers' houses and completely burying them along with their occupants.

The workers' housing, known locally as the "lines," consisted of small, modest row houses where tea estate laborers and their families lived. Most of the residents in these homes were Tamil, but one Sinhalese family also resided there. The landslide killed several members of this Sinhalese family, including the parents and their three youngest children: Devi Mallika, her younger brother, and her younger sister. Fortunately, some members of the family were not at home during the landslide and thus escaped the tragedy. One of the older brothers, H.G. Piyasena, was away from the house at the time and survived. Another older brother, Chandrasena, had come home shortly before the landslide but left the house after his father asked him to request another older brother to come to see him. This fortuitous timing saved Chandrasena's life. The landslide resulted in an estimated 28 deaths, deeply affecting the community. Recovery efforts lasted several days due to the extensive damage, and the tragedy received significant coverage in the local media.

Recognitions and Verifications:

In May 1986, Godwin Samaratne (G.S.) went to Sinhapitiya and met I.B. Herath, the owner/manager of the tea estate. Herath arranged for G.S. to meet H.G. Piyasena, a surviving member of the Sinhalese

family that had lost members in the landslide. Piyasena verified most of Subashini's statements as correct for the life of his younger sister, Devi Mallika, who had died in the landslide at around 7 years old.

In August-September 1986, G.S. interviewed Subashini's parents and recorded an additional 22 items that Subashini had stated about the previous life. He then arranged for Subashini and her parents to go to Sinhapitiya, where they met members of Devi Mallika's family and a neighbor, R.W.K. Banda.

At the meeting in Sinhapitiya, Subashini recognized H.G. Piyasena by calling him "older brother," but she failed to recognize Devi Mallika's older sister, Mallika, and the neighbor, R.W.K. Banda. G.S. went over the complete list of Subashini's recorded statements, finding that all but seven were correct for the life of Devi Mallika. Her older brother and sister provided most of the verifications, with Banda contributing some information.

Out of 32 recorded statements made by Subashini, 25 were correct, 4 were incorrect, and 3 were unverifiable. This gave a verification rate of 86%. Some of the incorrect statements could be explained by slight inaccuracies or misunderstandings in Subashini's memories.

Behavioral Similarities and Phobias:

Subashini exhibited behaviors that were consistent with Devi Mallika's life. She described tea bushes accurately, even though she had never seen them in her current life. She mentioned that her younger brother was given more milk than she was, indicating a life in poverty. She also had a marked phobia of thunder and lightning, which her siblings did not share. Additionally, she preferred to sleep with her father, as Devi Mallika had done, and took only a small amount of sugar with her tea, licking it up from her palm as Devi Mallika's family did due to their poverty.

Other Information:

There was no evidence that Subashini or her parents could have learned about Devi Mallika's life through normal means. While Podi Menike had relatives near Gampola, the significant socioeconomic disparity between the families made it unlikely that they interacted. Devi Mallika's family had no connections with Kuliyapitiya, making it improbable that Subashini and her family would have learned about Devi Mallika in their area.

The case of Subashini Gunasekera presents scientific evidence suggestive of reincarnation. Her detailed memories of a past life, along with verifiable facts and behavioral similarities, make this case notable. It adds to the body of research exploring the phenomenon of children who remember previous lives. The investigation by Dr. Ian Stevenson, Godwin Samaratne, and T.J. thoroughly examined the case, providing a comprehensive record of Subashini's memories, statements, and the verification process. The British Broadcasting Corporation (BBC) produced a documentary film about children who remember past lives, and it includes the reincarnation case of Subashini Gunasekera, which is available on YouTube.

Japanese Ao reincarnation case:

Dr. Ohkado Masayuki, Professor and Parapsychologist, (Chubu University, Japan and Massachusetts Institute of Technology, United States of America)

A verified reincarnation case in Japan. [The boy who was once a ghost wearing blue pants.]

In the field of reincarnation research, the case of Ao stands out due to its unique circumstances and the compelling evidence surrounding it. The case was investigated and verified by Dr. Ohkado Masayuki, a renowned professor and parapsychologist associated with Chubu University in Japan and the Massachusetts Institute of Technology in the United States.

In 1989, Tomiko, a woman from Japan, found herself facing an unexpected pregnancy. Already she was a mother of two—a son named Hie and a daughter named Ayumi. Tomiko felt overwhelmed and decided to have an abortion, a choice that weighed heavily on her conscience. In Japanese Buddhist culture, abortion is considered a sinful action.

Tomiko took several steps to make amends and ensure the well-being of herself and the aborted soul. She performed various Buddhist meritorious activities, such as offering and making dedications, to reduce the negative effects of the abortion. Following Buddhist tradition, Tomiko held a memorial service for the aborted soul and displayed the 'proof of service' in her living room. She made it a practice to give merits for the spirit, asking for its forgiveness and wishing it a better life elsewhere.

The Birth of Ao (2016):

Twenty-seven years later, in 2016, Tomiko's daughter Ayumi gave birth to a healthy baby boy named Ao. As Ao grew, he began to exhibit unusual behavior and make extraordinary statements that would eventually lead his family to believe he was the reincarnation of the aborted child.

When Ao was just two years and three months old, he made a startling comment to his mother, Ayumi; "Before I was born, I was with mom, grandpa, grandma, and Hie." The statement was peculiar because Ao mentioned his grandparents and his uncle Hie, who lived separately from his mother, but did not mention his father, who had been present throughout his life. The family members Ao mentioned were precisely those who had been present when Tomiko underwent the abortion.

Ao's Recognition and Statements:

Around the same time, Ao visited Tomiko's house and noticed the 'proof of service' from the memorial service for the aborted soul. Pointing to it, Ao declared, "That is me, and you should now discard it." This statement seemed to imply that Ao was the rebirth of the aborted child and that, since he had returned, there was no longer a need for Tomiko to pray for the spirit.

Ao's statements astonished the family. Ao's favorite color was blue. Ao also exhibited an unusual preference for wearing blue color pants. According to Ayumi, this detail held particular significance. As a child, Ayumi had seen several times a ghost and remembered encountering the ghost of a young child wearing blue pants in her mother's house. At the time, Ayumi had not known about the abortion. However, after witnessing Ao's peculiar statements and behaviors, she became convinced that the ghost she had seen was that of the aborted child,

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who had now returned as Ao. Also, Ao with blue pants looked exactly the same as the child ghost who had been around the house.

Other Information:

The case of Ao presents intriguing evidence for the possibility of reincarnation. The specific details provided by Ao, his recognition of the 'proof of service,' and his insistence on wearing blue color pants all contribute to the narrative that he is the reincarnation of Tomiko's aborted child. Dr. Ohkado Masayuki, the investigator of this case, has documented and verified the events surrounding Ao's rebirth story, contributing valuable insights to the field of reincarnation research.

American William McConnell reincarnation case:

Dr. Jim B. Tucker, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in United States of America. [The boy who saw celestial animals in his past life.]

Dr. Jim B. Tucker, a Professor and Scientist at the University of Virginia, documented a compelling reincarnation case involving a young boy named William McConnell. This case, set in the United States, provides intriguing evidence of past-life memories and physical correlations.

The Life and Death of John McConnell:

John McConnell was a retired New York City policeman who worked as a security guard. On a fateful night in 1992, he stopped at an electronics store after work and encountered a robbery in progress. John pulled out his pistol, but one of the thieves behind a counter began shooting at him. John tried to return fire, even after he was hit multiple times. He was struck six times, with one bullet entering his back, slicing through his left lung, heart, and the main pulmonary artery. Despite being rushed to the hospital, John did not survive.

John had been very close to his family, especially his daughter Doreen. He frequently told her, "No matter what, I'm always going to take care of you."

The Birth of William:

Five years after John's death, Doreen gave birth to a son named William. Soon after his birth, William began experiencing health issues. Doctors diagnosed him with pulmonary valve atresia, a condition where the valve of the pulmonary artery had not adequately formed, preventing blood from flowing through it to the lungs. Additionally, one of the chambers of his heart, the right ventricle, had not formed properly due to the valve issue. William underwent several surgeries and, although he would need to take medication indefinitely, he was doing well.

Physical Correlations:

William's birth defects were strikingly similar to the fatal wounds suffered by his grandfather, John. The location of his heart and lung issues mirrored the bullet wounds that had taken John's life.

Early Memories and Statements:

As William grew older and began to speak, he started talking about his grandfather's life. One day, when he was three years old, his mother was trying to work in her study while William was acting up.

Frustrated, Doreen told him, "Sit down, or I'm going to spank you." William replied, "Mom, when you were a little girl and I was your daddy, you were bad a lot of times, and I never hit you!"

This statement took Doreen aback, but as William continued to talk about his grandfather's life, she began to feel comforted by the idea that her father had returned. William discussed the details of John's death, mentioning that several people were shooting during the incident.

One time, William asked his mother, "When you were a little girl and I was your daddy, what was my cat's name?" Doreen responded, "You mean Maniac?" William said, "No, not that one. The white one." Doreen then asked, "Boston?" William confirmed, "Yeah, I used to call him Boss, right?" This was correct; the family had two cats named Maniac and Boston, and only John referred to the white one as Boss.

Memories of the Intermission:

William also talked about the period between his past life and his current life. He told his mother that he died on a Thursday night and went to heaven. He described seeing celestial animals there and talking to a God. He said, "I told (that) God I was ready to come back, and I got born on Tuesday." Doreen was amazed that William mentioned specific days, as he usually couldn't remember the names of the weekdays without prompting. She tested him by saying, "So, you were born on a Thursday and died on Tuesday?" William quickly responded, "No, I died Thursday at night and was born Tuesday in the morning." He was correct on both counts—John died on a Thursday, and William was born on a Tuesday five years later.

William discussed the period between lives at other times as well. He said that when you die, you don't go right to heaven but go through different levels. He also mentioned that animals are reborn and that

the celestial animals he saw in heaven did not bite or scratch or attack.

Similarities in Behavior and Interests:

John had been a practicing Roman Catholic but believed in rebirth and said he would take care of animals in his next life. His grandson, William, expressed a desire to become an animal doctor and take care of large animals at a zoo.

William reminded Doreen of her father in several ways. He loved books, as his grandfather did. When they visited William's grandmother, he could spend hours looking at books in John's study, duplicating his grandfather's behavior from years before. William, like his grandfather, was good at putting things together and could be a "non-stop talker."

William especially reminded Doreen of her father when he told her, "Don't worry, Mom. I'll take care of you." This statement brought comfort to Doreen and reinforced her belief that her father had returned.

Other Information:

Dr. Tucker's documentation of William McConnel's case provides compelling evidence for reincarnation. The physical correlations between William's birth defects and John's fatal wounds, along with William's detailed memories and knowledge about his grandfather's life, offer a strong case for the continuity of consciousness beyond death. While some similarities could be explained by genetic links, the specific memories and statements made by William suggest a deeper connection to his past life as John McConnell.

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Myanmar Myint reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Jürgen Keil, Parapsychologist and Psychologist, (Germany and Australia)

A verified reincarnation case in Myanmar (Burma). [The girl who was a boy in her past life in the highlands of Myanmar.]

In the remote highlands of Myanmar (formerly Burma), a girl spoke about her past life memories, capturing the attention of renowned researchers; Dr. Ian Stevenson, a professor from the University of Virginia, and Dr. Jürgen Keil, a parapsychologist and psychologist from Germany and Australia.

In autumn 1972, four-year-old Maung Pho Zaw was walking barefoot with his uncle, U Tha Hla, across several fields when he was suddenly bitten by an extremely poisonous field viper. The boy screamed, and nearby women rushed to help. One of them, holding a hand-rolled cigar, quickly pressed the glowing end into the wound, cauterizing it according to an old folk custom. The uncle rushed Pho Zaw to the nearest hospital, where doctors administered an antidote but were critical of the cauterization, which had enlarged the wound. Despite

their efforts, Pho Zaw died that evening, leaving his parents devastated at the loss of their only child.

Dreams and Rebirth:

Soon after Pho Zaw's death, a neighbor and the boy's father both dreamt of him. In these dreams, Pho Zaw promised to return to his parents. Not long afterward, Pho Zaw's mother became pregnant. When their daughter was born, the parents noticed a distinctive round birthmark on the instep of her left foot, precisely where Pho Zaw had been bitten and cauterized. They named their daughter Myint, believing that their son had returned to them in a girl's body. However, they couldn't help feeling disappointed, having hoped for another son.

As Myint grew older, her behavior and statements increasingly suggested that she was indeed the rebirth of Pho Zaw:

- At the age of two, she spoke coherently about a snake biting her, pointing to the birthmark on her left foot.
- She mentioned the name of the boy she had been in the past.
- Myint exhibited an intense fear of snakes.
- She displayed masculine behavior, refusing to wear earrings or girls' clothes, and insisting on wearing her deceased brother's clothes instead.
- Myint preferred playing with boys and even sat at the boys' desks in school.

Myint's insistence on her male identity created challenges at school. A school inspector once ordered her to sit with the girls and wear girls' clothing, causing her great distress. Her parents intervened, explaining the situation to the headmaster. A compromise was reached, requiring Myint to wear girls' clothes for two days a week,

but she refused to comply. Eventually, the school authorities relented and allowed her to continue as she wished.

Other Information:

Myint began menstruating at the late age of 17 and married at 18. As she experienced motherhood, her female hormones increased, and her male tendencies gradually diminished. When Professor Stevenson asked her father how he coped with Myint's insistence on being a boy, he replied that he had always wanted a son, and Myint gave him the illusion of having one. He tolerated her unusual behavior to avoid causing her unnecessary pain.

Professor Stevenson and Dr. Keil visited Myint and her parents numerous times to investigate the case thoroughly and follow up on her development. Their meticulous research not only contributed to the evidence for reincarnation but also shed light on various medical and interpersonal aspects of such cases.

Thailand Ariya reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Thailand. [The girl who was her own brother in her past life.]

Ariya is a girl born in Thailand in 1968. This rebirth story begins with her predecessor, Apirak, a boy who met an untimely end and returned to life as his own sister. This case was meticulously investigated by the late Dr. Ian Stevenson, a psychiatrist from the

University of Virginia, who dedicated much of his career to studying such phenomena.

Apirak, The Boy Who Loved Women:

Apirak was born into a family living near Bangkok. From a young age, he was unconventional, preferring the company of girls and women. His fascination with the feminine extended beyond mere friendship; he adored women's fashion, often donning dresses and skirts, and skillfully applying makeup. His mother, Nitaya, remembered, "Apik always loved to stay with women. He loved to spend time with females, chatting and talking with them often."

Apik's inclination towards femininity was not a passing phase. He walked and talked like a girl. His passion for drumming offered him solace from the depression he often felt due to his unique identity and the accompanying social challenges.

A Fatal Accident:

In the autumn of 1967, when Apik was 13, he embarked on a fateful journey with his family to Pakchong, about 180 kilometers northeast of Bangkok. Tragically, their car collided with a lorry, and Apik was killed instantly. His grandfather was severely injured, while the other passengers suffered only minor shock. In accordance with local customs, Apik's body was not immediately returned to Bangkok; it took a week for the cremation to occur. Significantly, the blood on his face and head was not wiped off.

Dreams of Rebirth:

About three months after Apik's death, Nitaya had a vivid dream. In it, Apik appeared to her, asking, "Mother, can I be born to you again?" Around the same time, Apik's aunt had a similar dream, where he expressed his desire to return to the family.

The Birth of Ariya:

On November 7, 1968, Nitaya gave birth to a girl. The family named her Ariya. Shockingly, Ariya was born with two large, port-colored birthmarks: one on her left cheek and the other on the top of her head. These birthmarks corresponded precisely to the areas where blood had been left unwiped on Apirak's body. Additionally, Ariya had an indentation on her back, matching a birthmark Apirak had in the same location.

The family, recalling the dreams and the superstitious belief that unwiped blood on a corpse could result in birthmarks in the next life, began to suspect that Ariya was Apirak reborn.

Dr. Ian Stevenson's Involvement:

News of Ariya's birth and her unusual birthmarks reached the local papers, which dubbed hers "an interesting case suggesting that reincarnation exists." This piqued the interest of Dr. Ian Stevenson, who soon visited the family to investigate the case thoroughly. Over the years, he made frequent visits to follow up on Ariya's development.

Ariya's Remarkable Statements and Behavior:

At the age of two-and-a-half, Ariya began to make spontaneous statements about her past life as Apirak. When asked about the birthmark on her cheek, she replied, "Injury from car." Shown a set of photographs, she accurately identified Apirak, calling him by his nickname, "Ut."

Ariya's aunt tested her by mixing Apirak's toys and clothes with those of other children. Remarkably, Ariya correctly picked out all the items that had belonged to her deceased brother.

As Ariya grew older, she exhibited a fear of lorries, echoing the circumstances of Apirak's death. Curiously, despite her feminine appearance, she moved like a boy and preferred wearing boys' clothes. She also shared Apirak's passion for drumming, beginning to display this interest at the age of two-and-a-half. She showed both masculine and feminine qualities. In this reincarnation case, a transition from male to female is evident.

American Sam Taylor reincarnation case:

Dr. Jim B. Tucker, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in United States of America. [The toddler who remembered changing his father's diapers.]

Vermont is a state in the northeastern United States. Sam Taylor is a boy from Vermont who was born a year and a half after his paternal grandfather died. His story is one of the most compelling cases of reincarnation documented by Dr. Jim B. Tucker, a renowned scientist and professor at the University of Virginia.

When Sam was just 18 months old, his father was changing his diaper one day when Sam looked up and said, "When I was your age, I used to change your diapers." This statement caught his parents off guard, as neither had ever given much thought to reincarnation. Sam's mother, the daughter of a Southern Baptist minister, and his father were not particularly religious.

Early Statements:

Following that incident, Sam began making more statements that suggested he had been his grandfather in a previous life. He would say things like, "I used to be big, and now I'm small." While his father was initially skeptical about such a possibility, his mother was more open to the idea and began asking Sam questions about his grandfather's life.

Milkshakes and the Food Processor:

One day, Sam's mother asked him what his grandmother made every day for his grandfather to drink. Sam correctly said that she had made milkshakes and that she made them in a machine in the kitchen. He got up to show her the food processor on the kitchen counter. When his mother showed him the blender in the pantry and asked if that was what his grandmother had used, Sam said no and pointed to the food processor instead. In fact, his grandmother had made milkshakes for his grandfather in the food processor. She had had a series of strokes after the death of his grandfather, and Sam had never seen her make milkshakes for anyone.

Sister's Murder:

At another time, Sam's mother asked him if he had any brothers or sisters when he lived before. Sam answered, "Yeah, I had a sister. She turned into a fish." When she asked him who turned her into a fish, he said, "Some bad guys. She died. You know what, when we die, God lets us come back again. I used to be big, and now I'm a kid again." The sister of Sam's grandfather had indeed been killed some sixty years before. Her husband killed her while she was sleeping, rolled her body up in a blanket, and dumped it in the bay.

Inventions and Car:

Sam also correctly said that his grandfather's favorite place in the home was the garage, where he worked on "inventions," and that Sam's father had a small steering wheel of his own when they rode in the car. When his father was a boy, he had a toy steering wheel that attached to the dashboard of a car by suction cups.

Photographs:

When Sam was four and a half years old, his grandmother died. His father flew out to her home to take care of her belongings and returned with a box of family photographs. Sam's parents had not had any pictures of his father's family before then. When his mother spread them out on the coffee table one night, Sam came over and began pointing to the pictures of his grandfather and saying, "That's me!" When he saw a snapshot that just showed a car without any people, he said, "Hey! That's my car!" This was a picture of the first new car that his grandfather ever purchased, a 1949 Pontiac that was very special to him.

His mother gave Sam a class picture from when his grandfather was in grammar school. The picture showed twenty-seven children, sixteen of them boys. Sam ran his finger over the faces, stopped it on his grandfather's face, and said, "That's me."

The case of Sam Taylor is one of the most compelling examples of reincarnation documented by Dr. Jim B. Tucker. Sam's detailed knowledge about his grandfather's life, which he couldn't have known through normal means, has been presented as strong evidence of reincarnation. The case has been studied and documented extensively, providing a fascinating glimpse into the possibility of life after death.

Brazil Paulo Lorenz reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Brazil. [The child who couldn't break the cycle of suicide.]

Dr. Ian Stevenson, a renowned psychiatrist from the University of Virginia, investigated numerous cases of reincarnation throughout his career. One of the most intriguing cases he documented was that of Paulo Lorenz, a Brazilian boy who claimed to be the reincarnation of his elder sister, Emilia.

Emilia Lorenz: Her Life and Tragic End:

Emilia Lorenz was born on February 4, 1902, as the second child and eldest daughter of Francisco V. and Ida Lorenz. From a young age, Emilia expressed deep unhappiness with her life as a girl. She felt constrained by her gender and openly shared her desire to be a man with her siblings, but not her parents. Emilia was skilled in sewing and owned the only sewing machine in the family. She had a particular talent for making men's and boys' clothes, which she preferred over feminine attire.

Emilia had several suitors but rejected all marriage proposals, insisting that she would die single. She attempted suicide multiple times before ultimately succeeding. On one occasion, she took arsenic and was given large amounts of milk as an antidote. Finally, on October 12, 1921, Emilia ingested cyanide and died quickly.

After Emilia's death, her mother, Ida Lorenz, attended spiritualistic meetings where she received communications from a spirit claiming to be Emilia. This spirit expressed regret for the suicide and a strong desire to return to the family as a boy. The same message was repeated on three separate occasions: "Mamma, take me as your son. I will come as your son." Ida was initially skeptical but eventually came to believe that these communications were genuine.

The Birth of Paulo Lorenz:

Ida Lorenz, who had already borne twelve children, did not expect to become pregnant again. However, less than a year and a half after Emilia's death, she gave birth to a boy on February 3, 1923. The family named him Paulo. His birth presented an opportunity to test the spirit's claim, as the Lorenz family wondered if Paulo could indeed be the reincarnation of Emilia.

Paulo's Early Life and Behavior:

From a very early age, Paulo exhibited unusual behavior and made statements that suggested he was a continuation of Emilia's life. Some of the most striking aspects of Paulo's early life are detailed below:

1. Refusal to wear boys' clothes: For the first four or five years of his life, Paulo resolutely refused to wear boys' clothes. He preferred to wear girls' clothes or none at all. He played with girls and with dolls, and made several remarks asserting his identity with Emilia. His family recalled that he once said to his sister Marta, "Am I not beautiful? I am going to walk like a girl." He often told his sister Ema, "I am a girl."
2. Statements about being a girl: Paulo frequently referred to himself as a girl and exhibited feminine mannerisms. His behavior was

notably effeminate, and he continued to identify as female well into his teens.

3. Skill in sewing: Paulo exhibited an unusual skill for sewing before he had received any instruction. Several witnesses testified to his precocious competence. Some notable incidents include:

- When Paulo was around four years old, a servant was having difficulty working the sewing machine. Paulo pushed her aside and showed her how to work it, completing a small sack.
- On another occasion, Paulo finished an embroidery piece that his sister Marta had left unfinished on the machine. When asked how he knew how to sew, Paulo replied, "I knew already how to sew."
- Paulo often worked the sewing machine by himself, despite prohibitions from his older sisters. He demonstrated a clear talent and interest in sewing, which was unusual for a boy of his age.

4. Recognition of Emilia's belongings: Paulo recognized several items that had belonged to Emilia. For instance:

- He recognized the sewing machine that had belonged to Emilia, claiming it was his and that he used to work it.
- When material from Emilia's discarded skirt was made into trousers for Paulo, he recognized the material and said, "Who would have said that after using this material in a skirt, I would later use it for trousers?" He was particularly fond of these trousers and preferred them to others.

5. Shared traits and habits: Both Emilia and Paulo shared several traits and habits, such as:

- A love for traveling. Emilia had expressed a strong desire for freedom and the ability to travel, which was virtually impossible for a single woman in Brazil at that time. Paulo enjoyed traveling and used to spend his vacations exploring new places.

- Weak interest in cooking. Neither Emilia nor Paulo showed much interest in cooking, unlike their other siblings.
- Dislike for milk. Emilia had once taken arsenic, and large amounts of milk were given to her as an antidote. Paulo also disliked milk, which was unusual for a child.
- A habit of tearing off corners of new loaves of bread. Both Emilia and Paulo shared this peculiar habit.

6. Recognition of Emilia's grave: When Paulo was taken to the cemetery, he stood on Emilia's grave for a long time, saying, "I am looking after my tomb." He also took flowers from another grave and placed them on Emilia's, smiling as he did so. His sisters recalled that Paulo showed a deep concern for Emilia's grave and often visited it.

7. First words: Paulo's first words at the age of three and a half were notable. Upon seeing another child put something in its mouth, he said, "Take care, children should not put things in their mouths. It may be dangerous." This statement was unusual for a child of his age and suggested a level of maturity and concern that was reminiscent of Emilia.

8. Unsuccessful attempts to play the violin: Both Emilia and Paulo had tried to learn to play the violin but were unsuccessful.

9. Preference for Lola: Both Emilia and Paulo had a special affection for their sister Lola.

Paulo's Later Life and Death:

As Paulo grew older, his sexual orientation gradually shifted toward the masculine side, but he retained a more feminine orientation than most men of his age. He never married and had little to do with women except his sisters. Paulo spent some time in the Brazilian Army and later worked in the Department of Highways. He became

involved in political activities and faced persecution from the military government, which led to depression and paranoid ideas.

Despite his family's efforts to help him, Paulo committed suicide on September 5, 1966, at the age of 43, by setting himself on fire. His death greatly shocked his family, and his older sister Marta became so disturbed that she required hospitalization. Paulo's brother Waldomiro was also deeply affected by his death and struggled with depression for years afterward.

Investigation:

Dr. Ian Stevenson met Paulo in 1962 and interviewed him along with six of his older sisters who remembered the events of Paulo's childhood. Stevenson documented the statements, recognitions, and behaviors that suggested a connection between Paulo's life and the life of his deceased sister Emilia. Some of the key points from Stevenson's investigation include:

- 1) Statements by Emilia before her death: Emilia had expressed a desire to be a man and had stated that if reincarnation were possible, she would return as a male. These statements were not told to the parents by the children who heard Emilia make them. Lola Moreira stated that the children did not have sufficient familiarity with the parents to tell them something of this kind. Waldomiro Lorenz recalled that Emilia's distaste for being a woman and her father showed surprise, not having heard this before.
- 2) Interest in traveling: Both Emilia and Paulo shared a strong interest in traveling. Emilia had expressed a desire for freedom and the ability to travel, which was virtually impossible for a single woman in Brazil at that time. Paulo enjoyed traveling and used to spend his vacations exploring new places.

- 3) Unusual competence in sewing: Emilia had exhibited great skill in sewing and owned the only sewing machine in the family. Several witnesses testified to the precocious competence of Paulo in sewing. Paulo's talent for sewing was evident before he had received any instruction, which was unusual for a boy of his age.
- 4) Unsuccessful attempts to play the violin: Both Emilia and Paulo had tried to learn to play the violin but were unsuccessful. This shared interest and failure was another peculiar connection between the two.
- 5) Preference for Lola: Both Emilia and Paulo had a special affection for their sister Lola. Paulo often sought Lola's company and confided in her, much like Emilia had done.
- 6) Weak interest in cooking: Neither Emilia nor Paulo showed much interest in cooking, unlike their other siblings.
- 7) Dislike for milk: Emilia had once taken arsenic, and large amounts of milk were given to her as an antidote. Paulo also disliked milk, which was unusual for a child.
- 8) Habit of tearing off corners of new loaves of bread: Both Emilia and Paulo shared this peculiar habit.
- 9) Refusal to wear boys' clothing: Paulo resolutely refused to wear boys' clothing before the age of four or five. He preferred to wear girls' clothes or none at all. He played with girls and with dolls, and made several remarks asserting his identity with Emilia.
- 10) Statements by Paulo about being a girl: Paulo often said to his sisters, "I am a girl." Once, he asked Marta, "Am I not beautiful? I am

going to walk like a girl." Paulo's behavior was notably effeminate, and he continued to identify as female well into his teens.

11) Paulo loved to play with girls and with dolls: Paulo exhibited a strong preference for feminine toys and activities, which was unusual for a boy of his age.

12) Claim by Paulo that he had been in the house of Dona Elena: Paulo gave an accurate description of the house of Dona Elena, where Emilia had taken sewing lessons. This knowledge was unusual for a child of his age and suggested a connection to Emilia's past.

13) Paulo said he had taken sewing lessons from Dona Elena: Paulo's claim to have taken sewing lessons from Dona Elena was another peculiar connection to Emilia's past.

14) Recognition by Paulo that the sewing machine belonged to Emilia: Upon the occasion of completing the embroidery of Marta Lorenz Huber which she had left unfinished on the sewing machine, Paulo said that the machine was his and he used to work it. On the occasion when Paulo pushed a servant aside in order to show her how to work the sewing machine, Lola Moreira asked Paulo, "How is it you know how to do this?" and Paulo replied, "This machine was mine. I have already sewed a lot with it." Ema Moreira also recalled that Paulo said that the sewing machine was his. He said, "This machine was mine. I am going to sew." The sewing machine had in fact belonged to Emilia.

15) Recognition by Paulo of Emilia's grave and concern for it on his part: Marta Lorenz Huber took Paulo to visit the cemetery. Instead of going around to see various graves, Paulo stood during the entire time of the visit on the grave of Emilia. He said, "I am looking after my tomb." Lola Moreira also remembered that Paulo once stood a

long time on Emilia's grave. Once he took a flower from another grave, put it on Emilia's grave and Paulo smiled. Florzinha Menezes remembered that when she visited the cemetery, Paulo gave her flowers to put on Emilia's grave.

16) Recognition of a dress that belonged to Emilia by Paulo: Material from a discarded skirt of Emilia was made into trousers for Paulo. He recognized the material and said, "Who would have said that after using this material in a skirt, I would later use it for trousers?" He was particularly fond of these trousers made by that material and preferred them to others. According to Lola Moreira, after having trousers at age four or five he overcame his reluctance to wear boys' clothing.

The Later Development of Paulo:

After Dr. Ian Stevenson's meeting with Paulo Lorenz in 1962, he did not see him again. In 1967, Paulo's brother Waldomiro Lorenz wrote to Stevenson that Paulo had committed suicide on September 5, 1966. Waldomiro was still emotionally shattered by this event and unable to communicate many of the details of what had led to Paulo's suicide, so Stevenson had to wait until February 1972 before he could learn much about what had happened. At that time, Stevenson was in Porto Alegre again and had a long talk with Waldomiro Lorenz as well as with his (and Paulo's) sisters, Marta Lorenz Huber and Ema Estelita Lorenz Biesczad.

Paulo Lorenz spent some time in the Brazilian Army and retired early with the rank of sergeant because of ill health. He had pulmonary tuberculosis and spent some years recovering and convalescing from this illness. Afterwards (from 1952 on) he was employed in the Department of Highways. In later life, he took some part in political activities on the side of the Trabalista (Labor) Party. In 1963, the parliamentary President of Brazil, Joio Goulart, was deposed by a

military insurrection, and in the following years (1964-66) the military leaders tightened their control of the country and virtually suppressed all opposition, at least from officially permitted political parties. Paulo Lorenz had been a friend of one of the Trabhalista Party leaders who had fled to Uruguay. He became depressed and felt that the military government was watching him. This conviction became strengthened when he was actually picked up by the military authorities and beaten up during an "interrogation." After this, he developed delusional ideas about being watched by agents of the military government. He believed that the military government was going to arrest him and lived in constant dread of this. Despite the rational basis for some concern on his part due to his actually having been beaten up by representatives of the military government, his family thought that his ideas of persecution exceeded what the facts justified and that he had become delusional on the subject. Nevertheless, and much to their regret later, they delayed taking steps to arrange for Paulo to have psychiatric treatment.

During the months before he killed himself, Paulo made suicidal threats and at least one attempt to kill himself. He told Waldomiro Lorenz' cook that he was going to shoot himself. And once he tried to kill himself by injecting air into a vein, but was rescued from this attempt.

Paulo's death shocked his family greatly. His older sister Marta became so disturbed that she had to be admitted and treated in a hospital for several weeks. And his brother Waldomiro was perhaps even more affected. Indeed, he himself became rather severely depressed and had not fully recovered by the time of Stevenson's visit to the family in February 1972.

Although Paulo's political troubles had been precipitating factors in his paranoid illness, depression, and suicide, his family did not put

forward the shallow interpretation that these political embroilments of Paulo were the sole, or even the most important, factors in his suicide.

Other Information:

One of the most notable aspects of Paulo's behavior was his recognition of Emilia's grave and the concern he displayed towards it. This behavior, documented by multiple witnesses, offers compelling evidence supporting Paulo's identification with Emilia. The incidents related to the cemetery and grave suggest that Paulo had a profound and personal connection to Emilia's final resting place. His behavior at the cemetery was unusual for a child, indicating a sense of responsibility or ownership over Emilia's grave. This behavior aligns with Paulo's other statements and actions that pointed to his identification with Emilia.

The case of Paulo Lorenz stands as a remarkable example of reincarnation, featuring numerous statements, recognitions, and behaviors that suggest a strong connection between Paulo's life and that of his deceased sister, Emilia. Dr. Ian Stevenson's thorough documentation of the case offers valuable insights into the possibility of reincarnation and the influence of past lives on an individual's behavior, skills, and preferences. This case raises intriguing questions about the nature of consciousness, the potential for life after death, and the impact of past lives on an individual's present life.

Myanmar San and Yin 2 reincarnation cases:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

2 international reincarnation cases in Myanmar (Burma). [The two young women who were Japanese men in their past lives.]

In the village of Minlan, Burma (now Myanmar), an intriguing story unfolded, one that would catch the attention of reincarnation researcher Dr. Ian Stevenson. This is the case of twin girls, Ma Khin San and Ma Khin Yin, who would come to be known as San and Yin, and their remarkable memories of past lives as Japanese soldiers. This case also has xenoglossy. Xenoglossy is a phenomenon in which a person is able to speak or understand a language that they have not learned through normal means, such as education or exposure.

Notable Statements Made by San (Older Twin Girl):

- "I was the older brother, three years older than Yin."
- "Our house in Japan faced south and had a corrugated iron roof."
- "Our father died when I was 15 and Yin was 12."
- "I enlisted in the Japanese army when I was 18. Yin followed soon after, despite our mother's objections."
- "I had an insignia of three lines and three stars."
- "We were armed with long swords, revolvers, and grenades."
- "We died during an Allied air attack on Minlan village. We sought shelter between two tamarind trees but were killed by machine gun fire."
- "As we were dying, we thought of our mother in Japan and called for her help."

- "After death, we found ourselves in Japan, near our mother, but she could not see or hear us."
- "I love our past-life mother very much and want to return to Japan."

Notable Statements Made by Yin (Younger Twin Girl):

- "I was the younger brother, three years younger than San."
- "Our father died when San was 15 and I was 12."
- "Our house in Japan faced south and had a corrugated iron roof."
- "I enlisted in the Japanese army soon after San, despite our mother's objections. I was determined to live or die together with my brother."
- "I had an insignia of one star."
- "We were armed with long swords, revolvers, and grenades."
- "We died during an Allied air attack on Minlan village. We sought shelter between two tamarind trees but were killed by machine gun fire."
- "As we were dying, we thought of our mother in Japan and called for her help."
- "After death, we found ourselves in Japan, near our mother, but she could not see or hear us."
- "I love our past-life mother very much and want to return to Japan."
- "I am taller than San, just like in our past lives."

The Past Life: Two Japanese Brothers:

This story begins in the final days of World War II, around April 17, 1945. The Japanese army was retreating from the advancing Allied forces in Burma. Two Japanese soldiers, who were brothers, found themselves in the village of Minlan, seeking refuge from the ongoing battle. The older brother was 25 years old, and the younger was 22. They were armed with long swords, revolvers, and grenades, and they stayed close to each other, having served in the same unit throughout the war.

As Allied aircraft began to bomb and strafe the village, the two brothers ran for cover, finding a small space between two tamarind trees near a house. They sprawled on the ground, seeking safety from the machine gun fire that rained down from the planes above. Unfortunately, the brothers were killed in the attack, their bodies left lying near the tamarind trees.

The brothers had grown up in Japan, the older one enlisting in the army at the age of 18, with his younger brother following soon after, despite their mother's objections. Their father had passed away when the older brother was 15 and the younger was 12, leaving them in the care of their independently wealthy mother. Their house in Japan faced south and had a corrugated iron roof. The older brother had an insignia of three lines and three stars, while the younger brother had one star. The younger brother was also taller than the older one.

The Intermission Time: After Death:

As the two brothers lay dying in Minlan, their thoughts turned to their mother in Japan. They called out for her help, and suddenly, they found themselves back in Japan, standing near their mother. They tried to talk to their mother. However, she could not see or hear them, and they felt sad and frustrated at their inability to communicate with her. Their intermission state memories were similar to ghostly lives in other reincarnation cases; in fact, they were two ghosts. After this moment, the brothers did not remember what happened until they "awoke" in their new lives.

The Present Life: Twin Girls in Burma:

Twin girls were born to a Burmese couple named Htwe and Kyi on November 17, 1959. Htwe worked as a blacksmith, and they lived in the same village of Minlan where the Japanese brothers had died 14

years earlier. The twins were named Ma Khin San and Ma Khin Yin, but they would come to be known as San and Yin.

As the twins grew older, their family began to notice unusual behaviors and preferences. When San and Yin were around 3 years old, they started speaking in a language that their parents did not understand. It was later suspected that this language might have been Japanese. Around the same time, the twins began to exhibit masculine behaviors, preferring to wear pants instead of dresses, complaining about the heat and spiciness of the food, and displaying hot tempers. They also showed a marked animosity towards the British and Americans, which was unusual for Burmese children.

Past Life Memories Emerge:

When San and Yin were about 13 years old, they began to share memories of their past lives with their family. They spoke of living in Japan, of their mother who did not have to work, and of their house that faced south with a corrugated iron roof. They recalled enlisting in the Japanese army, their weapons, and their insignias. They even remembered their deaths, describing how they had sought shelter between two tamarind trees during an air attack and were killed by machine gun fire.

San remembered being the older brother, who was 3 years older than Yin. She recalled enlisting in the army at the age of 18, with Yin following soon after. Yin, in turn, remembered being the younger brother, who was taller than San. Both twins expressed a deep love for their past-life mother and a strong desire to return to Japan, a sentiment that was unusual among the Burmese, who generally harbored resentment towards the Japanese due to the atrocities committed during the war.

Investigation and Verification:

Dr. Ian Stevenson, a professor and scientist from the University of Virginia, learned of the case of San and Yin and conducted an investigation. He interviewed the twins, their family, and other witnesses, documenting their memories and behaviors in detail. His research revealed several consistencies and verifications:

1. Consistency in accounts: Both San and Yin provided consistent and corroborating accounts of their past lives, including details about their relationship, ages, enlistment, weapons, and deaths.
2. Unusual behaviors: The twins exhibited masculine behaviors and preferences that aligned with their past lives as male soldiers. They were less feminine compared to other girls. They complained about the heat and spiciness of the food in Burma. They also loved to wear male clothes. They preferred wearing pants over dresses. They had hot tempers and sometimes slapped those who annoyed them. Their animosity towards the British and Americans, as well as their nostalgia for Japan, was unusual for Burmese children.
3. Physical traits: The heights of the twins corresponded to their past lives as the Japanese brothers, with Yin being taller than San.
4. Historical context: The twins' memories of their deaths aligned with the historical context of the Japanese retreat and the Allied air attack on Minlan village.
5. Xenoglossy: When San and Yin were around 3 years old, they spoke in a language that their parents did not understand. This language was suspected to be Japanese by their parents, their past-life language.

Other Information:

The case of San and Yin presents a fascinating and intriguing example of reincarnation and past-life memories. The consistency of their accounts, their unusual behaviors, and the numerous verifications and correlations with historical facts make this case a compelling piece of evidence in the study of reincarnation. Dr. Stevenson's

thorough investigation and documentation have ensured that this case will continue to be examined and discussed by researchers and enthusiasts alike. The story of San and Yin serves as a reminder that our lives may be interconnected in ways that we do not yet fully understand, and that the boundaries between past, present, and future may be more fluid than we imagine.

[Special note: This book is for free distribution only. Not for sale.]

Brazil Celso reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Hernani Andrade, (Brazilian Institute for Psychobiophysical Research, Brazil)

Researcher Dr. Jonny Hermínio de Mello Doin, (Independent researcher and scholar, Brazil)

An international reincarnation case in Brazil. [The boy who remembered having been a Norwegian Catholic priest in a previous life in Norway.]

Before learning about this rebirth case, it is important to know that international reincarnation cases are hard to verify because they involve two different countries. This reincarnation case spans two different continents.

The case researchers investigated dates back to 1972. The individual, Celso, was born in 1943. At the time of the investigation, he was 29 years old and had already lost the memory of all his past

reincarnations. Due to this, we had to rely on the testimonies of his father and other witnesses. Among these, the testimony of Dr. Jonny Hermínio de Mello Doin, a lawyer, lecturer, and researcher interested in reincarnation, stands out. As a personal friend of Celso's father, Dr. Doin had the opportunity to closely observe Celso when he was around 3 years old.

The individual, here called Celso, was born on June 24, 1943, in the city of Cruzeiro, in the state of São Paulo. At that time, his family was modest but harmonious, without financial difficulties, consisting of his father, mother, and two older brothers. His parents were practicing Spiritists. Celso's father, Mr. Agenor, was involved in collecting donations for the construction of a Spiritist hospital, a project he successfully completed. After building and equipping the hospital, he wisely handed over the clinical management to a physician, while he remained part of the hospital's board.

At the time of our interview, Mr. Agenor had left his business as the owner of a dyeing company some time ago and had become the Clerk of the Local Forum, responsible for record keeping and accounting.

The Celso/Herculano case, which we are presenting here, remains unresolved, as it was not possible to identify the previous personality, despite the individual providing what was presumed to be his name and some details. However, as it concerned a distant and foreign country, the investigation became very challenging. Additionally, there was the issue of the passage of time. The previous personality was said to have passed between 1940 and 1942. By the time researchers learned of this case, approximately 30 years had already elapsed since the death of the prior personality.

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Another witness is Mrs. Anita Briza de Oliveira, a friend of Mr. Agenor, who also witnessed some of the events that happened with Celso during his childhood. Mrs. Anita is a retired federal public servant and a highly credible person, having founded the "Society for Spiritist Studies - October 3rd." This institution built and continues to maintain a sanatorium for poor tuberculosis patients in Campos do Jordão, São Paulo.

On June 11, 1972, at the IBPP headquarters, we conducted the first interview with Mr. Agenor, who traveled from Cruzeiro to São Paulo at the invitation of Mrs. Anita Briza de Oliveira for a lecture at the "Society for Spiritist Studies - October 3rd." He took the opportunity to respond to a request we had made by letter on February 26, 1970. On that same occasion, we obtained Mrs. Anita Briza de Oliveira's testimony, which fully corroborated Mr. Agenor's account. To avoid unnecessary repetition, we will only transcribe the testimonies of Mr. Agenor and Dr. Jonny Doin, which complement each other and cover practically the entire case.

We learned of this case from our esteemed friend and psychiatrist, Dr. Wilson Ferreira de Mello, who informed us about it, having occurred in Cruzeiro nearly 30 years earlier. Despite the time that had passed, we sought to investigate it since some of the witnesses were still alive and remembered many important details. Among these witnesses was the individual's father, who agreed to give a statement regarding his son Celso's manifestations of reincarnatory memory.

As mentioned earlier, this testimony was obtained at the IBPP headquarters on June 11, 1972. For the sake of brevity and accuracy, we will now transcribe it.

Testimony of the individual's Father on June 11, 1972:

When asked to recount the events that occurred with his son Celso during his childhood, Mr. Agenor told us the following:

We'll begin by remembering events related to Celso's memories.

"As soon as he was born, a medium, who had the gift of clairvoyance, observed several spirits of priests around him, trying to force him to abandon his body, as they could not accept that he would be rebirthed into a Spiritist family."

"Sometime later, when Celso was about three years old, he left the house without us knowing. While playing with friends, he disappeared."

"Many people searched for him. His mother became very anxious, and we searched intensely as well. It took almost two hours without finding him. He had crawled under some wooden telephone poles and, feeling tired, fell asleep there."

"After about two hours, he returned home, and his older brother, Fábio, asked":

— "Celso, where did you come from?"

He said:

— "From Norway."

His brother asked:

— "But where is that?"

He replied:

— "Norway. I came from Norway. I was there with Mádia, and we talked about it."

"We got angry with him for disappearing, but I, having understood the situation, took him aside and asked more questions. He then said that he lived in Norway, that he was from Norway, and that his mother was Mádia. Every question we asked, he responded by talking about Norway."

"When he slept, he would say":

— "Mádia, I can't leave. I have to stay here! I have orders to stay in this house. Now I have my father, my mother, but I still like you, Mádia. But I can't leave!"

"He was referring to his mother from a past life, and in our conversations, he always talked about Norway, about his bicycle, which was a woman's bicycle. As we know, priests wear robes, and traditional bicycles are not suitable for that. So, he said that his bicycle was different from mine."

"And he always mentioned that in Norway, he saw an enormous amount of fish and cod. Once, my wife bought a piece of cod and showed it to him, saying":

— "My son, this is cod."

He replied:

— "Mom, the cod from Norway wasn't as rancid as this one."

Let me explain the situation: the cod in Norway was fresh fish, while what his mother had bought was salted and dried, which obviously had a different taste.

At this point, we asked Mr. Agenor how old Celso was when he started recounting these events. Mr. Agenor continued:

"From the age of three, he began to consistently respond to questions. Several friends would ask him things, and he would

answer. I remember one time, José Marcondes, a fellow Spiritist from Taubaté, asked”:

— “Celso, how did you make money in Norway?”

“He lowered his head and didn’t answer. We could sense that he was naturally embarrassed by the memory.”

“Later, someone else asked him many things and gave him a small coin. He said”:

— “Dad, I’m not going to answer anyone else about Norway. I get tired, and no one gives me anything. This person gave me a reward, a tip, so I’ll answer him, but not the others.”

“Dr. Jonny Doin, whom we knew well and who often stayed at our house, once said to Celso”:

— “Celso, I remember when you were in Norway, I was there with you, and there was a black man with us...”

Celso responded:

— “That’s a lie! That’s a lie! There are no black people in Norway! It’s not true!”

“And he argued with Dr. Doin about this.”

“We asked if he was married in Norway, and he said”:

— “No, I was a priest, and priests don’t like women; they’re not married. My mother was Mária.”

“For him, everything had to be cold or icy. Even in bed, when he slept, he didn’t like having many blankets; he preferred to be without them because he always felt too warm.”

“We asked: But you, a man, wearing a skirt? He said”:

— “If you don’t know, priests wear pants under their robes.”

“He always had an excuse to justify those things.”

“Another time, we were planting a banana sapling from the coast in our backyard, and he asked”:

— “Dad, what’s that?”

“We told him it was a banana tree, which would bear very large bananas. He said”:

— “Well, in Norway, banana trees don’t grow because the ice kills everything. But there are many big trees, like pine trees...”

“He constantly referred to his time in Norway, in the city of Fumende, where he watched codfish trains depart. He would say”:

— “I used to take my bicycle and go to the beach to watch those codfish trains leaving”.

“He frequently mentioned these events. Numerous Spiritist colleagues talked with him and confirmed these accounts.”

“When I asked: But Celso, in Norway, were you big or small? He would answer”:

— “I was big.”

“I would ask: And there, did you have your mother? He would say”:

— “I had MÁdia”.

“I asked: Who do you like more, MÁdia or Leonarda? He would answer”:

— “MÁdia.” (The past life’s mother.)

“I asked: And do you like Brazil or Norway more? He would answer”:

— “Norway.”

“Then I would say: So why don’t you go there? You like MÁdia more! You like Norway more! So go! He would say”:

— “I can’t, because that was in another life. Now I’m here, and I have to stay here. I have to love this land! MÁdia calls me, but I won’t go because I can’t. I have to stay here.”

“We constantly observed him. Spiritist friends would visit and always ask him questions. On one occasion, he even gave the name of the

king of Norway, though I can't remember it now. And there were many other details..."

"For about eight years or more, he consistently answered various questions about Norway. Then, over time, it gradually faded away..."

Also, researchers asked Mr. Agenor a series of questions to clarify the case further. Researchers' questions are preceded by a 'Q' and Mr. Agenor's answers are marked with an 'A'.

Q: What was the name Celso said he had in his supposed previous incarnation, and in what period did the previous personality die? What was the cause of death?

A: "In response to one of our questions, he said that in Norway, his name was Father Herculano, his father was called João Batiste, and his mother was Mária. He was in charge of a church. During the war of 1939, the church was bombed, and he died in that bombing."

Q: Did he say anything else about his death? Where did it happen—inside the church or elsewhere?

A: "He didn't provide those details, and we didn't think to ask. He only said that the church was bombed and that he died during the bombing. He didn't give any further details."

Q: Did he mention other people, friends, or relatives besides his parents? Fellow church members, or anyone he was close to?

A: "No. What I remember most is that he frequently referred to Mária. He rarely mentioned his father. As for siblings, he made no mention, and we didn't have the curiosity to ask, so he never answered in that regard."

Q: Did he speak of any possessions, animals, objects, houses, or estates he had? Any memorable belongings or pets from his life in Norway?

A: "He loved birds, dogs, and cats, but he didn't mention owning property in Norway. It seems he was dedicated to his work in the church and his love for animals and birds. He even gave our cat an odd name, unrelated to Portuguese names."

Q: At birth, did he have any markings, scars, spots, or depressions—anything that might resemble an injury or wounds from his past life, such as on his head or body? Any birthmarks that could be linked to his previous life?

A: "No, he had no birthmarks that could suggest any injury from a past life. His features at that time were perfectly Nordic, completely blonde hair, very fair complexion, and a Nordic appearance overall. He was completely different from his siblings, from me, and from his mother. He looked totally different in those days. Later, his hair darkened, and his skin also became darker."

Q: You mentioned an interesting incident with a magazine where he saw a photo of a fjord. Could you describe this event in detail?

A: "Our dear friend Leopoldo Machado, whom we fondly remember, always stopped by our house. He would give lectures and then head to São Lourenço. Whenever Leopoldo was in São Lourenço, my wife, the kids, and I would go there to attend his talks. On one of these trips to São Lourenço, of which I even have photographs, Celso was with me. While passing by Hotel Negreiros, he saw an open magazine on a chair and said, 'Dad, wait a minute; I want to check something.' He left my hand, went to the magazine, and started saying, 'Fjord, fjord of Norway!' He pointed to it, showing those long inlets that are common in Norway. Then Leopoldo came back and saw that it was indeed from Norway. So, just by glancing at it, Celso clearly recognized it and was able to identify it."

Q: How old was he?

A: "He was five years old. There's also an interesting detail: during the war, people talked a lot about Italy, Germany, England, and other countries, but no one ever mentioned Norway, not even in passing. So, if it were a result of war influences on our minds, he could have talked about other countries, but not Norway—a country up in the Nordic region, which didn't play a major role in the war of 1939. The influence at the time would have been more focused on Italy, Germany, England, and other warring nations."

During this interview, other details also were discussed, such as the name of the location in Norway that Celso often mentioned as a child. The real name was likely 'Femunden', but the boy, with his childish speech, said something like "Fumende." These mispronunciations are common when certain words are difficult to pronounce. For instance, it's not unusual to hear even adults say "fenônemo" instead of "fenômeno."

As we'll see later in Dr. Jonny Doin's testimony, he remembered Celso talking about "Fumendi" instead of Femunden.

When Celso first began talking about Norway, he didn't pronounce it in the Portuguese way ("Noruega"), but rather in the form likely used in Norwegian, which would be "Norge" ("Nór-ga"). Mr. Agenor couldn't tell us exactly how Celso pronounced it, but he said it was something like "Nór-ga," which was different from the word "Noruega" used here in Brazil.

Testimony Of Dr. Jonny Hermínio De Mello Doin, January 28, 1975:
The following statements were obtained at the interviewee's home, located at São Paulo, on January 28, 1975. The entire testimony and conversation we had with Dr. Jonny Doin were recorded on tape.

In the transcription of the interview, the questions are marked with a 'Q', and Dr. Doin's answers with a 'J'. When asked to speak about Celso's case, Dr. Jonny Doin began his statement as follows:

J: "I learned about this case at a time when I was researching reincarnation."

Q: In what year was that?

J: "I can't say for sure. It was about 35 years ago, more or less. Celso was about two and a half or three years old when I learned about the case. I was a friend of his father, so I went to Cruzeiro, in the State of São Paulo, where they lived, to investigate the case."

Q: Where were you living at the time?

J: "In São Paulo itself. I went to Cruzeiro to meet the boy and observe the case. I stayed there for about a week, hosted by his father. By the way, his father was a humble man, a dyer, and his mother was also humble, the daughter of caboclos (mixed-race rural Brazilians). What impressed me the most about the boy was his physical appearance: the boy was blonde, while all his siblings were dark-skinned."

Q: When you say dark-skinned, do you mean of African descent?

J: "No, caboclo, a common darker skin tone. They all had features that resembled either their father or mother. But the boy was completely different! He had a Nordic appearance, with a thin, elongated face, light eyes, while all the others had dark eyes, almost black. It was this aspect that caught my attention the most. Another peculiar detail I was told at the time: This boy had an aversion to blankets and spent almost the entire day naked, unable to stand wearing clothes. Even during harsh winters, he couldn't tolerate blankets, sleeping with just a sheet, nude, without any kind of covering."

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Q: Did you observe this yourself, or were you informed of it?

J: "I observed it myself. I stayed there for a week and noticed these details. This was one of the aspects that impressed me the most. And because of this blonde child, the father felt a certain sadness—his son was completely different from the others. But the mother was an honest, humble, modest woman, a homemaker, never going out... beyond any suspicion."

Q: How many children did they have, approximately?

J: "I don't quite remember. I lost contact with the case. For about two or three years, I kept track of it, but then I didn't follow it anymore... After that visit, I wrote a report that got lost along with some papers in Rio de Janeiro. I lived there for four years, and when I went back to look for it, a cousin of mine had thrown everything away, including that very interesting report."

Q: Did you find out about this case because of the boy's father?

J: "I was a friend of the boy's father, who was a Spiritist and was building a sanatorium in Cruzeiro. I even helped him raise funds for the hospital's construction, and we were already close."

Q: You don't remember the approximate year?

J: "It was about 35 years ago, if not more."

Q: Do you remember if he was the youngest or oldest child in the family?

J: "He was the youngest."

Q: At the time you investigated this case, do you recall if the boy was already saying anything unusual? How did you come to know that this could be a case suggesting reincarnation? Did he say something?

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J: "I found out because, as I mentioned earlier, at that time I was investigating two reincarnation cases. Since I gave lectures around the countryside of Brazil and shared these cases, I was informed of some abnormal behavior happening with Agenor's son. Even the doctors had said the boy was abnormal..."

Q: Why?

J: "Because of the boy's reactions. One day, the boy rejected his mother, saying she wasn't his real mother. I don't remember Agenor's wife's name. The father said, 'How can she not be your mother? Who is your mother?' The boy replied, 'My mother is MÁDIA!' The father asked, 'What do you mean, Mother MÁDIA?' Instead of investigating, they took him to a doctor who diagnosed something I can't recall but said it was an abnormal case, maybe for a psychiatrist. That's when I learned about the case and went to Cruzeiro. And indeed, the boy kept insisting his mother was MÁDIA."

Q: Did you hear him reject his mother?

J: "Yes, not only did I hear it, but I also asked him questions."

Q: What kind of questions?

J: "I asked where he lived, and he answered that he lived in Fumendi, in Norway. At that moment, he had a gesture of astonishment, I don't know why, and said, 'Why was I big before and now I'm small?' I made a note of that detail."

Q: Did he say that to you?

J: "Yes. Obviously, at first, I didn't bombard the boy with questions as part of my investigation method. I was there for a week, so I waited to ask him in casual conversations, little by little, to be sure of the case."

Q: Did he find it natural for you to talk to him about these topics?

J: "Yes. The next day, I asked him, when he said he used to be big and now was small, how he dressed when he was big. He said, 'I dressed in black.' I asked, 'But how did you dress?' He replied, 'I wore a skirt like mommy's.' That caught my attention because it was interesting. I immediately thought he might have been a priest or some kind of clergyman. Since I had some knowledge about Norway and its monasteries, I prepared a careful test for the boy. During our talks, I told him I remembered him from Norway. He looked at me and said, 'I don't remember you...' I told him, 'You lived in a monastery, with a huge black iron gate.' He said, 'Yes! There was a big gate at the monastery!' I added, 'It had a lion on top...' He replied, 'Yes! Yes! It did!' I said, 'I used to visit you in the afternoon, in that huge hall with a big black table and chairs all around it, right?' He was overjoyed! He said, 'Yes! Yes! But I don't remember you...' That was the peak moment of authenticity for me."

Q: Weren't you suggesting things to him?

J: "Yes, that was part of the plan I had prepared to test him. So, I told him we would gather in that hall to talk and eat apples. He said, 'I did eat apples, but I don't remember you!' I then mentioned pears, and he confirmed. Then I dropped what I had prepared: 'And we ate bananas...' When I said that, he jumped up, got on his tiptoes, and said, 'Liar! Didn't I say you weren't there?' I asked why, and he said, 'Bananas don't grow in Norway because the cold kills everything.' That was the test I had prepared. I knew bananas didn't grow in Norway."

Q: How old was he when he said that?

J: "Three years old."

Q: For how long did you question Celso about his past?

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J: "I questioned him sporadically. Since I stayed there for a week, I would talk to him about everyday things and gradually steer the conversation toward his supposed past in Norway."

Q: How did he reveal who he might have been? Did he spontaneously say he had been a priest?

J: "No. He said he wore black, with a skirt. Three days later, a religious festival was approaching. We were standing by the window of their house, which overlooked the street. It was me, his father, and him. A priest passed by on the street, and he tugged at me, saying, 'Look, that's how I used to dress in Norway!' That's when I confirmed my suspicion that he had been a clergyman."

Q: Did he explicitly say he lived in Norway in the town of Fumendi?

J: "Yes."

Q: Did you ever verify if there is a town with that name in Norway?

J: "I tried to check but couldn't find it. A couple of years later, I met his father again, and he told me, 'Jonny, we found the town on an old map. The town of Fumendi.'"

Q: Is that the exact name?

J: "As far as I can remember, that was the name he gave me. The case left a strong impression on me, and I remembered it clearly, like those vivid childhood memories."

Q: How did he pronounce the name of the country? Did he say Noruega (Norway)?

J: "Noruega."

Q: Did he describe the country?

J: "No. He described the monastery, and his description matched what I knew about monasteries."

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Q: How was that description?

J: "He said there was a large black gate at the front, with a lion on top, surrounded by trees with lots of dirt and grass. He said the house was very big."

Q: Was this monastery in Fumendi?

J: "To be honest, it didn't occur to me to ask him that. But since he said he lived in Fumendi and naturally talked about the monastery, I believe it was in Fumendi."

Q: How did he refer to the landscape, the climate, the customs, the food—basically, everything related to the daily life of an individual? Did he describe the landscape?

J: "Regarding the landscape, perhaps because I didn't organize specific arguments, I don't recall him giving many details. But as for food, yes. He mentioned eating fruits, apples. He said 'chicken,' but I realized it probably wasn't chicken—maybe birds or ducks. But he said 'chicken.'"

Q: Did he mention the climate?

J: "Yes. He said that sometimes the grass would turn white. He was small and said 'banco' (bench), like a seating bench, but I concluded he meant 'branco' (white). He didn't mention snow, only the cold and the white: 'Everything would turn white.'"

Q: Did he mention any vehicles or means of transportation from that time?

J: "I didn't ask him about that. At that time, I missed many details that I now see would have been incredibly valuable for documentation."

Q: Did he say what his name was at that time?

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J: "No."

Q: And the names of his parents? Did he mention only his mother's name?

J: "Yes. He only talked about his mother's name."

Q: Did he mention any siblings?

J: "No, he didn't mention any."

Q: Did he mention any nearby cities other than Fumendi or any places he might have visited outside where he lived?

J: "No. He didn't mention any names spontaneously, and I didn't ask. Interestingly, he only described what I asked him about."

Q: Would the city he referred to have been a seaport or located inland in Norway, according to his descriptions?

J: "I don't remember that detail either."

Q: Did he refer to any vehicles that could give an idea of the time period he lived in?

J: "I don't recall clearly, but once he mentioned a car with a very large wheel. That's the only thing I remember."

Q: Did he talk about how he died?

J: "No, I didn't get into that detail."

Q: Did he have any favorite animals?

J: "He mentioned cats."

Q: Did he show a preference for cats?

J: "I don't remember that either."

Q: Did his eating habits in this incarnation suggest that he had retained the same habits from that time?

J: "Yes. He loved chicken, especially chicken meat, and milk. He said he drank a lot of milk in Norway and ate chicken. I think it might have been ducks or some other bird. But he had a clear preference for chicken in his diet."

Q: What were his customs regarding religion? Did he show any religious devotion or inclination towards religion during his childhood in this incarnation?

J: "I don't think so. He did mention his status at the monastery. It seems he was one of the superiors there..."

Q: When did Celso's recollection of his past life manifest? Was it right when he started speaking, or after some incident?

J: "I remember Agenor told me it started when he strangely rejected his mother, saying she wasn't his real mother, that his mother was MÁdia. He asked where MÁdia was. That caught my interest. And also that other detail when he said, 'Why was I big before and now I'm small?' That was over thirty-five years ago. I don't recall many other details..."

Q: Did he refer to any historical situation that could place his previous incarnation in a specific time period? Any important historical event?

J: "No. The only thing was the large, ornate wheel he mentioned, with many spokes. That's the only detail that might offer a clue."

Q: Was that vehicle animal-drawn or motorized?

J: "That's something I missed asking. I got the impression it was a kind of carriage, because he said it had four wheels, with the rear ones being very large."

Q: Do you know Celso now? Have you had the chance to meet with him as an adult?

J: "No. I saw him sporadically when he was about nine years old. By then, his memories weren't as vivid. Later, when he was around thirteen, he remembered vaguely. His father told me that after he turned twenty, he lost all memory of those events."

Q: Did he have any birthmarks his parents mentioned, which could suggest some accident in his previous life? Naturally, he must have died—whether from natural causes or in a violent way. If it had been violent, he might have had a birthmark, and he could have referred to it. Did you notice anything in that regard?

J: "No, but what stood out was his physical type."

Q: A detailed description of that is very important...

J: "That's what convinced me that this was indeed a case of reincarnation. At the time, I was very cautious about information in this field. You know all the things that can lead us to false information, like telepathy, etc. Celso's physical appearance deeply impressed me and made me believe in the reincarnation phenomenon in this case. His appearance was Nordic: large, prominent forehead, long face, blue eyes, blond hair—completely different from his siblings, who had more of a mixed Indigenous look. He had a strong aversion to wool blankets, most likely because of the difference in climate here compared to there. It wasn't exactly an aversion; we'd cover him, and after a while, he'd throw everything off and sleep uncovered, usually naked. He couldn't stand regular clothes, either, and couldn't tolerate the heat in Cruzeiro. His physical type, along with these tendencies and the certainty with which he talked about Mádia, Norway, and the monastery, almost convinced me that this was a case of reincarnation."

Q: Did he exhibit any behaviors or customs that were unusual, indicating a connection to this foreign country? Any eccentricities?

J: "Yes, that caught my attention. He was quiet, often sitting still in one place. He was healthy and happy, so it would have been natural for him to seek the company of other children, but he preferred to isolate himself and play alone, always quiet and serious. Perhaps there is a connection between this behavior and the customs from his previous life."

Q: Did he display any maturity that was unusual for his age?

J: "Yes, it was quite striking! That time I mentioned when he called me a liar—he acted with an adult's maturity. He stood up on tiptoes, furrowed his brow, pointed his finger at me, and spoke as if he was rebuking me, but in a very adult way, completely different from what you'd expect from a three-year-old child."

Q: Did Mr. Agenor mention anything about his precociousness? In some reincarnation cases, children start speaking and walking much earlier than normal. Was that the case with him?

J: "I don't remember..."

Q: Did he refer to the vegetation in the place where he lived?

Whether it was dense forest or more open land with scattered trees?

J: "Not clearly, but from what he told me, I deduced that the monastery must have been surrounded by trees like cypresses and there were probably fields, maybe grasslands. He talked about the land, describing it as large and overgrown. I asked: 'What kind of overgrowth?'

Q: Did he mention any typical animals from that place?

J: "No. I only remember him talking about a cat he liked."

Q: Did he give the cat's name?

J: "No, and from my brief investigation, it seems that in monasteries, people who joined the Order would lose their names. He mentioned being a leader there, giving orders."

Q: Did he mention siblings?

J: "No."

Q: Did he say anything about how he died?

J: "No. Regarding the phenomenon of birth and death, I don't remember him saying anything spontaneously."

Q: Did he mention the period between lives when he would have been disincarnated? (living not as a human being but as another living being)

J: "No."

The (brief) testimony of Dr. Jonny Hermínio de Mello Doin ends here in this book and we will now proceed to analyze the previously transcribed statements and extract a table of recollections based on the information provided by the individual when he was about three years old.

Table Of The Individual'S Recollections:

1. At three years old, after sleeping for about two hours during the day, he declared to his relatives that he had previously lived in Norway.

In cases of reincarnatory memories, it's not uncommon for individuals to have their memories of one or more past lives triggered after a dream. This seems to have been the case with Celso. He slept, probably dreamed, and experienced a trigger for the memories of his previous life.

2. He said he was in Norway, talking with his mother, whom he called M  dia, a name completely different from his current mother, D. Leonarda.

It seems that M  dia is not a common name in Norway. But the boy insisted on it. Right from the start of his recollections, after he had been missing from home for about two hours and was confronted by one of his siblings, he replied, "I came from Norway. I was there with M  dia; we talked about things." Later, it was discovered that M  dia was the name of his mother in his previous incarnation.

His emotional connection to his other mother seemed to be the central focus that triggered his memories of the previous life. Mr. Agenor, in his testimony, reported that even while sleeping, Celso would talk about his mother, and he probably dreamed about her, saying, "M  dia, I'm not leaving, M  dia, I can't go away! I have to stay here! Now I have my father and mother, but I love you, M  dia. But I can't go away!"

His father asked him if he had a mother in Norway, and he immediately answered, "I had M  dia." He also stated that he liked M  dia more than his current mother.

In his testimony, Dr. Jonny Doin recounted that the individual's parents even took him to a doctor due to his rejection of his current mother. Here are Dr. Jonny Doin's words:

"...One day, the boy rejected his mother, saying that she wasn't his mother... The father asked, 'How is she not your mother? Who is your mother?' He responded, 'My mother is M  dia!' The father asked, 'Who is M  dia?' Instead of investigating the case, they took him to the doctor, (thinking he is mentally sick) and who knows what the

doctor diagnosed, but he said it was an abnormal case, maybe one for a psychiatrist."

3. He declared that he had a bicycle different from his father's.

It's assumed the difference might have been in the design of the horizontal bar. Possibly, due to wearing a cassock, the previous personality had a bicycle with a curved bar, like those used by women. According to Mr. Agenor's testimony, the individual constantly referred to his time in the Femunden region, saying, "I would take my bicycle and go to the beach to watch the trains loaded with codfish leaving."

A three-year-old child would hardly have enough imagination to recount such coherent details.

4. He referred to large quantities of fish, especially cod, which he saw in Norway, noting that the codfish there was different from the codfish in Brazil.

In the interview on June 11, 1972, Mr. Agenor stated that when Celso was three years old, he constantly said that in Norway, he saw enormous quantities of fish and codfish. On one occasion, Mr. Agenor's wife bought a piece of cod and showed it to Celso, saying, "My son, this here is codfish." When he saw the codfish his mother presented, he replied, "No, it's not, mom." Arguing with his mother, he said, "Mom, the codfish in Norway wasn't as rancid as this."

Mr. Agenor explained that in Norway, codfish is served fresh, quite different from the salted and cured version found in Brazil. As mentioned in item 3, the boy recounted riding his bicycle to see the trains leaving loaded with codfish.

5. He denied that there were any Black people in Norway.

Dr. Jonny Doin once said to Celso, who was about three years old, “Celso, I remember when you were in Norway, I was even with a Black man...” The boy’s reaction was immediate. He said, “That’s a lie! It’s a lie! There are no Black people in Norway! It’s not true!”

Around 40 years ago, in a small town in Brazil where the presence of Black people was common, it would be extremely unusual for a three-year-old child to be aware of such particularities about a distant and little-known country. At that time, there was no television, documentaries were rare, and even if they existed, a three-year-old would not have understood them.

6. He said he had been a priest and remembered wearing a cassock.

Dr. Jonny Doin asked Celso how he dressed when he was older in Norway. His response was, “I dressed in black.” When asked what his outfit looked like, he clarified, “I wore a skirt like my mom’s.” On one occasion when the boy described his clothing, Mr. Agenor asked him, “But you, a man, wore a skirt?” Celso then explained, “If you don’t know, the priest wears pants under the skirt.”

The boy didn’t know the correct name for the cassock, but he knew that priests wear pants underneath their clerical attire. Where and how could he have learned this?

Dr. Jonny Doin recounted an interesting incident in his testimony. When asked how Celso revealed his role as a priest in Norway, he said: “He mentioned wearing black, with a skirt. Three days later, a religious festival was approaching. We were at their house’s window, overlooking the street. It was me, his father, and him, and a priest passed by. Celso then tugged at my arm and said, ‘Look, that’s how I

used to walk in Norway!' That confirmed my suspicion that he had been a priest."

7. He said he was unmarried in Norway because he was a priest.

The individual's father, in his testimony, declared that when asked about his marital status in Norway, the boy said he wasn't married because he was a priest: "No, I was a priest, and priests don't like women, they're not married..."

It's interesting to note that a three-year-old child would typically be unaware of the concept of celibacy adopted by Roman Catholic priests.

8. He remembered having the clerical name Herculano, "Father Herculano."

The name Herculano seems uncommon in Norway. It's assumed that because he was a Roman Catholic priest, he adopted this Latin name when choosing his clerical name. Mr. Agenor mentioned that in response to a question, Celso said this was the name he used in Norway: "In response to one of our questions, he said he used the name Father Herculano in Norway."

Dr. Jonny Doin, in his testimony, said he was not aware of the name that Celso had revealed to his father. However, when asked if the individual had given him the name he used in Norway, Dr. Jonny Doin responded, "No, and in my brief investigation, it seems that in monasteries, people who joined the Order would lose their names."

9. He said his father's name was "João Batiste."

The full information from Mr. Agenor about this item ties into the previous item (No. 8); it is as follows: "In response to one of our questions, he said he used the name Father Herculano in Norway, that his father's name was João Batiste and his mother's name was Mária. He ran a church."

10. He remembered having died during World War II as a result of a bombing.

In the interview with Mr. Agenor, he declared that Celso's previous personality, according to the boy's information, died during World War II. The church was bombed, and he perished in that bombing. The individual did not provide further details on this matter.

Norway was invaded by the Germans in 1940, and Celso was born in 1943. Since the Norwegians resisted the invasion, there was likely violent action by the invaders. It's possible that the previous personality died between 1940 and 1942, which would explain the manifestation of his reincarnatory memories, as the intermission period was short.

11. He agreed with Dr. Jonny Doin regarding the characteristics of the monastery where he might have lived.

In Dr. Jonny Doin's interview, there's a dialogue where he tried to obtain more information from the boy through a curious interrogation process. Here's how the episode unfolded:

"I quickly realized that he must have been a priest or some sort of clergyman. And I knew a bit about Norway and its monasteries. So I prepared a test for the boy, very carefully.

In our conversations, I told him that I remembered him from Norway. He looked at me and said, ‘I don’t remember you...’ I said to him, ‘You lived in a monastery with that huge black iron gate.’ He said, ‘Yes! There was a big gate at the monastery!’ I added, ‘With a lion on top...’ He responded, ‘Yes! Yes! There was!’ I continued, ‘I used to visit you in the afternoon in that large hall with a black table and chairs around it, right?’ He was so happy! He said, ‘Yes! Yes! But I don’t remember you, though...’ This was the peak moment of authenticity for me.”

Dr. Jonny Doin assumed that the previous personality might have been one of the superiors of the monastery.

12. He affirmed that in Norway, banana trees don’t grow due to the cold.

On one occasion, Mr. Agenor was planting a banana tree from the coast in his backyard. The boy, who was watching, asked, “Dad, what is that?” Mr. Agenor replied that it was a banana tree sapling and that it would produce beautiful bananas. The boy then retorted, “Yes, but in Norway, banana trees don’t grow because the ice kills everything. There are lots of big trees, pine trees...”

In one of Dr. Jonny Doin’s usual conversations with the boy, he subjected him to another curious test:

“Yes, this was part of a plan I had prepared to test him. So I told him that we would gather in the hall to talk, and we ate apples. He said, ‘I ate apples, yes, but I don’t remember you!’ I told him we ate pears, and he confirmed it. Then I let out what I had prepared: ‘And we ate bananas...’ When I said that, he, who was sitting, jumped up onto his toes, pointed his finger at me, and said, ‘Liar! I told you, you weren’t

there!' I asked why, and he said, 'Bananas don't grow in Norway because the ice kills everything!'"

This was the test I prepared. I knew bananas didn't grow in Norway.

This knowledge about distant Norway, demonstrated by a three-year-old boy, is very strange and difficult to explain through normal hypotheses.

13. He constantly referred to his presence in Norway, in the region of "Fumende" or "Fumendi."

The first mention of "Fumende" was made by his father during the June 11, 1972 interview: "He constantly referred to his stay in Norway, in the city of Fumende, where he saw trains loaded with cod leaving."

We couldn't find any Norwegian city by this name. In Dr. Jonny Doin's testimony, he pronounced it as "Fumendi," saying that he had heard this name from the individual after asking him where he lived:

"... and he replied that he lived in Fumendi, in Norway."

Later, when we asked Dr. Jonny Doin if the monastery where the previous personality lived was located in "Fumendi," he replied, "I honestly didn't think to ask him that. But since he said he lived in Fumendi, that he was from Fumendi, and naturally talked about the monastery, I believe it must have been in Fumendi."

When we asked if he had later verified the existence of a city by that name in Norway, Dr. Jonny Doin replied, "I tried to verify it but couldn't find anything. Two or three years later, I met his father, and

he said to me, ‘Look, Jonny, we’ve located the city on an old map. The city of Fumendi.’”

We then conducted a search for this supposed city or region. A thorough examination of a map of Norway revealed a lake called Femunden (with variants: Femunde, Faemund, and Fämund). It is located in the County of Hedmark, approximately 62° 20' North latitude and 11° East longitude. The lake stretches about 60 km in length. There are several small towns nearby, and it’s possible that “Femunde” is also a toponym for that region near the lake.

(Additional data- The Femund region, located in eastern Norway within Innlandet and Trøndelag counties near the Swedish border, is named after Lake Femunden, the country’s second-largest lake. Renowned for its breathtaking natural beauty, the region features vast forests, mountains, and lakes, making it a popular destination for outdoor activities such as hiking, fishing, and skiing. It is home to several national parks, including Femundsmarka and Gutulia. The region boasts a rich cultural heritage rooted in farming, forestry, and hunting, with a local economy that includes tourism. Notable towns like Røros, a UNESCO World Heritage Site, highlight the area’s unique dialect and traditions. Lake Femunden, which spans 203.4 square kilometers and reaches a maximum depth of 150 meters, sits at an elevation of 662 meters above sea level. Historically, it played a role in the border dynamics between Norway and Sweden, with a straight-line border established in 1751 marking a significant geographical feature in the region.)

We believe that Celso, still very young, may have correctly pronounced the name “Femunde.” Over time, the adults might have swapped the first two vowels, changing them, which resulted in “Fumende” or “Fumendi.” This is common, for example: fenônemo

instead of fenômeno; amalero instead of amarelo; largatixa instead of lagartixa; sastifeito instead of satisfeito, etc.

14. He informed that, in Norway, he was an adult and at times expressed surprise at being a child now.

When Mr. Agenor asked him, "But Celso, in Norway were you big or small?" his immediate response was, "I was big."

Dr. Jonny Doin noted that when the boy provided the information that he lived in Femunde, he seemed momentarily surprised: "At that moment, he made a gesture of astonishment, I don't know why, and said, 'Why was I big and now I'm small?' And I took note of that detail."

Indeed, it must be strange for anyone in Celso's situation to find themselves now a child while remembering being an adult in another place and time.

15. When his father jokingly asked why he didn't go to Norway, he replied that it wasn't possible because that happened in another birth.

Mr. Agenor shared that he sometimes asked Celso about his preference between Norway and Brazil.

"I would say: 'And do you like Brazil or Norway better?' He would reply: 'Norway.' Then I would say: 'So why don't you go there? You like Mádia more! You like Norway more! Then go away!' He would say: 'I can't, because that was in another incarnation. Now I am here, I have to stay here. I have to love this land now! Mádia calls me, but I won't go because I can't go there. I have to stay here!'"

This episode reveals that the individual was already aware of his situation as a reincarnated individual. He remembered his previous life, felt the calls of his mother (likely deceased and someone he dreamt about), but accepted his new condition.

This episode makes one reflect on the importance of forgetting past lives, as for certain individuals, such memories could cause unwanted disturbances and difficulties in adapting to the new reincarnated situation.

In some people, the recollections during childhood, as in Celso's case, do not cause significant inconvenience. However, strange events can occur, such as the famous case that inspired the book 'The Three Faces of Eve' by Corbett H. Thigpen and Hervey M. Cleckley (São Paulo: IBRASA, 1968).

16. On one occasion, when asked questions, he correctly stated the name of the King of Norway.

The individual's father mentioned that various friends would visit their home and ask Celso questions about Norway: "Friends would come over and always ask questions. On one occasion, he even answered the name of the King of Norway, although I can't recall the name now."

It's unfortunate that Mr. Agenor did not remember the name given by the boy.

The king at that time was Haakon VII.

On April 9, 1940, the Germans attacked Norway, occupying it after two months of fighting. At that time, Haakon VII fled to England, where he established a resistance government.

In 1957, King Haakon VII died, and he was succeeded by his son, the current King Olav V.

17. He liked cats. When he received a kitten, he gave it a peculiar name, unlike typical Portuguese names.

It's unfortunate that neither the father nor any other witness recorded the cat's name in writing.

18. Upon seeing a photograph of a fjord in a magazine, he immediately recognized the geographic feature, correctly pronouncing its name.

Celso's father recounted this event as follows:

"Our dear friend Leopoldo Machado, whom we fondly remember, would always stop by our house, give some talks, and then continue on to São Lourenço. Whenever Leopoldo was in São Lourenço, my wife, children, and I would go to São Lourenço to attend his talks.

On one of those trips to São Lourenço, of which I even have photographs, Celso was with me, and while passing by Hotel Negreiros, he saw a magazine open on a chair and said, 'Dad, wait a minute, I want to look at something here.' He walked away from us, flipping through the magazine, and said, 'Fjord, fjord of Norway!' He pointed to it, showing those long inlets depicted in the magazine.

At that point, Leopoldo also returned and saw that indeed, it was about Norway. That is to say, in passing, he recognized it clearly and was able to identify it."

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Celso was five years old at the time. Many adults still don't know what a fjord is.

19. Initially, he pronounced the name of Norway differently than the Portuguese form: "Norge" (pronounced "Nór-ga").

The individual's father confirmed that, as soon as Celso began referring to Norway, he pronounced the name in a way similar to the Norwegian pronunciation: "Nór-ga" (Norge).

This name derives from Old Norse Norvegr, meaning "the way to the North."

20. Referring to the climate, he said that sometimes the vegetation would turn white.

Dr. Jonny Doin, who noted this particular detail, reported the following:

"He said that sometimes the vegetation would turn white. He was small and would say 'banco,' like a bench, but I concluded that he meant 'branco' (white). He didn't mention snow, only the cold and the whiteness. 'Everything turned banco.'"

It's truly extraordinary that a three-year-old child was correctly informed about the climate of such a little-known country, especially in the interior of São Paulo in 1946. It's important to note that in Cruzeiro, the climate is quite hot. Moreover, television was not available in the interior of Brazil at that time.

21. At one point, he referred to a vehicle whose rear wheels were very large.

Dr. Jonny Doin mentioned that Celso referred to a car with very large wheels: "The only thing he talked about was the wheel of the car, big, adorned, with many spokes..."

"I had the impression it was a type of trolley because he said it had four wheels, with the back ones being very large."

22. He preferred poultry and milk, saying he drank a lot of milk in Norway.

Dr. Jonny Doin informed us: "Celso really liked chicken, poultry, and milk. He said he drank a lot of milk in Norway and ate chicken. I suppose it was duck or another bird. He had a preference for chicken in his diet."

Perhaps due to the previous personality's consumption of fish, he now preferred white meats.

23. He coherently described the landscape around the monastery where he claimed to have lived.

We asked Dr. Jonny Doin if Celso referred to the type of vegetation in the place he lived. His response was: "Yes, clearly not, but from what he told me, I deduced that the monastery must have been surrounded by trees like cypresses and there should have been fields, maybe lawns, because he talked about the ground, the large land full of brush. I asked: 'What brush?' And he replied: 'Grass.' So I sensed it was a Nordic landscape, and the trees must have been rustic."

Other Information:

1. He was born with Nordic racial traits, different from his siblings and parents.

When we asked Mr. Agenor if Celso was born with any marks on his body that might suggest remnants of potential injuries from a previous incarnation, he responded:

"No, he didn't have any marks that could justify the existence of any injury. His features at that time were perfectly Nordic, with completely blond hair, a very fair complexion, typical of a Nordic person. He was completely different from his siblings, from me, and from his mother. His appearance was totally distinct back then. Later on, he changed; his hair darkened, and his skin became darker."

Dr. Jonny Doin also noted this fact and referred to it several times during his interview. Here are some excerpts where Dr. Jonny Doin touched upon this particular aspect:

"...What impressed me most about the boy was his physical type: he was blond, while all his siblings were dark-haired."

"...And even because of having such a blond son, the father had a certain sadness. A son completely different from the others. But the mother was an honest, humble, reserved person, a homemaker, never went out... beyond any suspicion."

"This is what convinced me that it was indeed a case of reincarnation. At the time, I was very cautious with the information I received in this area. You know all the things that can occur leading us to false information, including telepathy, etc.

Celso's physical type impressed me a lot, leading me to believe in the phenomenon of reincarnation in this case. His type was Nordic: a large and prominent forehead, long face, blue eyes, a blond type, when all the other siblings were stocky, completely different..."

In February 1972, Dr. Ian Stevenson gave a lecture at the auditorium of the Paulista Medical Association about individuals in cases that suggest reincarnation, particularly those with birthmarks related to their past lives. He presented around seventy slides showing different examples of these signs he identified in individuals from various countries worldwide.

Among these occurrences, he showed the case of Zaw Win Aung, a young man from a family of dark-skinned Burmese. Since his childhood, Zaw claimed to have been an American pilot who died when his plane was shot down by the Japanese during World War II. Despite coming from Asian, dark-skinned parents, Zaw Win Aung has a fair complexion, blond hair, and green eyes, significantly differing from his siblings.

Dr. Stevenson stated that this was not a genetic disorder. He also confirmed that he researched the fidelity of the individual's mother, ensuring her absolute honesty.

As can be seen, the case of Celso is not the only one, although it remains inexplicable under genetic understanding. While one might consider an occasional mutation, this seems to be quite rare, if not improbable, under the given conditions.

It is clear that besides exhibiting characteristics of the Nordic race, the boy also displayed typical behavioral traits suggesting reincarnational influences.

2. He detested heat. Everything had to be somewhat cold or chilly for him.

Mr. Agenor provided details about this curious behavior of his son: "Everything had to be somewhat cold or chilly for him. Even in bed,

when he slept, he didn't like many blankets; he preferred to sleep without covers because he always felt very hot."

Dr. Jonny Doin confirmed this information: "This boy had a horror of blankets and spent almost the entire day naked; he couldn't stand even clothes. Even during harsh winters, he couldn't tolerate covers; he slept with just a sheet, naked, without any kind of warm clothing."

"...He had a particular aversion to wool blankets. Naturally, the climate here is different from there... It wasn't exactly aversion; we would cover him, and soon after, he would throw everything off and sleep completely uncovered, generally naked. He couldn't even stand ordinary clothing; he couldn't tolerate the heat in Cruzeiro."

These manifestations of phobia are very common in cases suggesting reincarnation.

Dr. Ian Stevenson noted this type of "reincarnational memory," which has manifested numerous times in the cases he studied. In some cases, there is a preference or aversion to certain foods or drinks. In others, it presents as aversion to people or situations, etc. For example, in the case of Jacira vs Ronaldo, we noted the individual's reluctance to drink reddish beverages. In Simone vs Angelina, it was a fear of airplanes. In a way, these phobic manifestations are forms of reincarnational recollection.

3. His behavior was different from that of his siblings and children of the same age.

This is another fact generally related to memories from a previous incarnation. In this case, Dr. Jonny Doin observed and reported the unusual way Celso behaved: "Yes, this caught my attention. He was quiet, stayed silent in one place. He was healthy and cheerful, so it

was natural for him to seek companionship with other children, but he isolated himself and played in his own way, alone, always quiet and serious. Perhaps there is some relationship between his behavior and the customs of his past life."

When we asked Dr. Jonny Doin if the boy showed any maturity inconsistent with his age, he replied: "Yes, impressive! The fact I narrated, when he reacted to me calling him a liar, he took adult, mature actions. He got up from his chair, stood on his tiptoes, furrowed his brow, pointed his finger at my face, and spoke as if he was rebuking me, but in a mature way, completely different from the natural reaction of a three-year-old child." This incident referenced by Dr. Jonny Doin can be found in item 12 of the individual's Memory Table.

4. His reincarnational memory faded with age.

When asked about the persistence of Celso's reincarnational memories, Dr. Jonny Doin informed us: "I encountered him sporadically when he was already nine years old. At that point, he didn't have such a clear memory of the events. Later, at thirteen, he remembered vaguely. His father told me that after twenty, he lost memory of those events."

When we interviewed Mr. Agenor, Celso was already twenty-nine years old. His father stated that he no longer had any recollection of the episodes revealed in his childhood.

5. It seems that Celso's birth was met with attempts at frustration from spiritual entities.

Mr. Agenor, at the start of his testimony, made this strange revelation: "As soon as he reincarnated, a lady, a clairvoyant medium,

observed several spirits of priests around him, trying to force him to abandon his body because they couldn't accept that he came to be reincarnated in a spiritualist home."

Although this is a subjective fact, given that it involves mediumistic perception, it aligns with subsequent events where the boy revealed having been a priest in his past life.

Although it was not possible to fully verify this case through the identification of the previous personality or the individuals connected to it who knew it, there is substantial evidence suggesting that this is indeed a case of reincarnation.

It is essential to consider the young age of the individual when he provided the information, as well as the time and place in which this occurred. Despite being a reasonably developed city, 'Cruzeiro' in 1946 did not have sufficient resources for a three-year-old child to be informed about Norway, its climate, and other details provided by 'Celso'. It is possible that even his siblings, one aged seven and the other eight, were not familiar with the characteristics of that distant country. In primary schools at that time, it is unlikely that there was even any discussion about Nordic countries.

Additionally, it is relevant that the individual exhibited Nordic racial traits, different from those of his siblings and parents. Another important aspect was his aversion to heat, which led to his habit of avoiding clothing, walking around naked, and sleeping without covers.

Although this detail may not strictly classify as a typical phobia, it could be considered equivalent to the phobias noted in cases suggesting reincarnation that have been substantiated by the real existence of the previous personality, i.e., the "resolved" cases.

The reincarnation hypothesis, in addition to being supported by these and other “relevant details,” can explain all items in the “individual’s memory table” effortlessly, without the need to attribute any supposed paranormal or mediumistic faculties to the boy, for which there are no verifiable indications, and without resorting to “ad hoc” hypotheses to fit them to the recorded facts.

In light of the reasons outlined above, and barring the possibility of a better explanation arising in the future, we believe that reincarnation is the most suitable hypothesis to elucidate this case.

Netherlands Christina reincarnation case:

Researcher Titus Rivas, Psychologist and Philosopher, (Athanasia Foundation, Netherlands and International Centre for Reincarnation and Survival Researches)

A verified reincarnation case in Netherlands. [The girl who died young in two different lives without reaching adulthood.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

This rebirth case is important because the individual could remember 2 different past lives. One life as a female ghost and another life as a woman who lived in Netherlands.

In this reincarnation case, the subject made specific statements about a past life, which were recorded before any investigation. Upon verification by researchers, a deceased (dead) individual was identified whose life and death confirmed the subject's memories. Written records of the previous person's life or related incidents provided additional scientific evidence, strongly supporting the case.

The Netherlands, informally known as Holland, is a country in Northwestern Europe with overseas territories in the Caribbean. The name 'Netherlands' translates to 'lower countries,' reflecting its low elevation, with 26% of the land below sea level, primarily in areas known as polders created through land reclamation since the 14th century.

In the small village of Malden, Gelderland, Netherlands, a girl named Christina K. was born on February 24, 1979. Her life was tragically cut short when she was struck by a car and died as a teenager of 17. But before her untimely death, Christina shared vivid memories of what she claimed to be a past life, memories that were later investigated by Dutch researcher, psychologist, and philosopher Titus Rivas. Christina had been sharing her past life memories since the age of 3.

Some of Christina's statements:

- "I had a nightmare. It was about a different, big, and white house with high windows, somewhere in a town."
- "I had a father and a mother, but they were very different from you, Mum."
- "I was approximately 10 years old."
- "I had more brothers and sisters."
- "It was Easter. We were sitting at the table, and my brother and sisters were quarreling."
- "Parents sent them to their rooms."

- "My younger brother had been playing with matches, and his mattress had set alight."
- "I ran to the balcony of my room and saw my mother and a fireman, who shouted at me to jump."
- "I simply was too frightened to do so, although one or two of my sisters did."
- "The smoke overcame me."
- "A lady in white told me that I had died and took me through the burning house."
- "That lady showed me several possible mothers and asked me to pick one of them. I chose a woman with blonde hair who was typing at an office."
- "This way, Mum. I know where the house is." (To her mother, during their visit to Arnhem at the age of 15)
- "That's the house from my dream." (Pointing at a white house)

When Christina was around 3 years old, her mother, Hannie, noticed that she was unusually afraid of the attic and refused to go there alone. Neither of them knew why this fear was so pronounced. Then, one Friday morning in 1982, when Christina was about three and a half, she woke up crying and told her mother about a disturbing nightmare.

In her dream, Christina found herself in a different, big, and white house with high windows, situated in a town unlike her own rural village. She knew she was around 10 or 11 years old and had a different family—a mother and father who were not like her current parents, and more brothers and sisters than in her present life.

She described a scene where the family was sitting at the table during Easter, and her siblings were quarreling. Their parents sent the children to their rooms as punishment. Christina's younger brother had been playing with matches, and his mattress caught fire.

The flames spread quickly, and smoke filled the house. Christina ran to the balcony of her room, where she saw her mother and a fireman below, urging her to jump. Paralyzed by fear, she couldn't bring herself to leap to safety. Instead, she succumbed to the smoke and passed away.

Also, in her dream, Christina remembered a ghost like lady in white appearing to her, telling her that she had died. The white lady told her, "You are now dead." This mysterious figure guided her through the burning house and presented her with several possible mothers to choose from for her next life. Christina picked a woman with blonde hair who was typing at an office.

As Christina grew older, she occasionally recounted this vivid dream to those close to her. Her female cousin, who was around eight when Christina shared the story, remembered the details Christina had told her. Christina's sister also confirmed knowing about the dream and Christina's inexplicable phobia of the attic.

Christina's mother had heard about a terrible fire in Arnhem before Christina was born, where several children had died. Arnhem is a city and municipality situated in the eastern part of the Netherlands. Intrigued by her daughter's dream, she decided to test its authenticity by taking Christina to Arnhem when she was 15 years old. Upon arriving at the central station, Christina led her mother straight to a white house that she claimed to recognize from her dream.

Years later, after Christina's tragic death, Titus Rivas investigated her case. He visited the municipal archives of Arnhem and discovered that there had indeed been a fire at Easter 1973, matching many of the details from Christina's dream. Among the casualties was a 9-year-old girl named Hendrika Brugman, who had died from smoke

inhalation. Unfortunately, researcher Titus Rivas was unable to find any living relatives of the afflicted family for further verification.

However, Rivas was able to gather various testimonies from independent witnesses, including Christina's best friend, Laura, who confirmed that Christina had shared her dream with them long before her death. The age at which Christina had the dream, her persistent phobia, and her identification with the dream's contents over the years all matched the Easter 1973 fire and Hendrika, who had died from smoke inhalation.

One of the most compelling aspects of this case is Christina seeing her next mother. Christina described her as a blonde-haired woman typing in an office. Christina's mother remembered the Arnhem fire, which actually took place in 1973, at a time when Christina's mother was working in an office and had dyed her hair blonde.

The Christina K. case remains a fascinating and well-documented example of reincarnation, exhibiting many of the standard patterns and characteristics commonly found in such accounts. Christina's memories align remarkably well with the historical events of the Arnhem fire, making this case one of the verified cases of reincarnation.

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Vietnam Bùi Lạc Bình reincarnation case:

Researcher Lê Trang, (Independent researcher and scholar, Vietnam)

Dr. Vũ Thế Khanh, (General Director of the Union of Scientific and
Technological Application UIA Vietnam)

Independent researchers and Vietnamese language media.

A verified reincarnation case in Vietnam. [The boy who led his mother to his past-life home.]

This reincarnation case drew the attention of Vietnamese media as the "resurrection" story of Tiến. Mr. Tân and Ms. Thuận, both officials from Vụ Bản town in Nam Định province, Vietnam, got married in 1987. On February 28, 1992, they welcomed the birth of their son, Nguyễn Phú Quyết Tiến. Tragically, Tiến drowned while playing near a river in 1997 at the age of five. The couple was left devastated and childless, as Ms. Thuận could not have more children due to health issues.

One afternoon in January, while Mr. Tân was reading a newspaper, he suddenly jumped up, feeling a burning sensation in his stomach. He called out to Mrs. Tân, saying, "Where's Tiến? Go find him." Mrs. Tân searched but could not find Tiến. At the riverbank near their house, she only found his shoes. The water was clear and showed nothing unusual. She rushed back to inform Mr. Tân. Dropping the newspaper, he ran to the riverbank and saw Tiến's lifeless body floating three meters from the shore.

On October 6, 2002, a boy named Bùi Lạc Bình was born to Ms. Bùi Thị Dự and Mr. Bùi Văn Hoan, a Mường family residing in Lạc Sơn

District, Hòa Bình Province. Around the age of three, Bình started exhibiting unusual behavior and claiming to be someone else. He insisted that his real name was Tiến and that he had drowned in a past life. Bình demanded to be taken to his former parents and led his mother straight to Mr. Tân and Ms. Thuận's house, which he accurately recognized.

Several statements of Bùi Lạc Bình:

- "I am Tiến, and I drowned in the river."
- "This is not my real home. I want to go back to my parents."
- "I used to sleep here, right, Dad?" (Spoken to Mr. Tân while lying on his bed)
- "If you don't let me go back, I'll die again!" (Spoken to his biological mother, Ms. Dự, during an illness)
- "I died over there before." (Pointing to the river near Mr. Tân's house)

Bình provided specific details about Tiến's life that he couldn't have known otherwise. He opened a cabinet and retrieved Tiến's toys, slept in Tiến's bed facing down, and shared memories about Mr. Tân, Ms. Thuận, and their neighbors. Both families were astonished and initially skeptical, but Bình's persistent and accurate claims eventually convinced them.

Bình continued to insist on returning to Mr. Tân and Ms. Thuận's home, even falling seriously ill at one point when his demands weren't met. Both families agreed to let Bình live with Mr. Tân and Ms. Thuận, where he thrived and was later renamed Nguyễn Phú Quyết Tiến. The boy maintained a relationship with his biological family, visiting them regularly.

Researcher Lê Trang and other independent scholars investigated the case, documenting Bình's statements, behaviors, and the reactions of

both families. This reincarnation case gained widespread attention in Vietnam.

Dr. Vũ Thế Khanh, a researcher on special human abilities, said, "If we explain it using the laws of causation, reincarnation, and the theory of relationships in Buddhism, there's nothing unusual about this story. For nearly 15 years, I, along with many leading professors, have studied and documented cases similar to this one. Even globally, there are such phenomena."

Ms. Bùi Thị Dụ (Bình's biological mother) said, "He kept insisting that he was a Kinh child from Vụ Bản town and that he had drowned in a past life." She also said, "I was worried that people would gossip about us taking someone else's child, but after he fell seriously ill and repeatedly threatened to die again, I decided to let him visit Mr. Tân and Mrs. Thuận."

Mr. Tân (Tiến's past-life father) remembered the incident of Tiến's drowning and death; "I jumped into the water, holding my child tightly and bringing him to shore. But it was too late!"

"Although I had never believed in such things before, at that moment, my wife and I became convinced that he was indeed Tiến reincarnated," Mr. Tân confessed when he finally accepted that this boy was their son, reborn in a different body.

According to Mr. Tân, they repeatedly 'tested' him. Many neighbors even visited to 'ask about the past.' Each inquiry was met with accurate responses from Bình. He recalled the names of the neighbor, his kindergarten teacher, and his close friends. He even reminisced about small details, such as when his grandmother would give him beer at the edge of the village, and how he had 'died' after falling into the water.

Today, Tiến is a healthy and happy boy living with Mr. Tân and Ms. Thuận. He continues to remember some details from his past life but is otherwise a normal child who attends school and enjoys playing with friends. Both families consider the experience a miraculous blessing and have accepted the unusual circumstances surrounding Tiến's reincarnation.

Indian Manisha reincarnation case:

Independent researchers and Indian language media.

A verified reincarnation case in India. [The 4-year-old girl who reunited with her past-life family.]

In the village of Milakpur near Alwar, Rajasthan, a child named Manisha was born to Rampal and Khilli Devi. As Manisha grew and began to speak, her parents noticed something unusual. By the age of two, Manisha started insisting that her name was not Manisha but Suman, and that she belonged to another family. Manisha often said that her biological parents are not her real parents. Her parents initially dismissed her claims, but as she grew older, Manisha began to reveal more details about her past life that were difficult to ignore.

Manisha claimed that she was Suman, who had lived in a three-story house near a Kamal mandir (temple) in Zamrudpur, South Delhi. She said her father's name was Kamal, her mother's name was Santosh, and she had three brothers. She also described the colors of her

school belt and tie, even though she had not yet started attending school. Manisha remembered dying from typhoid, which was later confirmed to be the cause of Suman's death on December 14, 2000, at the age of 15.

Manisha's grandmother, Mallo, recalled, "She would tell us about her school, her friends Pooja and Babita, and the grocery shop she frequented. We couldn't understand how she knew all these details. She was just a toddler."

Word spread about Manisha's claims in neighboring villages, eventually reaching relatives of Suman's family who lived in Tejara and Tihli, two villages in Rajasthan about 30 km apart. Intrigued by the similarities between Manisha's story and Suman's life, Kamal Singh, Suman's father, decided to visit Milakpur.

She recognized Chaudhary Kamal Singh from among a group of people. Upon seeing Kamal, Manisha ran into his arms, calling him 'papa'. She also correctly identified Santosh, Suman's mother, from a group of people. This touching reunion took place on the day of Suman's shraddh (death anniversary), leaving both families astonished and emotional.

Chaudhary Kamal Singh recalled the moment, "She ran into my arms when she saw me. She pointed to me and said, 'That is not him, but this is my real father!' We were shocked and overwhelmed."

Manisha's memories of her past life as Suman were vivid and specific. She talked about her school, Andhra Education Society in Pushp Vihar, and after reaching her old home in Delhi, the first thing she did was identify her school uniform. She also showed Suman's preferences and behaviour, such as a love for studies, hygienic surroundings, and spending hours alone. Manisha's favorite sweets were kaju barfi and

rasmalai, and she loved rajma chawal (a type of beans and rice), just like Suman. She even accurately recognized her past life's school friends, Pooja and Babita. It was confirmed that Suman was 15 years old when she died on December 14, 2000, after a bout of typhoid in Zamrudpur, south Delhi, India.

Thereafter, both families accepted Manisha's claims without any doubt. Suman's parents even removed the garland that adorned Suman's photograph in their living room, accepting Manisha as their 'born-again' daughter. The reunion happened in the year 2005 when she was about 4 years old. The news of this amazing case spread, and Kamal Singh's house was thronged by curious visitors and believers, all wanting to get a glimpse of Manisha.

Renowned parapsychologist researchers commented on the case, stating, "Not only is there scientific evidence to support the Buddhist belief in rebirth, it is the only after-life concept that has any evidence to support it. This case appears to be a remarkable example of that."

Manisha is now living with her 'new' parents. Her story serves as a reminder of the unexplained and extraordinary experiences that sometimes defy rational, logical explanations. Khilli Devi, Manisha's current mother, said to the researchers, "We don't understand how this happened, but we accept it as God's will. Our little girl has brought two families together in a beautiful way."

Netherlands Angela reincarnation case:

Researcher Titus Rivas, Psychologist and Philosopher, (Athanasia Foundation, Netherlands and International Centre for Reincarnation and Survival Researches)

An international reincarnation case in Netherlands. [The Dutch girl whose past life memories of the African Boer war made her parents believe in rebirth.]

Before learning about this rebirth case, it is important to know that international reincarnation cases are hard to verify because they involve two different countries. This reincarnation case spans two different continents.

In 1997, the Athanasia Foundation, based in the Netherlands and dedicated to the study of reincarnation and survival research, was approached by the parents of a girl named Angela. Angela had experienced recurrent nightmares when she was about 2 or 3 years old. These nightmares were deeply disturbing and left her in a state of fear and anxiety.

Angela would wake up crying between 11 p.m. and 1 a.m., feeling sweaty and anxious. Initially, she was reluctant to share the details of her dreams with her parents. However, her mother, concerned about her daughter's distress, eventually persuaded Angela to describe what she was experiencing.

When Angela was 3 years old, she finally opened up about her nightmare. She described a scene where men were chasing her and

shooting at her with guns. She said, "I see myself lying down and they are thinking; she's dead. But I'm not dead. They think I am, they don't see me. And then they set me afire."

Identifying the Scene:

A few days later, when Angela had the same dream again, her father asked her to describe the surroundings in more detail. Angela's description led her father to identify the environment as an African setting, possibly during the Boer War. To test this, her parents intentionally left a book open to a page about the Boer War on the table. Angela claimed to recognize the pictures in the book, making comments about the hats and guns depicted. She was very emotional while doing so, indicating a deep connection to the images.

Behaviour:

In addition to her nightmares, Angela exhibited a fear of hot temperatures. She was afraid of taking hot baths and eating hot meals, which her parents found unusual and concerning.

The nightmares recurred several times, but they gradually disappeared as Angela's parents repeatedly reassured her. By the time her parents contacted the Athanasia Foundation, Angela, now a teenager, could not recall any images of the dream.

Angela's parents did not believe in rebirth when she first told them about her dreams. They were certain that they had never discussed the concept of previous lives or provided her with detailed graphic descriptions of war scenes. This made Angela's vivid and emotional descriptions all the more puzzling and intriguing.

Other Information:

The Second Boer War, also known as the Boer War, Transvaal War, or South African War, was a conflict fought between the British Empire

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and the two Boer republics (the South African Republic and Orange Free State) over the Empire's influence in Southern Africa. The war took place from 11 October 1899 to 31 May 1902 and was marked by intense violence and suffering.

Titus Rivas, a psychologist and philosopher associated with the Athanasia Foundation and the International Centre for Reincarnation and Survival Researches, took a keen interest in Angela's case. He documented the details provided by Angela and her parents, noting the consistency of her descriptions and the emotional impact they had on her.

Angela's case presents a compelling example of a young child's vivid and emotionally charged memories that seem to align with historical events. While her parents did not initially believe in reincarnation, the specificity and emotional intensity of Angela's dreams, combined with her fear of heat, suggested a possible past-life experience. The case remains a subject of study within the field of reincarnation research.

Thailand Chanai Choomalaiwong reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Thailand. [The child who remembered the gunshots that ended his past life.]

Here is the full story of the Thailand Chanai Choomalaiwong reincarnation case, as investigated by Dr. Ian Stevenson:

In 1967, a boy named Chanai Choomalaiwong was born in central Thailand to a family of modest means. He entered the world with two distinctive birthmarks: one on the back of his head and another above his left eye. At the time of his birth, his family did not think much of these marks, but that would change as Chanai grew older.

When Chanai was around three years old, he began speaking about a previous life. He claimed that he had once been a schoolteacher named Bua Kai and that he had been shot and killed while on his way to school. Chanai provided specific details about this past life, including the names of his parents, his wife, and two of his children. He also mentioned that he had lived in a place called Khao Phra, which was about fifteen miles away from his current home.

Chanai's grandmother, with whom he lived, was initially skeptical of his claims. However, Chanai was insistent and repeatedly begged her to take him to his previous parents' home in Khao Phra. Eventually, she relented, and the two of them took a bus to a town near Khao

Phra. Upon arriving, Chanai confidently led the way to a house that he claimed belonged to his past-life parents.

The house was indeed the home of an elderly couple whose son, Bua Kai Lawnak, had been a teacher. Tragically, Bua Kai had been murdered five years before Chanai was born. Chanai's grandmother was acquainted with Bua Kai and his wife, as she used to live about three miles away and sold goods to many people in the surrounding area. However, she had never been to their home and had no idea whose house Chanai was leading her to.

Upon arriving at the house, Chanai immediately identified Bua Kai's parents as his own. They were struck by his statements and his birthmarks, which seemed to correspond to the wounds their son had suffered. Intrigued, they invited Chanai to return a short time later to be tested. When he returned, they asked him to pick out Bua Kai's belongings from a mix of other items, and he was able to do so accurately. He also recognized one of Bua Kai's daughters and asked for the other one by name.

Bua Kai's family became convinced that Chanai was indeed the reincarnation of their lost son and accepted him as such. Chanai visited them numerous times and insisted that Bua Kai's daughters call him "Father." If they did not, he would refuse to talk to them.

Dr. Ian Stevenson, a professor and scientist from the University of Virginia, USA, investigated this case and interviewed numerous family members about Bua Kai's injuries. Although no autopsy report was available, Bua Kai's wife recalled that the doctor who examined her husband's body had stated that the entrance wound was on the back of his head, as it was much smaller than the exit wound on his forehead. These descriptions matched Chanai's birthmarks: a small,

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circular one on the back of his head and a larger, more irregular one on the front. Both birthmarks were hairless and puckered.

Unfortunately, no photographs of Chanai's birthmarks were taken until he was eleven-and-a-half years old, making it difficult to determine their exact locations at birth. In the photographs, the larger birthmark appeared on the left side of his head toward the top and front, but witnesses stated that it had been lower on his forehead when he was younger.

This case is remarkable due to the numerous witnesses who corroborated Chanai's knowledge about Bua Kai's life, the tests that he passed, and the correlation between his birthmarks and Bua Kai's fatal wounds. It remains one of the most compelling reincarnation cases in Dr. Stevenson's extensive research. As Chanai grew older, his memories of his past life as Bua Kai began to fade, which is a common phenomenon observed in many reincarnation cases.

Russian Ivan reincarnation case:

Independent researchers and Russian language media.

A verified reincarnation case in Russia. [The child who described specific battles and military ranks.]

Ivan was born in a small town in Siberia, Russia. When he was around 4 years old, his parents began noticing that their son was having vivid nightmares and describing scenes that were far too gruesome and detailed for a child his age. Ivan spoke of being a soldier in a great

war, describing battle scenes, military ranks, and even the names of his comrades.

His parents were perplexed by his knowledge of historical events and military terms, as he had no access to such information at his age. Ivan described his role as a soldier in World War II, which had taken place over half a century before he was born. He spoke of specific battles and even recalled his own death during a particularly brutal encounter.

Ivan's parents were at a loss to explain their son's experiences, so they sought the help of a historian who specialized in World War II. The historian was initially skeptical but agreed to look into Ivan's claims. To his surprise, he found records of a soldier matching Ivan's descriptions, down to the specific battles he had fought in and the manner of his death.

The historian presented his findings to Ivan's family, who were both shocked and relieved to have some form of explanation for their son's experiences. Ivan continued to recall memories of his past life for some time, but his nightmares eventually subsided as he grew older.

American Luke Ruehlman reincarnation case:

Independent researchers and English language media.

A verified reincarnation case in United States of America. [The boy who was once an African American woman.]

In the town of Cincinnati, Ohio, an extraordinary story unfolded that would captivate the attention of paranormal investigators and the media alike. The story centers around a young boy named Luke Ruehlman, who, at the tender age of two, began to make astonishing claims about a past life as a woman named Pamela Robinson.

Luke Ruehlman was born in 2010, and by the time he was two years old, he had started to talk incessantly about a woman named Pam. His mother, Erika, initially thought it was just an imaginary friend, but as Luke grew older, his statements became increasingly detailed and peculiar.

"He used to say, 'When I was a girl, I had black hair' or he would say, 'I used to have earrings like that when I was a girl,'" Erika shared with Ohio's Fox 2. The family didn't know anyone named Pam, and Luke's insistence on the details of this mysterious woman began to unnerve his parents.

One day, Luke explained who Pam was. "He turned to me and said, 'Well, I was,'" Erika recounted. "He then said, 'Well, I used to be her, but I died and went up to heaven. I saw God, and then eventually, God pushed me back down, and I was a baby, and you named me Luke.'"

Luke's detailed account of his past life included specifics that his parents found chilling. He mentioned traveling to Chicago by train, a city the Ruehlmans had never visited. He also described dying in a fire and jumping from a window to escape the burning building.

Erika, intrigued and somewhat alarmed by her son's claims, began to investigate. She discovered that a woman named Pamela Robinson had indeed died in a fire at the Paxton Hotel in Chicago in 1993. Pamela was one of 19 people who perished in the blaze, and she had jumped from a window to escape the flames.

The Ruehlman family was later connected with the paranormal investigations TV show "The Ghost Inside My Child." The show's producers were intrigued by Luke's story and decided to investigate further.

During the filming of the show, Luke was presented with a full page of photos featuring different black women in their 30s, one of whom was the late Pamela Robinson. Without hesitation, Luke pointed to the correct photo of Pamela, confirming that he was truly Pamela in a past life.

"He goes, 'Well, I don't recognize anybody. But, I remember when this one was taken,'" Erika recalled. The accuracy of Luke's identification stunned his parents and the show's producers.

Erika contacted Pamela Robinson's family to learn more about their late family member. She discovered strange similarities between her son and Pamela, including their shared love for Stevie Wonder and playing the keyboard. These shared interests added another layer of intrigue to Luke's rebirth story.

The Ruehlmans were open to sharing their strange story with the public, but Pamela's family declined to comment. The Ruehlmans, who say they haven't received any money from their story and are not religious, view Luke's experience as a positive one that transcends race and gender. The case remains a significant part of their family's experience and a testament to the mysteries of rebirth.

Japanese Tomo reincarnation case:

Dr. Ohkado Masayuki, Professor and Parapsychologist, (Chubu University, Japan and Massachusetts Institute of Technology, United States of America)

An international reincarnation case in Japan. [The Japanese toddler who remembered a rail crash that happened in Britain before his birth.]

Before learning about this rebirth case, it is important to know that international reincarnation cases are hard to verify because they involve two different countries. This reincarnation case spans two different continents.

This is a reincarnation case of a Japanese child named Tomo, who claims to have lived in Edinburgh, Scotland, in his past life. His statements are largely compatible with a possible life in Edinburgh, and some of them are quite striking. Tomo also remembered a train accident in Southall, UK, which his father later verified as a real event that occurred on September 19, 1997. There was no way for him to know about that train crash, which happened before his birth in a distant foreign country. Tomo shows a strong desire to go back to his

previous mother. However, the search for the past-life personality has not been successful.

The subject, Tomo, is a Japanese boy living in the Kansai region. He was born in January 2000. When the subject was 11 months old, he began to show behavior that can be interpreted as related to his past-life personality. When he was 3 years and 11 months old, he started talking about his past-life memories as a boy living in Edinburgh and continued to do so until his father took him to Edinburgh to look for the mother of his past-life personality when he was 7 years and 6 months old. Although their search was not successful, the visit to Edinburgh seems to have soothed the subject's intense desire to go back to his "mother," and he gradually stopped talking about his past-life memories.

Discovery of the Case:

I came to know of the case through Dr. Ikegawa Akira, who conducted a large-scale questionnaire-based survey on children's birth and "in the womb" memories (Ikegawa 2005). I conducted two interviews, one with the subject and his mother on June 22, 2010, and the second time with the subject and his father on July 2, 2010. At the time of the interviews, the subject, who was 9 years and 5 months old, no longer recalled any specific memories. Therefore, the information about the subject's statements and behavior came from the subject's parents, especially his mother, who kept a detailed diary. The authenticity of the essential part of the subject's statements, however, is not questionable because a psychiatrist who examined the subject wrote an essay about the subject's past-life memories in relation to autism (Miyao 2007).

The Subject's Statements and Behavior:

When the subject was 11 months old, he was very attracted by the Roman letters he saw on TV commercials such as "AJINOMOTO,"

“TOYOTA,” etc. Before he learned any Japanese letters, he learned some Roman letters. At the age of 2 years and 9 or 10 months, he signed his name as “tomo” using Roman letters.

Also around this time (at the age of 2 years and 9 or 10 months), when he heard the English song “Top of the World” for the first time, he was able to sing along, which greatly surprised his mother. At the age of 3 years and 11 months, the subject and his mother had the following conversation (as recorded in the diary):

Subject: I want to peel garlic.

Mother: Why do you want to do that?

Subject: I did this before I came to be called “Tomo.”

Mother: What? What do you mean?

Subject: I was a child of a restaurant in the UK before I came to be called “Tomo.”

Mother: When was he born?

Subject: He was born on August 9th, 1988. I was called ‘Geiris.’ I lived in a seven-story building.

Mother: Where is the former “Tomo” [referring to the past-life personality] now?

Subject: He had a high fever of 45 Celsius [113 F] and died.

Because the subject insisted on peeling garlic, the mother bought and handed garlic to the subject the next day. Then, the subject very skillfully peeled the garlic. The garlic he peeled at this time is shown in Figure 3. Also, as shown in Figure 4, he peeled garlic with his left hand, which is surprising because he is right-handed. He became left-handed only when he peeled garlic. The mother recorded the conversation he had on that day as follows:

Mother: Tomo, have you ever peeled garlic?

Subject: Yes. I have done this when I was “former Tomo.”

Mother: Who is “former Tomo?”

Subject: Tomo who was born on August 9th.

At around the same time, (a) the subject, who had never taken a pill, said to the mother, “‘British Tomo’ was taking a pill, called EMD.”

When asked by the mother “What pill?” he replied “Yellow and round;” (b) he said, when his mother read a picture book before he went to bed, “My British mother said, ‘This much for today,’ and did this (touching his forehead with a finger).” The mother interpreted this to indicate a good-night kiss, which Japanese mothers rarely do; and (c) when he saw a globe at a store, he pointed out the UK (the upper region) and said “Tomo lived around here.” When they went back home and his mother showed him a map of the UK, the subject pointed to around Edinburgh and said “I lived in ‘Edinbia.’”

Statements Over Time:

After the above-mentioned event, the subject started to talk about his past-life memories intensively. Here are some of the key statements he made at different ages:

-4 years old (written 3x in the diary): “I had a dog called John. He had yellow or golden hair with a long nose. His ears were on the upper head. We slept in the same room.”

-4 years old (written 3x in the diary): “British Tomo went to a school, not a kindergarten [as the subject does now]. My teacher was a male. I had a friend called ‘Suimenli.’”

-4 years old: When he talked about the dog, John, he started to say “John, John, very my John.” He kept on saying this for a long time. (As stated above, he remembered this phrase even when the author met him.)

-4 years old: When he saw salmon eggs at the dinner table, he said “Gungu!” This might have implied “gungo peas,” (or “pigeon peas”)

which he might have been familiar with if he was a child of a restaurant.

-4 years old (cf. (22)): "When British Tomo died between 24th and 25th of October 1997, British mother looked troubled. She was saying, 'Now there are only five of us.' When the surprised mother asked him, 'What? Did you see that?' he replied, 'Yes. They buried me.'"

-4 years old: "There was no time before I was born. British Tomo had a watch."

-4 years old: "British mother often said 'I love you.'" [Japanese mothers rarely say this.]

-4 years old (Pointing to his own legs): "I had a lot of hair here."

-4 years old: "In the UK, I bathed in milk (bath)."

-4 years old: Pointing to the washbasin, the subject repeatedly said "Washbasin" in English. He also said "Pleasure."

-4 years old (cf. (15)): "In the UK, I took 'healing herb.'" Making his mother hold him, and imitate as if she gave a glass of healing herb to him, he said, "British mother said to me 'Take this, take this. It will help you feel better.' The herb was like trefoil, and it was green liquid when I took it. My (older) brother took leaves. We also used it like this (pretending to put a leaf on his forehead)."

-4 years old: The subject tried to explain what he ate in his past-life. "With chopped carrots and Japanese radish-like vegetables, with cheese. We heated it for about 4 minutes and when the cheese melt, we eat it." When the mother asked "Is it gratin?", the subject said, "Oh, it's difficult to explain."

-4.1 years old: "When I was British Tomo, on February 16th, white liquid came out of my penis for the first time." When his mother asked "What do you mean?" he said, "From the penis of British Tomo yellow pee and white juice came out." (Surprised at the subject's remarks, the mother asked kindergarten teachers if they gave sex education. The answer was naturally negative.)

-4.1 years old: "I got on a double-decker bus. The money I used was not yen, but pound."

-4.2 years old (cf. (11)): "My mother made me drink 'healing grass' mixed with pineapple juice, but I knew it was medicine."

-4.2 years old: "There was a special shopping mall in front of our restaurant. They sold Japanese soy sauce." (His mother thought this statement remarkable because it was unlikely that the subject, who had never been abroad, would know that soy sauce is Japanese seasoning.)

-4.2 years old (cf. (18), (24), (25)): "British Tomo was hospitalized at 'Muginiba Paresu' (as transcribed in the diary in Japanese letters) hospital. At first no room was available. When room 4 on the 13th floor became available, four of us, father, mother, (elder) brother, and me went there by car. It was 115 kilometers from my house to the hospital. Since it was far away, we used a highway. My brother was five years older than me and 14 at that time. In the hospital, there was a place like a bath, and there was a doctor who put powder medicine into hot water and massaged me. The treatment didn't work and I had an operation. I had a fever of 40 Celsius [104 F] (figure different when he first stated about his death) and died."

-4.7 years old (cf. (17), (24), (25)): (Seeing a picture in a picture book titled Human Body, in which food sticks in a person's throat) "Oh, no! This guy has become British Tomo!" Mother: "Did British Tomo die because something stuck in his throat?" Subject: "I had throat disorders. I was hospitalized and stayed on the seventh floor of a 13-story hospital. I felt so sick and died." Mother: "Did you die of asthma, perhaps?" Subject: "Yes. The healing herb didn't cure me, either. The former Tomo was weak and died young. So, this time I chose a strong body."

-4.7 years old (also 5.6 years old) (cf. (24)): (Watching news of a train crash) "There was also a train accident in the UK, in Southall. I watched the news on TV. It said 'Accident! Accident!' Two trains collided, and a fire occurred. Eight people died."

-4.7 years old: Subject: "The blood type of British Tomo was B. I was weak and couldn't exercise, and there were many things I wanted to do." Mother: "Why did you recall British Tomo?" Subject: (Crying) "I want to meet my British mom."

-4.9 years old (About a meal the subject ate in his past-life): "I ate Chili Con Carne. Red kidney beans were in it and it was hot." [He had never eaten the dish in the present life.]

-5 years old (cf. (5)): Subject: "I died between 24th and 25th of October, 1997." Mother: "How did you know that you died?" Subject: "My British mother looked troubled. She said 'Now only five of us were left.'" Mother: "Did you see that?" Subject: "Yes, I did." Mother: "Then, what did you do?" Subject: "I was doing something like riding on a slide or on the escalator of a 25-story building."

-5 years old: When the subject's family had a coffee break, the subject pointed out that what they drank is different from what the family of the past personality drank. "In the UK, I drank black coffee, my father with milk, and my mother with milk and sugar. Now, I can't drink coffee, but dad and mom can. You (dad and mom) drink coffee with milk."

-5.6 years old (cf. (17), (18), (19), (25)): (After a thunderstorm at night) "British Tomo was hospitalized in Muginba Paresu hospital. At first there was no room available. Then, room 4 of the 13th floor became available, so my father, mother, brother, and I went there. We used a highway because the hospital was far away. It was located 115 kilometers to the north from my house. My brother was 5 years older than I, 14 years old. In the hospital, in a bath-like place, a doctor poured powder medicine into hot water and massaged me. It didn't work and I had an operation. But I had a high fever of 40 Celsius [104 F] and died. My house was about 30 seconds away from the station. There was news of a train crash. TV said 'News! News!' and I saw crashed trains on TV."

-5.6 years old (cf. (17), (18), (24) (25)): From room 4 on the 13th floor, I could see fireworks. The hospital had a bath.

Emotional Attachment and Unfinished Business:

Like many other CORTs, the subject showed a strong emotion to go back to see his "previous" mother. Also, like other CORTs, the subject states that he had some unfinished job in his past life. The subject's statements about his body suggest that he indeed felt that his present body was different from the one he used to have. (CORT stands for Case of the Reincarnation Type.)

Verification and Visit to Edinburgh:

Most of the statements listed concerning his life in Edinburgh seem to be compatible with a possible life in Edinburgh and beyond the knowledge an ordinary Japanese person, including the subject's parents, would have. Especially striking is the subject's statement about the train accident that occurred at Southall station in the UK, which did take place on September 19, 1997.

The subject's father, who had regarded the subject's statements as mere imagination, changed his attitude when he searched for the information about the train crash and found that there was an incident in the Southall station in 1997. After learning the truth about the train crash, he decided to take the subject to Edinburgh to look for his "British mother." From August 1st to 8th, 2008 (when the subject was 90 months old), the subject and his father went to the UK. The subject's mother didn't go with them because the subject's brother was too young (born on July 1st, 2005). They stayed in Edinburgh for three days, looking for the past-life personality's house in vain.

[Additional Data: The Southall train crash occurred on 19 September 1997, on the Great Western Main Line at Southall, West London. An InterCity 125 high-speed passenger train (HST) failed to slow down in response to warning signals and collided with a freight train crossing

its path, causing seven deaths and 139 injuries. The passenger train operating company had failed to inform Railtrack and the signaller that the automatic warning system (AWS), which warns drivers of adverse signals, had been turned off in the cab of the HST. As a result, the signaller set a route that would stop the HST and allow the freight train to cross in front of it. If the signaller had known that the AWS in the express was not working, he would have been prevented by the operating rules from setting a conflicting route. The HST driver did not apply the brakes until it was too late because he was packing his bag and did not see the cautionary signals. He was charged with manslaughter by gross negligence, but the charges were later dropped. Great Western Trains, whose managing director survived the crash in one of the most badly affected carriages, was fined for failing to ensure that the HST had its automatic warning system working during long journeys. The accident happened at 1.15pm a quarter of a mile east of Southall station in west London. Seven people died and 139 were injured. The London Ambulance Service sent 15 ambulances and 15 other transporters to the scene. Injured people were taken to Ealing Hospital, Central Middlesex Hospital, West Middlesex Hospital and Hillingdon Hospital.]

The notable points the subject's father told me about this trip are that (1) on the first day in Edinburgh, they found that Chili Con Carne is served in many pubs in town, which confirmed the subject's statement, and (2) on the morning of the second day in Edinburgh, the subject jerked awake and said "I have just felt my mother. She must be in this town!"

Although the trip was not successful in the sense that they could not find the subject's house from his past life, it seems to have somehow soothed the subject's desire to go back to his "former house," and the subject began to talk about his past life less and less, and soon stopped talking about it entirely.

This case falls into a category of long-distance cases, in which the subject's family belongs to a different community from the past-life personality's family (Stevenson, 2001). The subject's family has no connection to the UK, nor were they in the country around the time of conception, which echoes the following words of scientist Stevenson (2001):

"For the majority of long-distance cases, I have no clues whatever as to why the subject was born in his family. Nor have the informants for the cases."

Concerning long-distance cases, Stevenson also notes (2001) that "the majority of the subjects of cases in which the two families are not related or acquainted speak of a life that was lived within a radius of twenty-five kilometers from the subject's home." The distance between Edinburgh and the subject's present residence (9,154 kilometers) is unusually long. This exceptional characteristic makes the case all the more interesting. At present, however, the search for the past-life personality has been unsuccessful.

Thailand Ampan Petcherat reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Thailand. [The girl, who had lived as a boy in her past life and was dissatisfied with female life, also had a keen interest in men's sports.]

Ampan Petcherat was born in Song Klong, Thailand, in March 1954. She was the daughter of Yod "Ngoi" Petcherat and his wife, Kim Suan. Ampan was Kim Suan's third child. Her parents later separated, and Ampan stayed with her mother. In 1966, they were living in the town of Klong Darn, about seven kilometers north of Song Klong and approximately thirty kilometers southeast of Bangkok.

Early Memories:

When Ampan was about a year old, she began to tell her mother that she had another mother and father at Klong Bang Chag near Klong Bang Plee. She said she had been a boy in that life and described a house and objects in it. She narrated how she had drowned after being bitten by a snake. Ampan would cry while talking about her previous home and ask to be taken there. She repeated the story of her drowning from time to time but did not give any names of the previous family, only the place where she said she had lived.

Statements Made by Ampan:

1. She had a house at Klong Bang Chag near Klong Bang Plee.
2. She had another mother and father.
3. She had two older brothers.

4. One brother was a monk.
5. She had an uncle.
6. She had an aunt.
7. She had one younger sister.
8. There was a red dog where she lived.
9. There were three buffaloes.
10. Red trousers belonging to her were hanging on the second floor.
11. She was a boy in the previous life.
12. The house looked like a stable.
13. Before she died she had been playing hide-and-seek and swimming.
14. She had been bitten by a snake.
15. She then fell into the water and drowned.
16. Her two brothers were there when she drowned.
17. One of her brothers pulled her ankle and held her under the water.
18. Her elder brother took her out of the water, but she was already dead.
19. Her body was taken to Wat Bang Plee.

Recognitions and Meeting the Previous Family:

Ampan's mother had the habit of paddling in a boat over to the area of Klong Bang Chag (about twenty kilometers from Klong Darn) each year at harvest time. From the time when Ampan was very small, she took her on these trips. On one of these trips, Ampan recognized the village of Bang Chag (which her mother would have known anyway), but they did not attempt to trace the previous family Ampan talked about. As to why she did not look for the previous family earlier, Kim Suan said that Ampan expressed fear of a ghost which she said she knew and was in the village of Bang Chag.

In 1961, when Ampan was seven, she spontaneously recognized a woman on the street of Klong Darn whom she addressed as "my

aunt." This woman was later identified as Joy Ruang Gun, a maternal aunt of the child whose life Ampan claimed to be remembering. Ampan pointed to her and said to her mother: "That is my aunt." Later, Ampan called Joy Ruang Gun "aunt" as they passed on the road, and Joy Ruang Gun stopped and asked Ampan how she knew her. Ampan then said: "You are my mother's older sister." She was in fact the older sister of Tong Bai Puang Pei, of Bang Chag, who had lost a son, Chuey, by drowning in 1950. She took Ampan and her mother to Klong Bang Chag to meet the family of this boy.

Recognitions Made by Ampan:

20. Recognition of Bang Chag.
21. Recognition of Chuey's aunt, Joy Ruang Gun.
22. Her father was called Tai.
23. Her mother was called Bai.
24. There was a bamboo tree in front of the house.
25. There were two red jars at the house.
26. Recognition of Chuey's mother, Tong Bai Puang Pei.
27. Recognition of Chuey's father, Tai Puang Pei.
28. There were banana and coconut trees at the house.
29. There had been two houses where she lived.
30. Recognition of site where Chuey was drowned.
31. Recognition of Chuey's sister, Khao.
32. Recognition of Chuey's brother, Chuan.
33. Recognition of Sak, Chuey's cousin.

At Klong Bang Chag, Ampan made some additional statements about the previous life and some additional recognitions. Later, she was taken to Wat Bang Plee Noi, where she recognized Chuey's older brother, Chuan, and one of his cousins. Ampan's statements fitted very closely facts of the life and death of Chuey Puang Pei, who was a boy of about four when he drowned at Klong Bang Chag in 1950.

Investigation:

This case came to Dr. Ian Stevenson's attention in 1963 when a correspondent in Bangkok, T. Magness, sent him some preliminary information obtained from a newspaper report. Stevenson was unable to investigate the case until July 1966, when he spent several days interviewing members of both families. Francis Story also participated in this investigation. In March 1969, Stevenson returned to the area and interviewed several of the main informants again, as well as two new ones. Ampang and her mother had, in the meantime, moved south to Sattahib, about 250 kilometers south of Bangkok. In March 1971, Stevenson returned to the area once more and had further interviews with members of the previous family. He did not meet with Ampang and her mother since he saw them in 1969.

Interviews:

- In Klong Darn: Ampang Petcherat, Kim Suan Petcherat (Ampang's mother), Ladda Lak Yam (Kim Suan Petcherat's cousin)
- In Song Klong: Yod "Ngoi" Petcherat (Ampang's father), Ben Ja Gauchainiem (an acquaintance of Ampang)
- At Wat Bang Plee Noi: Ven. Phra Chim Dhamma Choti, Ven. Phra Thong Yoi Uttamo
- At the village of Bang Chag: Tai Puang Pei (Chuey's father), Tong Bai Puang Pei (Chuey's mother), Tong Puang Pei (Chuey's paternal great-aunt), Klah Puang Pei (Chuey's paternal uncle), Chuan Puang Pei (Chuey's older brother), Joy Ruang Gun (Chuey's maternal aunt), Pad Ruang Kham (Chuey's maternal aunt)

Discrepancies and Reliability:

Stevenson set aside the testimony of two informants as largely worthless. Ampang's father, Yod "Ngoi" Petcherat, said that he did not remember much and his testimony showed an unusually large number of discrepancies. Ben Ja Gauchainiem, a young woman of about twenty years of age, cast doubts on the case and impugned the

veracity of Kim Suan Petcherat. However, Stevenson found that she had not herself ever talked with Ampan about the case and (almost certainly) not with Kim Suan Petcherat either.

The testimony of the remaining informants hung together well. The members of the two families concerned supported each other's accounts of the case in all substantive matters. Stevenson did not interview the Puang Peis independently of Ampan and her mother in 1966, but they were not with him in 1969 or 1971 when he visited the village of Bang Chag again and went over many of the details once more.

Geography and Communication:

Song Klong, where Ampan was living with her mother up to the time the two families met in 1961, is thirty-seven kilometers south of Bangkok and about fifteen kilometers from Klong Bang Chag and the village of Bang Chag which is off this klong. In those days, the only feasible way of traveling between these two places was by boat on the klongs. The main highway south from Bangkok runs through both Klong Darn and Song Klong. Since they are marketing towns, persons from the smaller villages such as Bang Chag are likely to visit them rather often. In 1971, a new highway going south came close to Wat Bang Plee Noi, although one still had to reach Bang Chag by boat along Klong Bang Chag.

Both families denied having any previous acquaintance with each other before Ampan was brought to Bang Chag by Chuey's maternal aunt in 1961. Stevenson believed it unlikely that Kim Suan would have been deterred by Ampan's fear of a ghost and that if she had had any knowledge of a family corresponding to Ampan's statements who had lost a boy by drowning, she would have gone to them to verify Ampan's statements.

Death of Chuey Puang Pei:

Chuey's parents were not present when he drowned so they were not firsthand informants of how this occurred. The two firsthand informants Stevenson interviewed were Chuey's paternal uncle, Klah Puang Pei, and his older brother, Chuan Puang Pei. Their accounts of the event, which they were remembering many years later, differed in some respects, but not in the fact that no one really knew how Chuey had come to drown.

Chuan was himself a boy of not more than eight or nine when Chuey drowned. He said that he, Chuan, and a cousin, Sa Ing, had been playing in and around the water, but he thought that Chuey had not been in the water, although he was nearby. According to Chuan, Chuey could not yet swim, but only walked in shallow water. (This disagrees with the statement of Klah Puang Pei, who said that Chuey could swim well.) Evidently, Chuan paid no attention to what Chuey was doing until somehow he noticed that he was missing. So far as he remembered, Chuey had been sitting on the bank and they did not think he had gone into the water until he was found to be missing. Chuan then gave the alarm. He told Stevenson that he pulled Chuey's body out of the water; Klah Puang Pei said that he and he alone pulled the body out of the water. (Stevenson did not consider this a serious discrepancy since it is very likely that Chuan in some way helped his uncle get Chuey's body out of the water.)

Since children often drown in the klongs of Thailand, the accident was found regrettable but almost "natural." No one considered the possibility that Chuey had been bitten by a snake and so no one examined his body for evidence of a snake bite. That a snake had bitten Chuey was at no time suspected by his family until Ampan's first visit to them in 1961.

There are poisonous snakes in the klongs of Thailand, but even if Chuey was bitten by a poisonous snake, it is unlikely that death would have occurred so quickly from the venom. It is more probable that the small boy was startled and frightened by the bite, if it occurred, and then began to aspirate water and sank. So Stevenson believed that Chuey died from drowning even though he may have been bitten by a snake just before drowning. It is also possible that Chuey was bitten by a snake while sitting on the bank and then, after being bitten, rolled or jumped into the water and drowned.

Klah Puang Pei said that Chuan had playfully pulled Chuey's leg before the drowning, but the family did not think this contributed to the drowning in any way. Chuan denied to Stevenson, however, that Chuey had been playing in the water. Since 'leg-pulling' at the time of the drowning figured in Ampan's memories, the point is of some importance, but Stevenson could not decide whether Chuan or his uncle had the more accurate memory of exactly what happened. Since Chuan was a young boy at the time, Stevenson was inclined to credit the version of his uncle over his own, but not with firm confidence.

Chuey's paternal great-aunt, Tong Puang Pei, put a spot of red ochre on the upper chest of Chuey's body before it was cremated. Unfortunately, in 1966 she did not remember on which side of the chest she had made the mark. Chuey's body was taken to the nearby wat at Klong Bang Plee and cremated.

In 1966, Chuey's father indicated his age at death as being about four years. In 1969, Chuey's mother said he was between three and four years old. In 1971, she changed her estimate and suggested that he was about five years old. His brother Chuan put Chuey's age at death as between four and six. Stevenson thought it safe to conclude that

Chuey was about four years old when he died, certainly not much less and probably not much more.

Birthmark on Ampan's Chest:

Ampan had a birthmark on the upper left chest below the left clavicle. In 1966, it consisted of a circular area of darker pigment about a half inch in diameter. It had the appearance thus of a pigmented, flat naevus. This birthmark may correspond in location with the red ochre mark placed on Chuey's body before cremation by his great-aunt, Tong Puang Pei. Unfortunately, since she had forgotten on which side of his chest she had placed the red ochre mark, they cannot be positive about the correspondence. Stevenson learned about the birthmark on Ampan's upper left chest before he knew that a member of Chuey's family had put red ochre on his upper chest before the cremation of his body. Since, however, the two families had met by that time, it is possible that they had informed each other about the possible correspondence between the birthmark and the red ochre mark.

Ampan said that Chuey was bitten on the right leg by a snake in the water. No one seems to have examined her legs to see whether she had a birthmark corresponding to a wound of a snake bite on the body of Chuey.

Ampan's Behavior Related to the Previous Life:

Circumstances Stimulating Ampan's Statements About the Previous Life:

One of the first occasions when Ampan spoke about how she died in the previous life occurred when she was playing in the water with her brothers. (Since Chuey had only one brother, Stevenson believed that here, as often in Asia, the word "brothers" was used loosely to mean cousins or other children of the neighborhood as well as biologically related siblings.) This situation then seems to have reminded her of

the circumstances of the death of Chuey who was playing in (or near) the water with his “brothers” just before he drowned.

A visit with her mother in a boat on Klong Bang Chag also stimulated Ampan’s memories for she then recognized the area of Bang Chag where Chuey had lived.

The Emotions Shown by Ampan in Talking of the Previous Life:

Ampan cried when she expressed her wish to visit the previous family before she had done so. She seems to have had a strong desire to see its members and when at the age of seven she spontaneously recognized Chuey’s aunt, Joy Ruang Gun, she embraced her and asked her to take her to her (previous) family. When Ampan first met Chuey’s mother, Tong Bai Puang Pei, she also embraced her tightly. Kim Suan Petcherat and Chuan Puang Pei both said that Ampan wept when she met Chuan at Wat Bang Plee Noi. (Kim Suan Petcherat also said that Chuan wept, but he did not mention this to Stevenson himself.)

Ampan distinctly rejected Yod “Ngoi” Petcherat as her father during these early years. According to her mother, she said: “Nai Yod is not my father. I have another father.” The absence of Yod “Ngoi” Petcherat from the home could well have stimulated such rejecting remarks; but Ampan made similar remarks about her mother, saying that Kim Suan was not her mother and that she had another mother.

After the first meeting of the two families, they continued to exchange visits at least up to 1966 when Ampan and her mother were living in Klong Darn. Chuan visited Ampan in Klong Darn and Ampan went to Bang Chag from time to time. She and her mother accompanied Stevenson there in 1966.

Masculine Traits in Ampan:

Ampan, both according to her mother and from her own statements, had distinctly masculine interests and inclinations when she was a child. In 1966, her mother said that Ampan liked to dress as a boy and wear trousers or pants. And she liked boys' games such as boxing. (Boxing is a distinctly masculine sport in Thailand as it is everywhere else.) Ampan told Stevenson she would prefer to be a boy because they have a freer life than girls. Ampan did not like her life as a woman. At that time, she impressed Stevenson as being rather boyish in her dress (she was wearing shorts) and in her gait. She seemed to him to have a boyish way of swinging her arms as she walked.

In March 1969, when Stevenson saw Ampan again, she was fifteen years old. She had begun to menstruate just three or four months before this date, which (Stevenson was told) was late for Thai girls. Ampan's mother said that (in 1969) Ampan had only "learned to dress" in girls' clothes two years earlier, that is, at the age of thirteen. By this expression, Stevenson thought she meant to say that Ampan had then begun to dress in girls' clothes voluntarily without being pressured or forced to wear them.

In appearance, Ampan seemed in 1969 to have definitely moved to the feminine side since Stevenson's last meeting with her nearly three years before. She was wearing a long sarong-like skirt and blouse of distinctly feminine type and her figure was filling out into feminine proportions. She was beginning to use makeup. But her mother said that she chose her friends among tomboy girls and had little interest in boys. On the other hand, an American soldier from the nearby base at Sattahib had taken an interest in her and she showed Stevenson his photograph.

Ampan said she still liked boxing and still engaged in boxing herself. She also said that she still would prefer to be a boy since she would be freer as a boy than as a girl.

As a gift, Stevenson offered Ampan a choice between a boy's knife and a bottle of perfume and she chose the latter.

To explore her sexual orientation a little further, Stevenson asked her to do the extended draw-a-person test (5). Her first (free choice) drawing was of a boy; her second (with directions to draw a member of the opposite sex) was of a girl; and her third (free choice) drawing was of a girl. But the figure of this third drawing seemed to Stevenson extremely masculine. The hair was short and the person was wearing what seemed to be a shirt with buttons down the center. Stevenson thought Ampan had drawn another boy or man until she told him the drawing was supposed to be of a girl.

In summary, Ampan when younger showed more masculine traits than most girls of her age. And at the age of fifteen, she still showed some definitely masculine traits and preferences, including a wish to be a boy. At the same time, she had moved definitely toward the feminine side in her overall sexual orientation.

Other Behavior of Ampan Related to the Previous Life:

In view of the fact that Chuey had died of drowning, it was of interest to Stevenson to learn whether Ampan had manifested any fear of the water. Both Ampan and her mother positively asserted that she had never shown any fear of the water. She enjoyed swimming from a fairly early age.

According to Ampan, she had a dislike for snakes that persisted up to 1966, but afterwards this receded because she said in 1969 that she liked snakes and enjoyed playing with small ones. Stevenson did not

think that Ampan ever had a marked phobia of snakes because her mother in 1969 could not remember that she had ever been afraid of them.

Relative Decay in Fading of Ampan's Memories:

In 1966, Ampan spoke quite freely about her memories of the previous life which seemed then still quite fresh. At that time, she was twelve years old. Three years later (almost) she said the memories had largely faded, but not entirely. She still remembered and reviewed with Stevenson details of the drowning of the previous personality. It seems then that the memories faded in Ampan at a rather later age than is usual in these cases.

After the first meeting of the two families in 1966, they continued to exchange visits at least up to 1966 when Ampan and her mother were living in Klong Darn. Chuan visited Ampan in Klong Darn and Ampan went to Bang Chag from time to time. She and her mother accompanied Stevenson there in 1966. After the removal of Ampan and her mother to Sattahib, visits between the two families became more difficult, but in 1971 Chuey's mother said they had seen Ampan the previous year at Klong Darn, presumably when members of both families were visiting there. The visits between Ampan and the previous family may have contributed to the persistence of her memories.

Ampan dropped out of school at the end of the third year which would be at the age of about eight years. But she was by no means a recluse and seemed to be leading (apart from inattention at school) a normal social life for a girl of her age both in 1966 and 1969. This reincarnation case was documented as a verified reincarnation case.

Myanmar Ma Tin Aung Myo reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Myanmar (Burma). [The Burmese girl who wanted a girl as a wife, and who, in her past life, was a Japanese soldier in World War 2.]

In the late 1960s, Dr. Ian Stevenson received information about a remarkable case of claimed reincarnation in the village of Na-Thul, Upper Burma (now Myanmar). The subject was a young girl named Ma Tin Aung Myo, who claimed to remember a past life as a Japanese man, a soldier stationed in her village during World War II. Intrigued by the case, Dr. Stevenson and his interpreter, U Win Maung, conducted several interviews with Ma Tin Aung Myo, her family, and other villagers between 1972 and 1977.

Ma Tin Aung Myo's Birth and Early Life:

Ma Tin Aung Myo was born on December 26, 1953, to U Aye Maung, a railway porter, and Daw Aye Tin, a hawker of meals and fruits at the local railway station. She had three older sisters and one younger brother. During her pregnancy, Daw Aye Tin had recurring dreams of a stocky Japanese soldier wearing short pants and no shirt, following her and saying he would come and stay with them. The dreams occurred three times at intervals of 5 to 10 days, causing Daw Aye Tin considerable anxiety.

The Historical Japanese Occupation of Burma:

Japan took control of Burma during World War II from 1942 to 1945. At first, Japan helped create the Burma Independence Army and trained a group called the Thirty Comrades, who later started the modern Burmese army. Many people in Burma hoped that Japan would help them kick out the British and become independent.

The occupation started when Japan invaded Burma in December 1941. By 1942, the Japanese army had taken over important places like Na-Thul. On August 1, 1943, Japan said that Burma was independent and set up a government led by Ba Maw, who supported Japan. However, many people in Burma began to think that Japan did not really want to give them independence.

During the occupation, the Allies (countries fighting against Japan) fought back. They often flew planes and carried out aerial bombing in the area, shooting at the ground with the planes' machine guns. Villagers would leave their homes during the day to avoid these attacks. The occupation ended in 1945 when British and American armies made the Japanese leave.

By the end of 1944, the Allies were ready to take back Burma's central plains. Using tanks and soldiers together, they moved south and defeated the Japanese. They also landed on beaches to move along the Arakan coast. The city of Mandalay was taken on March 20, 1945. Two months later, in May, the capital Rangoon was taken back. The Japanese soldiers ran away to the Sittang River. By July 1945, there were no Japanese soldiers left in Burma. The victory was celebrated in Rangoon in August 1945. Daw Aye Tin had no knowledge of any Japanese soldier dying in the manner described by her daughter.

Some of Her Notable Statements:

- "I am from the northern part of Japan."

- "I was married and had 5 children."
- "I had a small shop in Japan before joining the Japanese army."
- "I was near a pile of firewood and about to cook a meal when an airplane came over."
- "The firewood pile was near an Acacia tree and about 75 meters from the house in Na-Thul where my family is now living."
- "The pilot of the airplane spotted me and dived at me, spraying machine gun bullets."
- "I ran around the pile of firewood in an effort to escape, but a bullet struck me in the groin."
- "The fatal shot from the airplane hit me in the genitalia."
- "I died immediately."
- "The airplane that shot me had two tails, but I can not say whether it was a British or an American airplane."
- "At that moment, I was wearing short pants and a big belt, but had taken off my shirt."
- "I will go to Japan when I grow up."
- "I want to be a soldier."
- "I want a girl as a wife."

Ma Tin Aung Myo's Statements about Her Past Life:

Around the age of 4, Ma Tin Aung Myo began to make statements about a past life. Her oldest sister, Ma Shwe, recalled that one day, while walking with her father, an airplane flew over, and Ma Tin Aung Myo became frightened and cried, saying, "I want to go home. I want to go home." She developed an extreme phobia of airplanes and would cry every time one flew over, fearing they would shoot her.

Over time, Ma Tin Aung Myo revealed more details about her claimed past life. She said she was a Japanese soldier from the northern part of Japan, married with children. She described being killed by an Allied airplane while cooking near a firewood pile, wearing short pants and a big belt, but no shirt. The soldier was shot

in the groin, causing severe damage to the genitalia, inner thighs, and lower abdomen, and died immediately.

Ma Tin Aung Myo's Behaviors and Preferences:

Ma Tin Aung Myo exhibited several unusual behaviors and preferences that seemed to align with her claims of a past life as a Japanese soldier:

1. Phobia of airplanes: Her fear of airplanes persisted for many years. In about 1962, when a helicopter landed in a field at Na-Thul, most villagers went to see it, but Ma Tin Aung Myo fled into the house crying, saying she is afraid of it.
2. Food preferences: She disliked the hot climate of Burma and its spicy food, preferring sweet foods instead. She initially liked half-raw fish but developed a phobia after a fish bone stuck in her throat. She did not request strange foods or reject the food offered to her, except for complaining about its spiciness.
3. Masculine dress and behavior: From an early age, Ma Tin Aung Myo insisted on wearing boys' clothes and refused to wear girls' clothes. She wore her hair short, used a man's shirt, and wrapped her longyi (a traditional Burmese garment) with a prominent knot in front, like a man. She played with boys, liked men's sports, liked toy guns, and wanted to be a soldier. She continued playing soldier games until the age of about 10. She began menstruating at 15, with painful periods accompanied by some illness.
4. Sexual orientation: Ma Tin Aung Myo was overtly masculine in her sexual orientation. She had no wish to marry a man and expressed a desire to have a girl as a wife. In an extended Draw-a-Person Test, she drew masculine figures.
5. Language: As a toddler, Ma Tin Aung Myo talked to herself and other children using words her family could not understand. Unfortunately, her family made no attempt to determine if it was a definite language, such as Japanese.

6. Homesickness: Ma Tin Aung Myo frequently expressed a longing to return to Japan and said she would go there when she grew up. She often lay on her stomach and cried from homesickness, particularly for the children of her past life.

Family's Attitude:

Ma Tin Aung Myo's family did not impose a male role on her or encourage her to dress as a boy. Her mother initially disapproved of her masculine dress but later accepted it. Her father was more indulgent, allowing her to wear boys' clothes and crop her hair like a boy's. The family attributed Ma Tin Aung Myo's memories and behaviors to her past life as a Japanese soldier, in accordance with their beliefs.

Investigation:

Verifying the Case of Ma Tin Aung Myo:

Ma Tin Aung Myo did not provide specific names or locations related to her past life. However, many of her memories and behaviors corresponded with historical events and cultural context, contributing to the verification of her claims.

Historical Context: The Japanese Army occupied Na-Thul, Ma Tin Aung Myo's family village, in 1942, soon after invading Burma. Allied forces frequently bombed the area and strafed the ground with machine guns, contesting the Japanese presence. Villagers would leave during the day and return at night to avoid these attacks. The Japanese occupation lasted until 1945 when British and American armies drove them away.

Ma Tin Aung Myo's Claims and Memories:

1. Past Life Identity: Ma Tin Aung Myo claimed to have been a Japanese soldier stationed in Na-Thul during World War II.

2. Description of Death: She described being killed by an Allied airplane while cooking near a firewood pile. The pilot spotted the soldier and dived, spraying machine gun bullets. The soldier ran but was struck in the groin and died immediately.
3. Appearance of the Soldier: She described the Japanese soldier as wearing short pants and a big belt, but no shirt at the time of his death.

Correspondences and Verifications:

1. Historical Records: Allied fighter bombers regularly attacked the area around Na-Thul during the Japanese occupation, aligning with Ma Tin Aung Myo's description of the airplane attack. While no specific record of the soldier she claimed to be was found, her account is consistent with the historical context of the war in that region which happened many years before her birth.
2. Soldier's Attire: The description of the soldier's attire is consistent with the typical clothing worn by Japanese soldiers in a tropical climate like Burma during World War II.
3. Mother's Dreams: Additionally, Ma Tin Aung Myo's mother, Daw Aye Tin, had recurring dreams during her pregnancy of a stocky Japanese soldier wearing short pants and no shirt, which matches Ma Tin Aung Myo's description of her past life persona.
4. Phobia of Airplanes: From a young age, Ma Tin Aung Myo exhibited an extreme phobia of airplanes, crying and hiding whenever one flew over. This phobia is consistent with her memory of being killed by an airplane and aligns with the historical context of the war, during which Allied airplanes frequently attacked the area.

Investigation Findings:

Dr. Stevenson and U Win Maung were unable to find a specific Japanese soldier who matched Ma Tin Aung Myo's descriptions. However, her past life memories and behaviors aligned with the historical context of the Japanese occupation of Na-Thul, and her

family had no knowledge of a specific soldier who died in the manner she described.

While Ma Tin Aung Myo did not provide specific names or locations related to her past life, the correspondences between her memories, behaviors, and the historical record contribute to the verification of her case as a instance of reincarnation.

Later Developments:

In follow-up Investigations, in 1972, when Ma was 19, she told scientist Ian Stevenson that she has no desire to be with men and that she wants a woman to be her wife. She said that she already had a steady girlfriend at that time. By 1974, Ma Tin Aung Myo claimed to have forgotten most of what she had formerly remembered about her past life. However, she still seemed to recall much of what her family said she had stated as a young child. Her phobia of airplanes and dislike of spicy food diminished as she grew older, and she adapted to life in Burma. She continued to dress in a male style and completely rejected a female position in society.

In her late teens, Ma Tin Aung Myo began to associate more with girls and was accepted well by them. They addressed her as "Ko" (a male honorific) because of her masculine traits. She had girlfriends and went on courting trips to other villages. She insisted on being addressed with a male honorific or a neutral name and stated that she would never marry. She was partly dependent on her mother but helped her in her small trade as a hawker at the railway station.

Ma Tin Aung Myo maintained her strong masculine identity throughout her life. She had a very strong desire for a male life. In 1975, she told Dr. Stevenson and U Win Maung that they could kill her by any method, under one condition; that they guarantee she would be reborn a boy. They had no wish to carry out her request

and no power to implement her condition. In 1981, when Ma was 28 years old, she had a lesbian girlfriend whom she was living with.

Ma Tin Aung Myo's accounts of her past life as a Japanese soldier were consistent and believable. Her statements, emotions, and behaviors matched her claims and historical information, and her family and other witnesses confirmed that her memories were not from her current life. Dr. Ian Stevenson and U Win Maung documented Ma Tin Aung Myo's case extensively, providing valuable insights into the phenomenon of reincarnation. This rebirth case can also be categorized as an international reincarnation case.

Netherlands Carlijn reincarnation case:

Researcher Titus Rivas, Psychologist and Philosopher, (Athanasia Foundation, Netherlands and International Centre for Reincarnation and Survival Researches)

An international reincarnation case in Netherlands. [The European white girl who remembered riding ponies in a past life among dark-skinned Asian people.]

Before learning about this rebirth case, it is important to know that international reincarnation cases are hard to verify because they involve two different countries. This reincarnation case spans two different continents.

In 2004, a Dutch mother reached out to the Athanasia Foundation through an inquiry on the website of Stichting Spirituele Ontwikkeling. She shared the intriguing story of her daughter, Carlijn, who had been six years old when she began speaking about a past life.

Carlijn's Past Life Memories:

Carlijn's memories of her past life were vivid and detailed. She remembered her past life name as Suraya, a dark-skinned girl with long black hair from a different country or territory. Her descriptions painted a clear picture of her previous existence:

- Family: Suraya had multiple siblings, ranging in age from two and a half to twelve years old.
- Living Conditions: She lived in a shed amidst wooden houses. The streets were made of sand, and horses were a common sight. She was allowed to ride ponies or smaller horses from the age of four.
- Birth and Death: Her birthday was July 8th, and she died during the winter. The family did not have central heating; instead, they made fires using logs, both outdoors and sometimes indoors.
- Daily Life: They ate uncut bread, which her mother would slice with a knife. All the people in her community had dark skin and hair.
- Timeframe: Carlijn said she had been born about forty years before her current life began.

In her past life, Carlijn remembered living as a young girl named Suraya in a community with sandy streets and wooden houses. Everyone was dark-skinned people. One day, while walking to school alone, she noticed a man digging a hole in the sand. Drawn by curiosity, Suraya approached and climbed into the hole. Tragically, the sand around her shifted and collapsed, burying her under its weight. Panicked and unable to free herself, Suraya felt the heavy sand pressing down on her, making it impossible to move or breathe.

She fought to breathe. Everything went black, and she found herself with her present family.

Consistent with her remembered mode of death, Carlijn had a phobia of choking, which manifested particularly in relation to water and swimming.

Carlijn shared her past life memories with her family, including her younger brother. She told him that she used to have another dad and mum and that she had died when she was four years old. Her statements to her mother were equally profound: "If you think of it, I'm older than you, and even older than grandma, because I was born before. The thing was that I did not live very long, for only four years. Hopefully, I will be able to live a bit longer this time."

She also asked her mother if everyone had a previous life, a topic that had never been discussed within her family and that her mother did not know how to answer accurately.

Other Information:

Carlijn's parents did not initially believe in reincarnation, although her mother was open to the idea. Her mother confessed to the Athanasia Foundation that she remained skeptical about her daughter's statements. However, Carlijn's detailed and consistent memories opened her parents up to the possibility of reincarnation, even though they remained somewhat skeptical.

Carlijn appeared somewhat uncertain about the exact location of her past life, mentioning British Empire, the Dutch town of Tilburg, and an unspecified Asian country as possibilities. Notably, the names Suraya and Suriya are prevalent in the Islamic world and South Asia, including countries like India and Pakistan.

Indian Kumkum Verma reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher P. Pal, Professor, (Itachuna College, West Bengal, India)

A verified reincarnation case in India. [The Hindu girl who remembered being a Muslim woman who slept with snakes.]

This is a rebirth case in which written records were made before verification of the previous personality.

India is a country in South Asia. It is the seventh-largest country in the world by area and the most populous country in the world. In 1955, a girl named Kumkum Verma was born into a middle-class Hindu family in the village of Bahera, northern Bihar, India. Her father, BK Verma, was a homeopathic physician and author, and her mother, Subhadra, was a housewife. Kumkum was the third of six children. The family was educated and well-respected in their community.

Pregnancy Dream Experiences:

During her pregnancy with Kumkum, Subhadra the mother of Kumkum experienced unusual cravings for milk, fruit, and salty food, which were not typical for her. She also had a realistic dream of a girl. In the dream, Subhadra saw a beautiful girl and that girl was surrounded by snakes. The snakes were not attacking the girl but were instead coexisting with her in a seemingly peaceful manner. These experiences were unlike anything she had encountered during her previous pregnancies. In the study of reincarnation, dreams that occur during pregnancy and seem to herald the arrival of a

reincarnated person are sometimes referred to as ‘announcing dreams.’ These dreams provide clues or symbols related to the current status or the past life of the child about to be born.

Notable Statements of Kumkum and Behaviors:

- "A window of my house had iron bars."
- "There was a cinema near the house, where I went with her daughter-in-law."
- "There was a safe at my home, on the northern side of the house."
- "My house was built of brick and had tiles (unusual, as poor people usually lived in houses of clay or mud). The house was on the road with a guava tree on one side and plum, jilapi and date trees around the other sides."
- "There was a pond outside the house that I helped to create, having paid the workers who dug it out."
- "There was a temple of Shiva near the house."
- "I had to cross water to reach my father's place."
- "There were mango orchards nearby."
- "I had a son named Misri Lal and a grandson named Gouri Shankar."
- "Misri Lal used a hammer and bellows in his work."
- "I observed religious restrictions on Ekadasis (Hindu fasting days) and Sundays."
- "I was called 'Sunnary' (which in Maithili, the local dialect of Bihari, means 'beautiful')."
- "I was fond of children."
- "I was generous with my money."
- "I helped Misri Lal rebuild my old house so that he could live there."
- "I had a sword hanging near my bed."
- "A snake stayed near the iron safe. It had a hood, and the end of its tail was missing."
- "I fed the snake milk and zalla."
- "I possessed a pet cobra that slept in my room with me."
- "I had a pet cobra that I fed milk and cooked rice."

- "My daughter-in-law had a gold chain."
- "I died because of an altercation, poisoned by a daughter-in-law."
- "I died around 1950."

Past-Life Memories Emerge:

When Kumkum was around three and a half years old, she began speaking about a previous life. She mentioned a house in Urdu Bazar, a Muslim quarter of the city of Darbhanga, about 40 kilometers away from Bahera. She talked about a son named Misri Lal and a grandson named Gouri Shankar. She also said she had died after being poisoned following an altercation.

Kumkum's parents were not particularly interested in her past-life stories and did not encourage her to talk about them. However, an aunt took note of Kumkum's statements and recorded many of them in a notebook. This documentation would later prove valuable in verifying Kumkum's claims.

As Kumkum grew older, she exhibited several unusual behaviors. She was more mature than other children her age and preferred the company of adults. She showed a strong interest in religion and seemed to know the proper procedures for religious ceremonies. She was also unusually fearless around snakes, even approaching and gently patting a cobra when other children were frightened.

Kumkum displayed a strong desire to visit her past-life family and home. She once walked determinedly towards Urdu Bazar when her family was visiting Darbhanga and had to be forcibly brought back. She also showed great emotion and distress when discussing her past life, often appearing disturbed and anxious.

The Life of Sundari:

Unbeknownst to Kumkum's family, there was a woman named Sundari who had lived in Urdu Bazar and matched many of the details Kumkum provided. Sundari was born around 1900 in the village of Bajitpur, near Darbhanga. She married a Muslim blacksmith and had two sons, Misri Lal and Shiv Nandan. After her husband's death in 1926, Sundari raised her sons alone and remarried around 1930 to a man with two sons and a daughter.

Sundari was known for her attractive personality, cheerfulness, and fondness for children. She was devout, spending much time in religious exercises and observing regular fasts. She owned a pet cobra that slept in her room, and she was generous with her money, helping her older son Misri Lal rebuild her old house.

Sundari's Death:

In the late 1940s, Misri Lal discovered that his stepfather had been misappropriating his father's money. He took his stepfather to court, and Sundari reluctantly gave evidence against him. A few days before the case was to be heard, Sundari became ill and died suddenly. Misri Lal suspected poisoning, as his stepfather clearly benefited from Sundari's death, but he was dissuaded from ordering an autopsy. Sundari died around 1950.

Investigations and Verifications:

In 1959, Kumkum's father mentioned her past-life stories to a friend, Harish Chandra Mishra, a senior official in the estate of the Maharaja of Darbhanga. Intrigued, Mishra sent an employee to Urdu Bazar to investigate. The employee successfully located Misri Lal, who confirmed that many of Kumkum's statements matched details from his mother Sundari's life.

Kumkum's family did not allow her to visit Sundari's family or her past-life home. However, her father visited Urdu Bazar once and

photographed people and objects he thought Kumkum might recognize. Kumkum was able to identify these photographs correctly.

The case attracted the attention of researchers, including a journalist in 1961, P. Pal in 1963, and Dr. Ian Stevenson from 1964 to 1969. They conducted interviews with both families, verified statements, and documented behaviors and experiences. Stevenson's detailed reports on the case were published in his series "Cases of the Reincarnation Type."

Kumkum made numerous statements about her past life, many of which were verified to be true for Sundari. These include:

- Details about Sundari's house, including its construction, the presence of a pond, specific trees, a temple of Shiva nearby, and a cinema where Sundari went to see religious dramas.
- Names of Sundari's family members, including her sons, grandson, and daughters-in-law.
- Specific objects Sundari owned, such as a gold chain, a sword hanging near her bed, and a safe on the northern side of her house.
- Sundari's pet cobra, which she fed milk and cooked rice.
- Sundari's religious practices, including observing fasts on Ekadasis and Sundays.
- The location of Sundari's father's home, across the Bagmati River from Darbhanga.

In total, Kumkum made 56 statements about her past life, 15 of which were recorded before any attempt at verification. Many of these statements were found to be true for Sundari.

Birthmarks and Xenoglossy:

Kumkum had birthmarks on the lobes of her ears that corresponded to Sundari's pierced ears. Additionally, Kumkum spoke Maithili

language with an accent and phrasing that appeared to be influenced by the lower-class Muslim dialect of Darbhanga, which was not typical of her family. Maithili is an Indo-Aryan language native to the Mithila region, spoken in parts of India (Bihar and Jharkhand) and Nepal (Koshi and Madhesh Provinces).

Other Information:

As Kumkum grew older, her memories of her past life began to fade. By the age of 14, most of her past-life memories had vanished. However, some of her unusual behaviors and interests persisted, such as her strong interest in religion.

The case of Kumkum Verma presents a collection of unusual memories, behaviors, and statements that correspond to the life of Sundari. The social and geographical separation between Kumkum's family and Sundari's family makes it challenging to explain Kumkum's knowledge through normal means. While the case is suggestive, it does not provide definitive proof of reincarnation and should be considered in the context of cultural beliefs and the limitations of the evidence. Nonetheless, it remains one of the most intriguing and well-documented cases in the study of reincarnation.

British Carl Edon reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Nicholas McClean-Rice, Psychiatrist, (United States of America)

An international reincarnation case in United Kingdom. [The English child who, in a past life, had been an enemy German Nazi soldier fighting against the English.]

Before learning about this rebirth case, it is important to know that international reincarnation cases are hard to verify because they involve two different countries. This reincarnation case spans two different continents.

The Carl Edon reincarnation case is one of the most intriguing and well-documented cases in the field of reincarnation research. It involves a young Englishman named Carl Edon, who, from a very early age, claimed to have memories of a past life as a German pilot shot down during World War II. The case has been extensively studied by renowned researchers, including Dr. Ian Stevenson and Dr. Nicholas McClean-Rice, and has attracted significant media attention.

Early Life and Memories:

Carl Edon was born on 29 December 1972 in Middlesbrough, UK, to James and Valerie Edon. From the age of two, Carl began to speak coherently and almost immediately started repeating the phrase "I crashed a plane through a window." Over time, he added more details to this initial claim, describing a past life as a German pilot

named Robert who had been shot down during a bombing mission over England.

Carl provided specific details about his past life, including the type of plane he flew (a Messerschmitt 101 or 104), the circumstances of the crash (his right leg was severed, and he died from loss of blood), and the names and descriptions of his family members (his father Fritz, brother Peter, and a dark, bespectacled, and bossy mother). He also mentioned a fiancée who was 19 years old, blond, and slender.

Notable Statements:

- "I crashed a plane through a window."
- "I was on a bombing mission when I crashed."
- "My plane was a Messerschmitt 101 or 104."
- "My right leg was severed in the crash."
- "My name was Robert."
- "My father's name was Fritz, and my brother's name was Peter."
- "My mother was dark, bespectacled, and bossy."
- "I was 23 years old when I died."
- "I had a fiancée who was 19 years old, blond, and slender."
- "I joined the German air force at age 19."
- "I lived in huts during my training."
- "We stamped while saluting a portrait of Hitler."
- "We treated each other's injuries."
- "I lived in a small village amidst lushly-wooded hills."
- "My father instructed me about trees and flowers during country walks."
- "I had to gather and chop firewood as part of my household chores."
- "My mother made a thick dark red soup."
- "I felt so sorry for her." (Referring to his past life fiancée, at the time of his death)

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- "I have a premonition that I will not live a long life." (Said to his brothers around the time he left school)

Parents' Observations and Statements About Carl:

- "Carl began drawing aeroplanes, badges, and other insignia including swastikas and the German-style eagle from a very young age."
- "He described the function of each gauge and control in a plane's control panel."
- "Carl preferred thick soups and sausages, and coffee over tea."
- "His hair, eyebrows, and eyelashes were all light blond, and his eyes were blue, unlike the rest of the family."
- "He has a large raised birthmark on the right side of his groin, which we speculated might be related to his previous birth's injury."

Training and Childhood Memories:

Carl described his training in the German air force, which he joined at the age of 19. He provided accurate details about his training uniform, the huts where he lived, and other aspects of his training, such as the men stamping while saluting a portrait of Hitler and treating each other's injuries. His parents were able to verify some of these details as accurate.

Carl also remembered memories from his childhood in the past life, including living in a small village amidst lushly-wooded hills, his father instructing him about trees and flowers during country walks, and the smells of firewood and dark red soup his mother made.

Past Life's Death:

Carl Edon vividly recalled the events leading up to his past life's death with remarkable detail. He described being on a bombing mission over England, flying a Messerschmitt 101 or 104. During the mission, his plane was shot down, and he lost consciousness for a brief

moment. He described the sensation as "It went all black for a moment."

When Carl regained consciousness, he was still in the cockpit of his plane. He became aware of a building rushing towards him at great speed. In a desperate attempt to avert the collision, he wrenched at the controls, but it was too late. The plane bulldozed its way right through the large glass windows of the building. Carl remembered the horrendous sensation of realizing that he had lost his right leg in the crash. The shock of the crash, combined with his other injuries, affected him so severely that he died very shortly after the impact. He recalled the intense pain and the realization that he was critically injured.

In his final moments, Carl remembered his thoughts just before he died. He felt great compassion for his young fiancée, knowing that she would ultimately be given the shattering news of his death. In his typical understatement, Carl said, "I felt so sorry for her." He said his mind was filled with a lot of compassion.

Behavioral and Physical Signs:

Carl exhibited several behaviors that aligned with his claimed past life. From a young age, he began drawing aeroplanes, badges, and other insignia, including swastikas and the German-style eagle. His parents were struck by the precision and neatness of his drawings. At the age of six, he drew the control panel of an aeroplane and described the function of each gauge and control, including the red pedal used to release the bombs.

Carl also showed a fascination with Germany, saying he wanted to live there. He watched TV programs about wartime Germany and commented on errors, such as a uniformed actor having a badge in the wrong place. He spontaneously demonstrated the straight-armed

Nazi salute and the 'goose-stepping' Nazi style of marching. When a school play included a German character, Carl insisted on playing him.

His preferences with regard to food and drink resembled those of German people: unlike other family members, he liked thick soups and sausages and preferred coffee to tea. Carl also had some indicative physical signs, including anomalous pigmentation: in contrast to other family members, his hair, eyebrows, and eyelashes were all light blond, and his eyes were blue. His parents speculated that a large raised birthmark on the right side of his groin might be related to his previous birth's injury; by adulthood, it had become so prominent that he had it surgically removed.

Investigations and Media Attention:

The case first came to the attention of researchers Peter and Mary Harrison, who interviewed the family in 1982 when Carl was nine. They included the case in their book "The Children That Time Forgot." Around the same time, Dr. Ian Stevenson learned about the case from an article published by the magazine "Women's Own" and commissioned reincarnation researcher Nicholas McClean-Rice to interview Carl and his parents on his behalf when Carl was eleven.

Stevenson decided to further investigate the case personally ten years later, conducting lengthy interviews in 1993 and a follow-up in 1998. The case drew media attention from local papers and then internationally. Carl was bullied mercilessly by his schoolmates, who called him a Nazi and said things like "You German Nazi, our enemy." This constant teasing and bullying caused him to stop talking about his past life around the age of ten or eleven. Because others hurt him, he said he is no longer interested in talking about his past life.

Possible Identities:

Carl's uncle, James Edon, married the daughter of a German pilot killed in WWII, stimulating speculation that Carl might be his reincarnation. However, the pilot's widow did not believe in reincarnation and refused to provide any information that might verify this.

Other possible identities were suggested by a discovery made during pipeline excavations in Middlesbrough in 1997. On 15 January 1942, a German Dornier 217E bomber had crashed near the town after hitting a balloon cable. The bodies of three of its crew, pilot Joachim Lehnis, bombardier Heinrich Richter, and navigator Rudolph Matern, were found and buried shortly thereafter. The 1997 digging revealed the plane wreckage and the remains of the fourth crewman, radio operator Hans Maneke.

James and Valerie Edon became convinced that Carl had been the reincarnation of either Lehnis, the pilot, or Richter, whose corpse was found with one leg severed (though Stevenson later determined that the corpse with the severed leg was actually Maneke's, as determined by insignia found with it).

In 2013, local historian Bill Norman obtained a photograph of Richter taken shortly before his death, and a reporter for a local newspaper showed it to the Edons. 'It's got to be him,' Valerie Edon is quoted as saying in the article. 'The resemblance across the eyes and the nose is uncanny'. This, together with the close proximity of the site of Carl's murder to the area bombed by the plane before crashing, convinced the Edons that Carl had been Heinrich Richter. The news that the case was solved proliferated across the internet.

Adulthood and Tragic Death:

At the age of sixteen, Carl joined the staff of British Rail. He fell in love with a girl named Michelle Robertson, and they had a child. In

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1993, Stevenson judged that Carl, now twenty, had forgotten the past life entirely, although Carl did not explicitly say so.

Carl often expressed a feeling that he would not live a long life. It was as if he knew the consequences of his past actions and the karmic results from his previous life. At the time of his death, Carl was working for British Rail. On 2 August 1995, Carl was at the Grangetown rail yards with a coworker named Gary Vinter, who had a history of mental problems and violence.

During their workday, an altercation occurred between Carl and Gary Vinter. The exact details of what led to the argument are not fully known, but the confrontation escalated quickly and tragically. In the heat of the argument, Gary Vinter pulled out a knife and stabbed Carl multiple times. The attack was brutal and relentless; Carl was stabbed a total of 37 times. Despite efforts to save him, Carl bled to death from his injuries.

Gary Vinter was initially sentenced to twelve years in prison, which was later reduced to nine years on appeal. Gary Vinter showed no remorse after stabbing Carl Edon. However, Vinter's violent tendencies continued, and he was later sentenced to life in prison after murdering his wife.

Carl's death had a profound impact on his family and friends. His girlfriend, Michelle Robertson, was pregnant with their second child at the time of his murder. She later named their daughter Carla in memory of Carl.

Carl's parents, James and Valerie Edon, were devastated by the loss of their son. They had already grappled with the complexities of Carl's reincarnation claims and the media attention it brought. His tragic death added another layer of grief and complexity to their lives.

One of the most striking aspects of Carl's death is the eerie coincidence with his claimed past life. On the day of his death, Carl had been working in an area that was bombed by a German plane during World War II—the same plane that was later discovered to have crashed near Middlesbrough, with the remains of Heinrich Richter found in 1997.

The proximity of Carl's murder to the area bombed by the plane and the similarity in the routes taken by both Carl and Heinrich Richter to their deaths added an uncanny dimension to the case. Carl and Heinrich Richter died within meters of each other, fifty-three years apart.

Other Information:

Despite the compelling evidence, Stevenson considered the case unsolved since Carl had remembered his plane being a Messerschmitt, not a Dornier, and his own name as Robert, not Joachim or Heinrich as the Dornier crew were named. Another crucial discrepancy was that Carl recalled his plane crashing into a window, not a balloon cable.

Reincarnation researcher James G. Matlock pointed out that Richter is known not to have been the pilot, but the bombardier, and that it is not known for certain that his leg was severed. Both Stevenson and Matlock caution against facial features being used in a 'diagnostic' way in identifying cases, except in interethnic cases or unusual facial features such as birthmarks.

In his report, Stevenson expresses regret for his delay in investigating; "This case, perhaps more than any other I have studied, shows the great importance of reaching a case when the subject is young and still talking about a previous life ... The two delays – first in our

learning about the case and second in not pursuing its investigation – may have caused the loss of much valuable detail. I particularly regret the loss of the sketches that Carl Edon made when he was between the ages of 2 and 4."

Carl's parents, who were devout Christians and initially skeptical of reincarnation mentioned in Buddhism, eventually came to believe that their son was rebirthed from a wartime enemy bomber pilot.

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Japanese Katsugoro reincarnation case:

Researcher Ikeda Kanzan, (Feudal lord and scholar, Japan)

Researcher Okado Denhachiro, (High-ranking samurai and Japanese official, Japan)

Researcher Hirata Atsutane, (Independent researcher and scholar, Japan)

A verified reincarnation case in Japan. [The boy who remembered his past life mother's name.]

The nineteenth-century Japanese case of Katsugoro is one of the best-documented classical cases of the reincarnation type. When he

was eight years old, Katsugoro started to tell his family about having lived before in a nearby village as a boy named Tozo, who had died five years before he was born. Many of his statements were verified, and when he was taken to the village, he convinced Tozo's parents that he was indeed their son reborn. This case inspired Ian Stevenson to begin research on reincarnation phenomena in the 1960s.

Katsugoro was born on October 10, 1815, in Nakano village (present-day Higashi Nakano, located about 34 kilometers west of Tokyo). He was the second son of a farmer named Genzo. His mother was named Sei, and his grandmother was Tsuya.

Some Statements by Katsugoro:

- "Brother, where did you come from before you were born to our house?" (Katsugoro asked his brother)
- "I used to be a son of Kyubei, named Tozo."
- "I was a child of Kyubei in Hodokubo village, and my mother was named Oshizu. When I was small, Kyubei died, and in his place came a man named Hanshiro. He loved me very much, but I died when I was six. Later I entered mother's womb and was born again."
- "Please take me to Hodokubo village, where Hanshiro lives. I want to see my parents there."
- "When I died, I felt no agony. After that, however, it was a little agonizing for a while, and then the agony was completely over."
- "When my (dead) body was pushed hard into a coffin, I (in next life's body) popped up and stayed aside. When people brought the coffin to a hill to bury it, I was on the white cloth covering it."
- "An old man appeared with long white hair wearing a black kimono, saying, 'Come here.' I followed, going up to a place which I didn't know where it was. Then, I was in a beautiful field and played."
- "Flowers were in full bloom, and when I tried to break off a twig, a small crow appeared and threatened me greatly. When I remember this, I still feel scared."

- "I'm not afraid of my death, either. The moment of death was not as agonizing as it may have appeared to others. After I died, I didn't become hungry, didn't feel hot nor cold. It was not very dark, even at night. No matter how long I walked, I didn't get tired. When I was with the old man, I was afraid of nothing."
- "A god named Mitake-sama appeared and told me that 'You don't have to be afraid of death.'"

Past Life Memories:

When Katsugoro was eight years old, he was playing with his elder brother, Otojiro, and elder sister, Fusa, in the rice field. He asked them where they came from before they were born. His siblings did not know, but Katsugoro claimed he knew how he became a human. He said he used to be a son of Kyubei, named Tozo, who had died at the age of six.

Katsugoro's sister, Fusa, threatened to tell their parents if he did not behave. Eventually, their parents found out and asked Katsugoro to tell them more. Reluctantly, he shared that he was a child of Kyubei in Hodokubo village, and his mother was named Oshizu. He recalled that Kyubei died when he was small, and a man named Hanshiro took care of him. He died at the age of six and later entered his mother's womb to be born again.

Katsugoro slept with his grandmother, Tsuya, and repeatedly asked her to take him to Hodokubo village to see his parents there. Tsuya persuaded him to share more details, which he did, asking her not to tell anyone except his parents.

Katsugoro's Intermission Life Memories:

Katsugoro described what happened after Tozo's death. He said he felt no agony when he died, but there was some discomfort afterward. He recalled being pushed his dead body into a coffin and

being present during his own funeral. He saw monks reading sutras but thought they were not genuine; he believed they were fake and only interested in money. He heard his parents (past life's parents) and others talking and saw monks reading sutras, but he could not eat the food offered to the monks. However, he was able to enjoy the smell. He returned home and stayed on a desk, trying to talk to people, but he was unable to do so, and people did not respond. He said all his attempts to communicate with people failed.

Immediately, an old man with long white hair and a black kimono appeared to him and led him to a beautiful field where he played. The old man was very kind. He saw flowers in full bloom and a small crow that threatened him. The crow did not like him. He met a god named Mitake-sama. He stayed around for some time until the kind old man pointed to Genzo's house and said, "Born to that house." Katsugoro stayed under a persimmon tree for three days and then entered the house through a window, remaining at the wood-burning stove for another three days. He watched people, but they could not see him. He heard his mother talking with his father (present life's parents) about leaving alone and going to a faraway place.

Katsugoro's father, Genzo, commented on this event: "It was at the time of the new year, about ten months before Katsugoro was born. One night, my wife and I talked and decided that since we were in such poor condition with my mother and two children to support, my wife would go to Edo, the capital city, to work from the coming March. At that time, we didn't reveal our decision to my mother, but in February, we talked about it to her, and in March, she went to Edo. However, when she realized she was pregnant, she took leave and came back. She must have conceived at the time of the new year, and after 10 months, Katsugoro was born. It is unbelievable that Katsugoro talked about this because it was the story just between us.

At the time of the pregnancy and after that, I don't remember any strange things happening."

Katsugoro further said that after his mother and father ended their discussion, he entered the womb of the mother.

Verification of Katsugoro's Past-Life Memories:

Tsuya asked other old ladies if they knew someone named Kyubei in Hodokubo village. One of them confirmed knowing Hanshiro and said that Kyubei had died 15 years ago. Other people also confirmed this. Then, on 7 January, an old man from Hodokubo village came and said: "I know Hanshiro of Hodokubo village very well. Kyubei was the name of the person who later came to be called Togoro. However, he died 15 years ago, and nobody knows a person named Kyubei. The second husband of Kyubei's wife is called Hanshiro. I recently heard about a child who claimed to have been the child of Kyubei, named Tozo, who died at the age of six and was born in this house. The child's story matches the facts greatly, so they were curious and wanted to know more about it and decided to send me here."

Katsugoro's parents and grandmother told him what Katsugoro had said. Puzzled, they parted, and the old man went back to Hodokubo village. Now many people became aware of Katsugoro's story and came to see Katsugoro. When Katsugoro came out of the house, they teased him, calling him, "Hodokubo kid". Feeling embarrassed, Katsugoro isolated himself at home. "That's why I said not to tell anybody about my story. Things have become like this because you spoke about it," complained Katsugoro to his parents.

After a while, Katsugoro's desire to return to Hanshiro's home grew stronger and stronger. He even cried all night, begging Tsuya to take him there, but when asked in the morning about it, he said he didn't remember. These scenes happened every night until the

grandmother said to Genzo: "Katsugoro's desire to go to the place where Hanshiro lives is really strong. What he is saying will not be true, but I think I would like to take him to Hodokubo village. It would be inconsiderate for a man to do so, but for an old woman, it will be okay even if ridiculed."

Genzo agreed, and on 20 January, Tsuya took Katsugoro to Hodokubo village, about 5.9 kilometers from Nakano village, beyond a mountain.

To Tsuya's words, "Is this the house? Is that it?", Katsugoro replied, "Not yet. Not yet," and led the way.

At last, he announced, "This is the house." He entered, Tsuya following. (Katsugoro had said that Hanshiro's house was in the middle of three houses, which was correct.) Tsuya asked the people living there about the house owner's name. 'Hanshiro' was the answer. When asked the name of his wife, 'Shizu (Oshizu)' was the answer. Although Hanshiro and Shizu had heard the story before, hearing it from Tsuya made them feel even stranger and sadder. They both shed tears. They held Katsugoro, gave a long look at his face, and said repeatedly: "You do look like Tozo when he was six."

While being held, Katsugoro pointed to the roof of a tobacco shop opposite Hanshiro's house, saying, "That roof was not there before. That tree was not there, either." All this was true, which deeply surprised everyone even more. Hanshiro's relatives came to see Katsugoro, and one of them was the nursing mother of the younger sister of Kyubei. She said, "This boy even looks like Kyubei," and broke down in tears.

Katsugoro and Tsuya came back to Nakano village on that day, but after that, Katsugoro repeatedly said, "I want to go back to Hodokubo village. I want to visit the grave of Kyubei." Genzo turned a

deaf ear to Katsugoro's begging, but on 27 January, Hanshiro came to Genzo's house to greet him. He asked Katsugoro if he would like to go to Hodokubo village, which delighted Katsugoro, as he wanted to visit the grave of Kyubei. He went to Hodokubo village with Hanshiro and came back in the evening. Then, Katsugoro asked Genzo to take him to Hodokubo village and ask them to become relatives.

Katsugoro's story matched the facts, and later, almost all of his statements were verified. For example, he correctly identified Hanshiro's house and provided details about the village that only someone who had lived there would know. These investigations and the corroboration of Katsugoro's statements by multiple sources, including Hanshiro, Oshizu, and other villagers, provided strong evidence for the authenticity of his past-life memories.

Other 3 Main Investigations:

In February 1823, Ikeda Kanzan, a retired feudal lord and renowned scholar, visited Katsugoro's house to listen to his story. Katsugoro was intimidated and speechless, so his grandmother Tsuya narrated the story. Kanzan published Tsuya's narrative in March 1823 as "Katsugoro Saisei Zensei Banashi" (Past-Life Story of Katsugoro).

As a result of Ikeda's publication, Katsugoro's story became widely known. Okado Denhachiro, a high-ranking samurai and Japanese official, investigated the case and submitted an official report to his superior. The report provided detailed information on the two families, Katsugoro's past-life memory claims, and the origins of the story.

Hirata Atsutane, a Japanese scholar, learned about Katsugoro and interviewed him and his father Genzo in April 1823. He published "Katsugoro Saisei Kibun" (Record of the Rebirth Story of Katsugoro) in

June 1823, compiling Katsugoro's narratives and adding his scholarly observations.

Writers and scholars of the period became aware of the story, and at least nine significant works reprinted or recounted one or more of the three sources of Katsugoro's narrative. Lafcadio Hearn translated the story into English and published it in 1897, which Ian Stevenson included in his 1960 review of past-life memory claims.

Katsugoro showed remarkable courage and lack of fear toward death. He was not afraid of ghosts or evil spirits and showed no fear when a mentally ill man named Genhichi was dying. He said he was not afraid of his own death and described the moment of death as not agonizing. He also said that a god named Mitake-sama, who appeared to him, advised him not to fear death.

Hirata Atsutane described Katsugoro as an ordinary but intelligent child who liked boisterous play and courageous deeds. He showed a desire to be a samurai. Matsuura Seizan, a feudal lord, reported that Katsugoro looked sullen, had red hair, a long face, and was dark-skinned but decent-looking and clever.

Other Information:

In 1825, Katsugoro became a student of Hirata Atsutane and studied for at least a year. He married twice, adopted a child in 1854, and died in 1869 at the age of 54 (55 in the traditional Japanese manner of counting one's age). Katsugoro led an ordinary life as a village farmer where he was born. The story of Katsugoro lingered for a long time in Hino City. In 2006, a research group investigated Katsugoro's narrative for the Hino City Museum of Local History. The group included Katsugoro's and Tozo's relatives and made many remarkable discoveries, including a note recording Oshizu's words.

[Special note: This book is for free distribution only. Not for sale.]

Indian Ramdas reincarnation case:

His Imperial Majesty Muhammad Aurangzeb Alamgir I, Emperor of Hindustan. (1658 to 1707)

A verified reincarnation case in India. [The toddler who proved his past life claims to a powerful emperor.]

In the late 17th century, under the rule of Mughal Emperor Aurangzeb (1658-1707), in the 40th year of Emperor Aurangzeb's reign, a captivating event occurred in the small Indian village of Bhakar. A young boy named Ramdas claimed to remember a past life, drawing the attention of the emperor himself.

Rawat Sukharam, a respected village headman in Bhakar, had a long-standing enmity with another man in the village. One fateful day, this rivalry turned violent, and Sukharam was brutally attacked. He sustained severe injuries on his back and at the root of his ear, ultimately succumbing to his wounds. The news of his death sent shockwaves through the tight-knit community.

A few months later, a son was born to Sukharam's son-in-law, and named Ramdas. As Ramdas grew older and began to speak, he made astonishing claims. He stated that he was, Rawat Sukharam and provided detailed information about Sukharam's life that a young child should not have known. He accurately described Sukharam's home, his family, and various other events from his past life. The villagers were taken aback by the precision of Ramdas's recollections,

and word of the extraordinary case spread far and wide. Furthermore, there were peculiar birthmarks on his body—one on his back and another at the root of his ear. These marks bore a striking resemblance to the fatal wounds suffered by the late Rawat Sukharam.

Eventually, the story reached the ears of Emperor Aurangzeb. Intrigued by the tale of the boy with past-life memories, the emperor summoned Ramdas and his family to his court. Although Aurangzeb was a Muslim and did not share the belief in rebirth, he had an open mind, was curious, and wanted to uncover the truth behind the child's claims.

At the imperial court, Ramdas was interrogated by the emperor himself. Aurangzeb listened intently as the boy recounted details of his supposed past life as Rawat Sukharam. The emperor then ordered an investigation, sending his officials to Bhakar to verify Ramdas's statements. They returned with confirmation that the information provided by the boy was indeed accurate.

The correspondence between Ramdas's birthmarks and Sukharam's fatal wounds further bolstered the case for reincarnation. Emperor Aurangzeb, satisfied with the evidence presented, officially recognized the authenticity of Ramdas's past-life memories. The case was meticulously documented in the Persian chronicle, Khulusat-ut-Tawarikh, ensuring its preservation for future generations.

The Ramdas reincarnation case is notable for several reasons. It is one of the oldest well-documented cases of its kind in India, with official records dating back to the 17th century. Moreover, it features two common elements found in many reincarnation cases worldwide: memories of a violent death and the presence of corresponding birthmarks. Lastly, the fact that the case was investigated and

verified by an independent party—in this instance, a powerful emperor and his officials—lends it an extra degree of credibility and historical significance.

Emperor Aurangzeb, born Muhi al-Din Muhammad in 1618, was the sixth Mughal emperor, ruling over Hindustan (present-day India, Pakistan, Afghanistan, and Bangladesh) from 1658 until his death in 1707. He is known by his regnal name, Alamgir I, meaning "Conqueror of the World." Aurangzeb's reign marked the greatest territorial extent of the Mughal Empire, with its boundaries spanning nearly the entire Indian subcontinent. This reincarnation case involving Ramdas occurred in the 40th year of Emperor Aurangzeb's reign, which corresponds to the year 1699.

French Laure Raynaud reincarnation case:

Researcher Gaston Durville, Physician, (Independent researcher and scholar, France)

A verified international reincarnation case in France. [The girl who rejected Christian teachings and remembered her past life in Italy.]

This is a verified international reincarnation case. In the French village of Aumont, near Amiens, a girl named Laure Raynaud was born in 1868. From her earliest days, Laure was unlike other children. She rejected the teachings of the Roman Catholic Church, insisting that people did not go to heaven or hell after death but were reborn in another body on Earth. She said Christianity is useless. She

mentioned that there is something called rebirth, and she knows it from her own experiences. She did not like going to church. Her parents, devout Catholics, were bewildered by her beliefs and often had to force her to attend mass. Laure's conviction in rebirth was unshakable and she said that what her parents believe is wrong and false.

Notable Statements by Laure Raynaud:

- "Instead of going to heaven or hell following death, people are reborn in another body on Earth."
- "I lived in a hot, sunny country, probably Italy, in a very large two-story house with many tall arched windows and terraces above and below, in a sloping park with old trees."
- "I was chronically ill with a chest disease that made me cough frequently."
- "I died when I was about 25 years old."

Investigations, Recognitions and Verifications:

At the age of 17, Laure decided to pursue a career as an alternative healer. She had learned a form of hypnosis and moved to Paris, where she was employed by a physician named Dr. Gaston Durville. It was during her time in Paris that Laure began to share her past life memories with Dr. Gaston. She described a life in a hot, sunny country, likely Italy, where she lived in a large two-story house with tall arched windows, a terrace around the house, and a smaller terrace on top. She remembered being chronically ill with a chest disease that made her cough frequently and dying when she was about 25 years old.

Dr. Gaston was initially skeptical about Laure's story but listened intently. He was intrigued by the details she provided and decided to investigate further. In March 1913, Dr. Gaston sent Laure to treat a wealthy patient in Genoa, Italy. As the train approached Genoa,

Laure felt a sense of familiarity, as if she had traveled through this countryside before. She came to feel that this was where she had lived in a past lifetime.

In Genoa, Italy, Laure shared her past life memories and inquired whether there was a house in the area that matched her description. She was taken to a house that one of her hosts thought might be the one she was describing. Once there, Laure said this was not the house she remembered, but she thought her past life home was nearby. They drove further until they came to a mansion that Laure recognized as hers. The building perfectly matched the description she had given to Dr. Gaston in Paris, France. It had large arched windows, a terrace surrounding the house, and a smaller terrace on the roof.

Even more impressively, after seeing her past life home, Laure recalled a new, specific memory. She was certain that, in her previous life, her body had not been buried in the cemetery but inside the church. This memory too turned out to be accurate. Dr. Gaston investigated her claim through church records, discovering that the mansion belonged to Beniamino Spontini, and his wife, Giovanna, had indeed been buried in a private ceremony inside the church at Notre-Dame-du-Mont. The records confirmed that Giovanna Spontini was laid to rest there, just as Laure had remembered. Giovanna Spontini had died in 1809 in Genoa, Italy. The recognition of the house and the recall of the burial place were consistent with the life of Giovanna Spontini.

This case also represents a change in religion from one incarnation to another. Giovanna Spontini was given the honor of being buried in the church at Notre-Dame-du-Mont in a private ceremony, indicating that she was a highly regarded Christian. In contrast, Laure rebelled against the Roman Catholic Church ever since she was little. She

directly refused Christian teachings, saying they are false. She had to be forced to go to church by her parents and claimed that after death, people did not go to heaven or hell but would rebirth in various bodies. As such, a prominent Christian in a prior incarnation returned with innate knowledge of rebirth.

Laure's past life memories and her belief in reincarnation significantly influenced her worldview and professional choices. Her rejection of Christian teachings and her insistence on the reality of reincarnation were consistent throughout her life. Dr. Gaston played a crucial role in verifying Laure's memories through church records and other investigations. Dr. Gaston eventually published a report on the case.

The Laure Raynaud case is a compelling example of how past life memories can influence a person's beliefs and actions in their current life. It provides evidence for the phenomenon of reincarnation and the potential for changes in religion, nationality, and ethnic affiliation across lifetimes.

American Wayne Peterson reincarnation case:

Dr. Walter Semkiw, Physician and Reincarnation Researcher, (Society for Scientific Exploration SSE, United States of America)

Researcher Wayne Peterson, (Independent researcher and U.S. diplomat, United States of America)

A verified international reincarnation case in United States of America. [The American diplomat who saw his past life in Italy, Europe, in a vision shown by a divine being named Maitreya.]

This is a verified international reincarnation case. Wayne Peterson grew up in the 1940s in rural Wisconsin, outside of Green Bay, United States of America. As a child, he began having subtle memories of past lives, though he didn't realize that rebirth was the basis for these memories.

As a small boy, when people asked him what his name was, Wayne would refuse to tell them, insisting that he had a better name which identified "the real me." This led to a battle of wills between his parents and him for years. When his parents would say, "His name is Wayne," he would immediately say that it was not. His mother would often challenge him to provide another name, but he could never remember what his name should be, although he knew that he had another name.

Discovery of His Past Life Name:

It was not until Wayne was twelve years old that he decided his real name was Francesco Foscari. This name was not fetched from thin air; for several years, the name Foscari floated around in his head as a

word. Eventually, he put it together with Francesco because it sounded right. He had a deep emotional attachment to the name. As a young teenager, Wayne was determined that when he became an adult, he would officially change his name to Francesco Foscari.

Wayne relates that the years went by, and after he joined the U.S. diplomatic service, he traveled to Venice, where he experienced distinct feelings of *déjà vu*, feelings that he had been there before.

Though Wayne never took an art lesson in his life, he found he could create beautiful paintings. His artwork focused on scenes of Venice, reflecting his past lifetime as Francesco Foscari. Wayne even painted the walls and ceilings of his home to create his own Venetian palace.

He was particularly good at depicting the architecture of classic buildings, though for some reason, he chose to only paint scenes of Venice. When friends asked why all of his artwork involved Venetian scenes, Wayne could not provide an explanation.

One of Wayne's paintings from the 1980s features the Doge's Palace in Venice, where Francesco Foscari lived for a period of time. Wayne painted this scene from his own past lifetime as Foscari, though he was not aware of the past life connection when he created this painting.

Angelic Being Maitreya:

A breakthrough came in 1990 when Wayne, over 40 years after his initial attraction to the Italian name Foscari, received a telepathic communication from an angelic being named Maitreya. The angelic being Maitreya is one who had supernatural powers. Wayne has had experiences with this angelic being since the 1980s, as described in his book, "Extraordinary Times, Extraordinary Beings." Maitreya

asked Wayne if he would like to see his past lifetime in Venice. Wayne said that he would.

Wayne then immediately saw scenes in his mind from a past incarnation as if he was watching a movie. He observed himself moving around in an old house but had no ability to use his will to direct his path in the house. It was as if he was on a ride, observing images from this past incarnation.

Details of the Vision:

Wayne distinctly saw the interior of a house that he had lived in. He realized that he was the man who owned the house and started experiencing the emotions that the man was feeling. He felt great sadness and somehow knew he would die that night. He saw himself wearing a long red brocade robe, which he later learned was the official attire of a Venetian senator.

Wayne then looked out a window of the building and saw that he was on the second floor of a huge house that ran alongside a small, funnel-shaped canal, which emptied into a very large waterway, presumably the Grand Canal of Venice. Wayne then moved down a hallway and looked out a window that had a view of the rear of the property. He saw that a wall separated his house from a small street, which connected to a distinctive white arched bridge that crossed another small canal.

In the vision, Wayne also heard a woman speaking to him from the lower level of the house. He realized that she was speaking Italian and that he understood her, though in his present lifetime, Wayne doesn't speak Italian.

Finding His Past Life Home and Identity:

After experiencing what appeared to be past lifetime in Venice, in a house on the Grand Canal, Wayne bought books on houses of Venice, focusing in particular on buildings located on the Grand Canal. After much searching, Mr. Peterson found the house he had seen in his visit, which was next to a funnel-shaped canal, which opened into the Grand Canal, and that featured a white arched bridge in the back. The house was exactly as Wayne had seen it in his past life memory.

Discovering Francesco Foscari:

Wayne was amazed when he found that the house was built by Francesco Foscari, a politician and a Doge of the Venetian Republic, who lived from 1373-1457. Wayne's pronouncement to his parents, as a child, that his name was not Wayne, but Francesco Foscari, finally made sense.

[Additional Data: Francesco Foscari was the 65th Doge of the Republic of Venice from 1423 to 1457. His reign, the longest of all Doges in Venetian history, lasted 34 years and 6 months.]

Searching for Foscari's Tomb:

In a subsequent visit to Venice, Wayne tried to find the burial place of Francesco Foscari. Since Foscari was a Doge, a leader of the state, Wayne reasoned that Foscari would be entombed in St. Mark's Cathedral, where other Doges were buried. Foscari, though, was not there.

Wayne was then intuitively led to the Franciscan Basilica di Santa Maria Gloriosa dei Frari, usually just called the Frari. This may be an influence of the angelic being Maitreya. Wayne walked up to the altar, where a red cord and sign prevented visitors from proceeding further. Despite the barrier, Wayne had the intuition that he would find the tomb of Francesco Foscari behind the altar. Wayne crossed the barrier and went behind the altar, where he indeed found

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Foscari's tomb. Therefore, the Wayne Peterson reincarnation case was verified through several pieces of compelling evidence.

British Ada Kay reincarnation case:

Researcher A.J. Stewart, Writer and Playwright, (United Kingdom)

A verified reincarnation case in United Kingdom. [The English woman who said she had once ruled Scotland as King James IV.]

Ada F. Kay, also known as A.J. Stewart, was born on March 5, 1929, in Tottington, Lancashire. She grew up in Lancashire and had a successful career as a dramatist in London, working for the BBC. One of her notable works was the play 'The Man from Thermopylae,' which received critical acclaim and was featured in the 1961 Edinburgh Festival. She married and took her husband's surname, Stewart, which she retained even after their amicable divorce eight years later.

Past-Life Memories and Recognitions:

From her earliest childhood, Ada Kay experienced vivid and recurring memories that seemed to originate from a life she had not lived in her current birth. These memories were not mere dreams but detailed and emotionally charged recollections of being on a muddy battlefield, surrounded by the chaos of war, and ultimately being killed by soldiers wielding swords, spears, and polearms. These memories were so intense that they left a profound impact on her, causing her to question her identity and her place in the world.

As she grew older, Ada Kay found herself increasingly confused by her circumstances. She wondered why she was a girl when her memories suggested she had been a man in her past life. She was curious about the transition from being a man in her previous life to being a woman in the present. She was perplexed by the fact that her surname was not Stewart, a name that resonated deeply with her. Additionally, she felt a sense of displacement, wondering why she lived in a small house rather than a grand castle or palace, as her memories suggested she should.

These memories and feelings of displacement persisted into her adulthood. When Ada Kay first visited Scotland, she experienced a powerful sense of recognition. The landscape, the castles, and the history of the country felt deeply familiar to her, as if she had been there before. This sense of familiarity was so strong that she described feeling a "gigantic gladness to be home" when she saw the River Tweed, the Bass Rock, and Edinburgh Castle for the first time.

Her past-life memories became even more vivid when she began researching the life of King James IV of Scotland for a play she intended to write. The night before her visit to the site of the Battle of Flodden, where King James IV was killed in 1513, Ada Kay experienced a traumatic flashback of being hacked to death by English spears. She dreamed vividly of the battle and the king's death, feeling the pain and terror of that moment as if it were happening to her.

These memories and recognitions were not just fleeting impressions; they were detailed and consistent, often including specific events, objects, and procedures that Ada Kay could not have known from her own life or education. This led her to understand that she is indeed the rebirth of King James IV, and she dedicated much of her life to exploring and verifying these memories.

In 1970, she published "Falcon," an "autobiography" of King James IV under the pen name A.J. Stewart. The book reflected known historical facts about James IV but also included surprising new revelations, such as the claim that James III of Scotland was a homosexual and that James IV had built his warship, the Great Michael, to sail it up the River Thames and bombard the royal palaces in London.

[Additional Data: James IV (17 March 1473 – 9 September 1513) became King of Scotland at age fifteen after his father, James III, died in the Battle of Sauchieburn in 1488, following a rebellion in which young James served as the figurehead. Born at Stirling Castle, he was the eldest son of James III and Margaret of Denmark and held the title of Duke of Rothesay from birth. During the rebellion, the rebels claimed they removed James to protect him from his father, who was surrounded by malicious pro-English advisors. On 11 June 1488, the royal and rebel armies clashed near Stirling in the Battle of Sauchieburn, marking the height of the conflict. The royal forces were defeated, and King James III was killed, even though the young Duke of Rothesay had explicitly ordered that his father should not be harmed. After the royal forces were defeated and James III was killed, James IV felt deep remorse for the indirect role he played in his father's death and sought to atone for this sin by performing penance. He wore an iron belt around his waist, next to his skin, adding more weight each year as a symbol of his guilt throughout his life.]

Other Information:

One of her notable statements is, "It was the 1960s, and most women dressed like medieval men." Ada Kay later wrote an autobiography of her own 20th-century life, 'King's Memory' (Originally published under the name 'Died 1513 – Born 1929'). This

book did not receive much attention, and The Scotsman's reviewer concluded that there was little there to interest the general reader.

Ada Kay was one of the founder members of the Scottish Society of Playwrights, which was established after a meeting called by Hector MacMillan, Ena Lamont Stewart, and John Hall in September 1973. She worked with Ian Brown and Hector MacMillan to draft its constitution, which was adopted in November 1973.

In the 1980s, Ada Kay strongly opposed the redesign of the Flodden battlefield site and car park. She believed that the site of her past-life death was being desecrated and wrote letters to the Chief Planning Officer expressing her concerns. Her opposition gained media attention, with articles in the Scotsman and other newspapers discussing her claims and the controversy surrounding the redesign.

Ada Kay lived in Edinburgh for much of her adult life and became a familiar figure in the city. She was known for her distinctive appearance, including hennaed hair and ankle-length robes. She had a grand Georgian drawing room where she featured a replica set of the Honours of Scotland in a glass case. Her dining preferences included pig's trotters and a range of single malt whiskies.

In 2017, Ada Kay moved to Belleville Lodge Care Home in Edinburgh. She passed away on June 13, 2024, at the age of 95. Her obituary in the Scotsman highlighted her complex personal history and her belief in being the reincarnation of King James IV. The reincarnation case of Ada Kay (A.J. Stewart) is a fascinating story that combines historical research, personal memories, and a deep connection to Scotland.

Indian Prabhu reincarnation case:

Officially investigated by the Government of India, Government of Rajasthan (Bharatpur).

A verified reincarnation case in India. [The 4-year-old whose past life story surprised Indian officials.]

This is a rebirth case in which written records were made before verification of the previous personality.

A four-year-old Indian boy named Prabhu Khairti claimed in 1923 that he could remember a past life in a different town in India. The boy's statements were recorded and included the following details:

"In my past life, I was Harbux Braham from the village of Hatyori in Bharatpur. I had three brothers, and one died before me. I had two sons, Ghure and Sham Lal, and two daughters, Kokila and Bholi, who were married respectively to Khamet of Kherli and Godhai of Navar. I had taken some money in consideration of the marriage of the former, but gave away the latter without any money. I had a home in Hatyori, with Swarupa Jat's house adjoining mine. Swarupa Jat had a son and a daughter. There was a raised pathway paved with stones leading to my house. There was a pukka tank with a building, and over the building, there was a domed cenotaph. There were two houses in the tank, one above the other. In Hatyori, there were the following drinking water wells: a) Panhariwali, which had two pipal trees; b) Kankarwala, which had plum trees; and c) Mooliawala, which had mango trees. I had as my yajman a man named Gujar from the village of Bhore. There is an inscription on a fortress in Hatyori with a serpent on it. In the tamine year of Sambat 1934, I was in my village of Hatyori, and I had a pair of bullocks with which I cultivated my fields. I died during my father's lifetime in a bungalow outside my

village. My wife's name was Ganjo (which means bald-headed). My father's name was Munde, and my maternal uncle was from Bargawan. My father-in-law lived in Burhiwan. Once, Moola Jat fell into my well, and I managed to save his life by pulling him out."

Officials from the Bharatpur state government investigated these claims. The boy made 36 statements, of which 34 could be checked. Out of those, 29 were verified and 5 did not match properly. Some of the details were unusual, like the boy saying his wife's name was Ganjo. The investigation found that her real name was Gaura, but because she was slightly bald, she was nicknamed Ganjo, which means "bald-headed. However, owing to the strength of the verified statements and evidence, this reincarnation case has been officially documented as a verified case of reincarnation.

Turkish Cemil Fahrıcı reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Resat Bayer, Professor, (Koc University, Turkey and Stanford University, United States of America)

A verified reincarnation case in Turkey. [The Muslim child who was born with a bleeding birthmark.]

Islam is the predominant religion in Turkey. This rebirth story comes from a Muslim family within the Islamic faith. People of the Islamic faith do not believe in reincarnation. In the city of Antakya, Turkey,

an interesting case of reincarnation unfolded, capturing the attention of renowned researchers like Dr. Ian Stevenson. The story centers around Cemil Fahrıcı, born in 1935, who claimed to be the reincarnation of Cemil Hayık, a notorious bandit who met a dramatic end in the same year.

Cemil Fahrıcı was born to Mikail Fahrıcı and Meryem Fahrıcı. Mikail was an agricultural laborer, and Meryem had been previously married with a son named Sabri from her first marriage. Cemil had an older sister, Besime, who was about 6 or 7 years older than him.

The night before Cemil's birth, Mikail saw a dream. In this dream, a distant relative named Cemil Hayık entered his house. This dream was significant because Cemil Hayık had recently died under dramatic circumstances.

Notable Statements of Cemil Fahrıcı:

- "I am Cemil."
- "Don't call me Dahham." (Bursting into tears when called by other names)
- "I was married."
- "My wife's name was Hamama."
- "My sisters were Rüzane, Nazire, and Fevziye."
- "A platoon of French police surrounded our house, and since we fought back energetically, they poured gasoline on the house and set it on fire. I saw that we were doomed, and so I told my brother to close his eyes. When he did as I asked, I shot him. Then I put the butt of my rifle on the ground and the muzzle at my throat. I released the trigger with my toe. That was my end... But here I am back on earth again. They say I was born the day after my suicide..."

The Life and Death of Cemil Hayık:

Cemil Hayik was born around 1912 in the village of Kaharnub, near Antakya. Kaharnub lies in the mountains about halfway between Antakya and the smaller town of Samandag. Cemil Hayik's religion was Islam. His father, Mehmet Hayik, was also a bandit, and Cemil followed in his footsteps. In about 1932, two men ravished two of Cemil Hayik's sisters, leading Cemil to kill the rapists. This act turned him into a fugitive, and he became a celebrated bandit, robbing travelers on the isolated roads between Antakya and Samandağ.

In 1935, the French police, who then ruled the Turkish province of Hatay, surrounded Cemil Hayik and his younger brother Ibrahim in a house. A fierce shoot-out ensued, during which the police set the house on fire. Inside, Cemil Hayik shot his brother and then himself, with the bullet entering under his chin and exiting through the top of his skull. The bodies were displayed publicly in front of the Court House in Antakya, making Cemil Hayik a folk hero among the Arab minority. The interval between Cemil Hayik's death and Cemil Fahrıcı's birth was, 3 days.

Birthmarks and Early Memories:

Cemil Fahrıcı was born with a prominent birthmark on the right side of his neck under his chin, which bled like a wound at birth and required stitching. This birthmark corresponded to the entry wound of Cemil Hayik's fatal gunshot. Later, researchers discovered a second birthmark on the top of Cemil's head, corresponding to the exit wound.

Meryem Fahrıcı, the mother of Cemil Fahrıcı, said that when Cemil Fahrıcı was born, an area under his chin bled like a wound. They took him to the hospital, where the area was stitched, but it did not heal for about a month. Sabri Fahrıcı and Besime Fahrıcı Erkek, Cemil Fahrıcı's older siblings, both recalled that he had been born with a bleeding birthmark on his neck.

From the age of two, Cemil Fahrıcı began speaking about the life and death of Cemil Hayık. He described the events "bit by bit," including details about the final shoot-out and his suicide. He insisted on being called "Cemil" instead of his given name, "Dahham," and would burst into tears when called by other names.

Recognitions and Behavior:

Cemil Fahrıcı recognized members of Cemil Hayık's family when he met them at around 5 or 6 years old. He accurately gave the names of Cemil Hayık's sisters—Rüzane, Nazire, and Fevziye—and recognized a photograph of Cemil Hayık.

His behavior also aligned with that of Cemil Hayık. He exhibited animosity toward policemen, throwing stones at them and playing with sticks as if they were rifles. He had nightmares about the previous life up to the age of 6-7 and developed a phobia of blood, experiencing headaches in its presence.

Cemil's parents thought he was the rebirth of Cemil Hayık, influenced by the dream and the birthmarks. Cemil Hayık's family also became convinced and tried to persuade Cemil's parents to let them adopt him, believing he was their son reborn. The case was widely known in the community, and many people went to see the newborn Cemil due to his birthmark and the announcing dream.

Investigation and Verification:

Dr. Ian Stevenson and Reşat Bayer extensively investigated the case, conducting interviews with Cemil Fahrıcı, his family, members of Cemil Hayık's family, and individuals involved in the shoot-out. They verified the birthmarks and the correspondence between Cemil Fahrıcı's statements and the known facts about Cemil Hayık's life and death.

Rüzane Hayik Yıldırım, Cemil Hayik's sister, and Haydar Elçi, an ex-member of the French gendarmerie, provided concordant testimony about Cemil Hayik's wounds and the shoot-out. Other informants, including family members and acquaintances, confirmed various details of Cemil Fahrıcı's statements and behavior.

Other Information:

Cemil Fahrıcı continued to live a healthy and tranquil life, prospering as a baker. He married and had a family of his own. When researchers met him again later, he claimed to have forgotten none of the memories about the life of Cemil Hayik, although he admitted that some details had faded over time. The case of Cemil Fahrıcı presents a fascinating exploration of reincarnation claims, with compelling evidence in the form of birthmarks, early memories, recognitions, and behavioral correspondence.

American Erin Jackson reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

An unverified reincarnation case in United States of America. [The girl who was a boy in her past life and disliked modern America.]

In 1969, in a town in Indiana, United States of America, a girl named Erin Jackson was born. Her parents, Marilyn and her husband, were conventional Protestant Christians who did not believe in

reincarnation. However, when Erin was around three years old, she began to talk about a past life that she seemed to remember vividly. This marked the beginning of an intriguing case that would later be documented by Dr. Ian Stevenson, a renowned researcher in the field of reincarnation.

Erin Jackson's memories of a past life started when she was about three years old and continued for about a year, ending when she was four. During this time, she made frequent references to a life she had lived as a boy named John. She spoke about this past life with such detail and conviction that it caught the attention of her mother, Marilyn Jackson.

Notable Statements and Behaviors:

- "When I was a boy, I had a black dog and a white cat."
- "When my name was John, I went to a lake and I floated my big boat."
- "It was lots better when there were horses. These cars are awful. They've just ruined everything."
- "When I was a boy, I had a brother called James."
- "James had a strong preference for wearing black clothes and even wanted to wear black underwear."
- "I had a kind stepmother who loved me and treated me well."
- "I wish I were a boy. Why couldn't I have been a boy?"

Erin often said things like, "When I was a boy, we had a black dog and a white cat," or "When my name was John, we went to a lake and I floated my big boat." She mentioned having a brother named James who had a strong preference for wearing black clothes, even wanting to wear black underwear. She also spoke of a kind stepmother who loved her and treated her well.

One of the most striking aspects of Erin's case was her behavior, which was more typical of a boy than a girl. She insisted on wearing boys' clothes and preferred activities that were culturally expected of American boys. For example, she liked to build with toy blocks rather than play with dolls, and her favorite outdoor activities were climbing trees and fishing. She wanted to learn to play baseball and was angry when she found out she could not become a Cub Scout.

Erin's preference for boys' clothes was so strong that when she began to learn swimming, her mother bought her two-piece bathing suits, of which Erin regularly wore only the bottom part. To prevent this, her mother eventually bought her one-piece bathing suits. Erin seemed to feel humiliated when her mother insisted on her wearing a dress; she much preferred jeans and slacks. Even at the age of ten, she was wearing a dress only about three times a year, and she required that such dresses as she did wear not have noticeably feminine features, such as lace or ruffles. She also wanted her hair kept short until she was about nine years old.

Erin would sometimes say, "I wish I were a boy. Why couldn't I have been a boy?" At age eleven, when Dr. Ian Stevenson met her, she seemed to be developing more behaviors considered feminine in America.

Erin mentioned no place names or other details sufficient to solve the case, but she did provide some clues about the time period of her past life. She frequently complained about how ugly America had become from billboards, telephone poles, and an overabundance of cars. She would say, "It was lots better when there were horses. These cars are awful. They've just ruined everything." Based on such statements, Dr. Stevenson placed the life as ending before 1930.

Erin's parents had a conventional Protestant Christian background and did not believe in reincarnation at the time she began speaking about a previous life. Marilyn Jackson appears to have known almost nothing about the subject at that time. Later, she read something about it and began to believe in reincarnation, but Erin's father remained a disbeliever. By 1980, Marilyn Jackson had read a few popular books on the subject, but no one could classify her as a propagandist for it.

Investigations:

Dr. Ian Stevenson learned about this case when Erin Jackson's mother, Marilyn Jackson, wrote to him about it in 1980. After exchanging letters with Marilyn Jackson, he arranged to meet her and Erin at the town in Indiana where they resided. They had a long interview there in the summer of 1980. Erin's father did not participate in this meeting; according to Marilyn Jackson, he could have added nothing to what she remembered.

Marilyn Jackson herself had to remember events of some years back, because Erin had stopped speaking about the previous life when she was about four years old. Her references to it had continued for about a year only, a shorter time than that during which most subjects of these cases speak about the lives they seem to remember.

The case of Erin Jackson remains unverified due to the lack of specific place names or other details that could lead to the identification of the past-life identity. However, the case presents several elements consistent with other reincarnation cases documented by Stevenson. The early onset of memories, specific details, and behavioral patterns consistent with the past-life identity are common in reincarnation cases.

Erin's parents did not initially believe in reincarnation and showed only polite interest in her memories, which reduces the possibility of parental influence or encouragement. This strengthens the case as it suggests that Erin's memories were spontaneous and not induced.

Other Information:

Erin was a child of superior intelligence. Her mother said that she seemed to know how to read at the age of three, before anyone had taught her. She had a gift for drawing that Dr. Stevenson judged—after looking at some sketches she had made—unusual for a child of her age. She also composed poems that a much older person might have felt pleased to have written.

For a year, Erin spoke frequently—on average, once a week—about the previous life. From the age of about four on, she began to talk of it less and less frequently and finally stopped altogether; by the time Dr. Stevenson met her, when she was nearly eleven, she seemed to remember little of what she had said when she was three or four years old. Slight traces of the memories remained, however, so that when Dr. Stevenson was talking with her mother, Erin sometimes intervened with comments concerning them. Her associated masculine behavior persisted for four or five years after she stopped speaking spontaneously about the previous life. Residues of this behavior still remained at the time Dr. Stevenson met her, but she was then moving toward normal development as a girl.

Myanmar buffalo reincarnation case:

Government officials of Myanmar.

A verified reincarnation case in Myanmar (Burma). [The rich woman who sued a poor farmer for claiming her father was reborn as a buffalo.]

This story unfolded in a small town in the Monywa District of Sagaing Division, Myanmar, during the British colonial rule (1824-1948).

In the town, there lived a man named Maung Hla (a pseudonym) who was a moneylender. He was a rich, powerful and prominent figure in the town, known for his wealth and sharp business practices. He had a daughter named Mi Mi (a pseudonym), and they lived comfortably in their family mansion.

One day, Maung Hla lent 40 kyats to a poor farmer named U Ba (a pseudonym) from the same town. When Maung Hla asked for the repayment, U Ba insisted that he had already repaid the loan. U Ba had actually paid the loan in full. Maung Hla, however, pressed the farmer for more money. In his frustration, Maung Hla declared, "May I become a buffalo in your house if I have indeed asked for a double payment of the 40 kyats which you said you had already returned." Despite U Ba's pleas, Maung Hla forced him to pay the loan again.

Not long after this incident, Maung Hla suddenly fell ill and passed away. The cause of his death was not clear, but it was sudden and unexpected.

Soon after Maung Hla's death, a buffalo calf was born on U Ba's property. The farmer noticed that the buffalo calf was unusual, as it seemed to respond to human interaction more than other buffaloes.

One day, out of curiosity, U Ba called out to the buffalo calf using the name he used to address Maung Hla, "Saya, Saya, please come." To his surprise, the buffalo calf responded to the name and came to him. This incident made U Ba remember the oath that Maung Hla had taken, and he started to believe that the buffalo calf could be the reincarnation of the moneylender.

Behaviors:

The buffalo calf consistently responded to the name "Saya, Saya," which was the name U Ba used to address Maung Hla. Additionally, when Mi Mi, Maung Hla's daughter, visited U Ba's house once and called out "Shi, Shi," the name she used to address her father, the buffalo calf also responded to her.

Investigations:

News of the unusual buffalo calf spread throughout the town and in the Monywa District, and eventually, Mi Mi heard the rumors. Mi Mi believed it was a great shame for her status. Offended by the idea that her father could have been reborn as a buffalo, she decided to sue U Ba for defamation. The case went to court, and the judge decided to investigate the matter by summoning U Ba, Mi Mi, the buffalo calf, and witnesses from both sides.

Recognitions and Verifications:

During the court hearing, U Ba called out to the buffalo calf using the name "Saya, Saya," and the buffalo calf responded by going to him. Similarly, when Mi Mi called out "Shi, Shi," the buffalo calf responded by going to her. These recognitions were witnessed by everyone present in the court.

Based on the consistent responses of the buffalo calf to the specific names used by U Ba and Mi Mi, the judge concluded that U Ba was telling the truth. The judge accepted that the buffalo calf was indeed the reincarnation of Maung Hla and dismissed the case. All the events took place in a small town in the Monywa District of southern Sagaing Division, Myanmar. This is a reincarnation case that illustrates the doctrine of karma, where a man's dishonest sinful actions led to his rebirth as an animal.

Syria Sleimann Bouhamzy reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified international reincarnation case in Syria. [The boy who called his mother “sister”.]

This is a verified international reincarnation case. Syria is the 57th most populous country in the world and the 8th most populous in the Arab world. Damascus is Syria's capital and largest city. Syria is a Muslim-majority country, with most people adhering to Sunni Islam. This rebirth story unfolds in the Middle East, specifically in Syria and Lebanon, and was meticulously studied and documented by Dr. Ian Stevenson, a renowned professor and scientist from the University of Virginia.

The Life and Death of Said Bouhamzy:

Said Bouhamzy was a resident of Khruby, a small village in Lebanon. He was a well-respected member of his community and had a close-knit family, including a wife, five sons, and two daughters. Said also had a sister whom he was very fond of. He was a Muslim.

On June 8, 1943, Said met with a tragic end. He was involved in a severe truck accident that crushed his trunk and broke both his legs. He was rushed to the hospital, where he underwent two operations on his head and abdomen. Briefly regaining consciousness, Said sent for his wife and sons before passing away a few hours later.

The Birth and Early Life of Sleimann Bouhamzy:

Said Bouhamzy's sister lived in Syria. Just six months after Said's death, on December 3, 1943, his sister gave birth to a son named Sleimann Bouhamzy in Syria. As Sleimann grew older, he began to exhibit behaviors and memories that suggested a connection to his uncle, Said Bouhamzy.

Notable Statements of Sleimann Bouhamzy:

- "I visited Syria on horseback, wearing a distinctive Syrian costume."
- "I was stationed in Homs with the French Army when I heard the news of my son's birth. A good friend of mine gave him the name Hassan."
- "I remember the marriage of my cousin, Nejip Bouhamzy, and how I escorted the bride from the village of Mouktara to Khruby."
- "I was killed in a truck accident. I was taken to the hospital and underwent two operations, one on my head and another on my abdomen."
- "I briefly regained consciousness and asked for my wife and sons before I died."

Memories of a Past Life:

As a young child, Sleimann started recalling specific details about Said's life. He spoke of a time when Said had visited Syria on horseback, wearing a distinctive Syrian costume. He also remembered an occasion when Said, stationed at Homs in the French Army, heard the news of the birth of a son. A good friend of Said's gave the son the name Hassan.

Sleimann also had vivid memories of the fatal truck accident. He described how Said was taken to the hospital and how he briefly regained consciousness before dying. He recalled that Said had exonerated the driver of any malice in the accident.

Behaviors and Recognitions:

The names of Said's seven children were almost the first words Sleimann spoke, indicating that his memories of his past life were very strong and emerged at a very early age. One of the most striking behaviors exhibited by Sleimann Bouhamzy as a young child involved his interaction with vegetables, which directly related to his memories of his previous life as Said Bouhamzy.

As a very small child, Sleimann found five eggplants and two potatoes. While this might seem like an ordinary childhood activity, what he did with these vegetables was extraordinary. Sleimann proceeded to give each of the five eggplants the names of Said Bouhamzy's five sons and named the two potatoes after Said's two daughters. This behavior was remarkable because it demonstrated his knowledge of the specific names and family structure of Said Bouhamzy's children.

Sleimann became very attached to these vegetables. He would get angry if anyone touched them and wanted to keep them indefinitely. This emotional attachment suggested a deep connection to the people these vegetables represented in his past life.

Sleimann's behavior with the vegetables was consistent with other behaviors and recognitions that aligned with the life of Said Bouhamzy. For example, he adopted a paternal attitude toward Said's sons, called his own mother "sister," and recognized items of property belonging to Said.

Mr. Haffez Bouhamzy, the second youngest son of Said Bouhamzy, witnessed Sleimann's behavior with the vegetables. He confirmed that Sleimann, as a small boy, exhibited these behaviors and recognitions, further corroborating the authenticity of Sleimann's memories.

Sleimann's behaviors as a child were remarkable and aligned with the life of Said Bouhamzy. He had a marked fear of motor vehicles, refusing to go near them. This fear began to diminish when he was around eleven or twelve years old, first with smaller vehicles and eventually with larger ones like trucks and buses.

Another striking behavior was Sleimann's attachment to Khraby, the village where Said had lived. He visited Khraby frequently and expressed great pleasure in being there. He would stay for extended periods during the summers and was reluctant to leave.

When Sleimann first visited Khraby as a small child, he recognized and correctly named all the surviving members of Said's family, as well as other residents of the village. He also accurately pointed out the boundaries of land owned by the residents in the surrounding farms and vineyards.

Sleimann adopted a paternal attitude toward Said's sons, who were much older than him. He called his own mother "sister" instead of "mother," reflecting the relationship between Said and his sister. He even found his way unaided to Said's home in Khraby, where he

recognized and called for items of property belonging to Said, such as his revolver and a special kind of cloak.

Recognitions and Corroboration:

Sleimann's recognitions were not limited to family members. He also recognized Mr. Milhem Abouhassan, a good friend of Said Bouhamzy who lived in the village of Baadaran, near Khriby. Mr. Abouhassan confirmed that Sleimann had correctly identified him under circumstances that precluded any prior suggestion of his name to the boy.

Mr. Haffez Bouhamzy, the second youngest son of Said Bouhamzy, witnessed many of Sleimann's recognitions and statements about the accident and death of Said Bouhamzy. He recalled how Sleimann, then a small boy, adopted a paternal attitude toward Said's sons and recognized various persons and items of property.

Investigations and Verifications:

Dr. Ian Stevenson investigated the case of Sleimann Bouhamzy in the spring of 1964, when Sleimann was twenty years old. By this time, Sleimann's memories of the previous life had largely faded, and he was cautious about the exact provenance of his memories. However, he willingly recounted what he still remembered.

Stevenson interviewed witnesses, including Mr. Haffez Bouhamzy and Mr. Milhem Abouhassan, to corroborate Sleimann's recognitions and statements. The consistency in their accounts matched Sleimann's independent account, providing strong evidence for the authenticity of his memories.

Other Information:

Said Bouhamzy's family fully accepted Sleimann as their father returned. They welcomed his visits, gave him gifts, and planned to

support his further education. The interest of Said's sons in Sleimann extended far beyond what one might expect in attitudes toward a cousin. This case, documented by Dr. Ian Stevenson, strengthens the evidence confirming reincarnation as a universal truth.

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Indian Bajrang Bahadur Saxena reincarnation case:

Researcher K.K.N. Sahay, (Independent researcher and lawyer, India)
Dr. Ian Stevenson, Professor and Scientist, (University of Virginia,
United States of America)

An international reincarnation case in India. [The Indian boy who recalled being an English soldier in World War 1.]

Before learning about this rebirth case, it is important to know that international reincarnation cases are hard to verify because they involve two different countries. This reincarnation case spans two different continents.

Bajrang Bahadur Saxena, affectionately known as BB, was born in 1918 in the city of Bareilly, Uttar Pradesh, India. His parents were very poor and uneducated. Also, his parents believed that children

who remember past lives would die young and seemed to have wished to suppress his memories. When BB was around 18 months old, he began speaking coherently, but it wasn't until he was between three and four years old that he started sharing memories of a past life.

Notable Statements Made By Bajrang Bahadur (BB) Saxena:

- "My name was Arthur."
- "I had two brothers and a mother living when I died."
- "My father had died several years before me."
- "I had an English wife."
- "We lived in a house with a kitchen and employed a cook."
- "I was a captain in the army."
- "I was riding on horseback in battle when I was shot by a bullet in the neck."
- "This was during the German War."
- "I was 28 when I died."

BB claimed that his name had been Arthur in his previous life. He was an English cavalry officer with the rank of Captain. He lived in a house with a kitchen and employed a cook. Arthur had two brothers, a mother who was still living, and an English wife. His father had passed away several years before him. Arthur died at the age of 28 during what BB referred to as the "German War," which is now known as World War I. He recalled being shot in the neck with a bullet while riding a horse during a battle.

Behaviors and Preferences:

As a young child, BB exhibited several unusual behaviors and preferences that were not typical for an Indian boy of his background. These behaviors seemed to align with the life of an English soldier and the memories he shared about his past life as Arthur.

- BB played European games that were unknown in India, such as leapfrog and hopscotch.
- He often pretended to be a soldier, marching around in military fashion, giving orders, and using a stick as a makeshift gun.
- BB preferred to wear shirts and short pants, as well as shoes, instead of the traditional Indian clothes worn by his family. He also favored white clothing over colored or patterned clothing.
- He insisted on eating with a knife and fork, rather than using his right hand as was customary in his family.
- BB preferred English foods, such as bread and butter, and favored bland foods without chili peppers, which are common in Indian cooking. He also asked for meat, even though his family was vegetarian.
- He disliked his family's Hindu rituals and going to Hindu temples.
- BB often complained about the heat in India, which was unusual for a child born and raised in the country.
- He had a domineering and superior attitude toward other people.

Physical Appearance and Birthmarks:

BB's physical appearance was also atypical for an Indian child. He was born with blond, almost white hair, and had a pink complexion, which made him appear close to being an albino. However, his eyes were brown, and he lacked some characteristics normally seen with albinism.

BB had two distinctive birthmarks that could correspond to the bullet wounds Arthur allegedly suffered. One birthmark was on his neck—it was red, round, and large, about 2.5 centimetres (1 inch) in diameter. When his neck muscles were relaxed, the center of this birthmark was slightly depressed. Around the rim was an area of slightly abraded skin, as is often seen with gunshot points of entry. The other birthmark was on his head, but it was less distinct by the time he was interviewed by Dr. Ian Stevenson.

Investigation By K.K.N. Sahay (1920s):

Kekai Nandan Sahay, an Indian lawyer, investigated several reincarnation cases in the 1920s, including BB's case. He published a pamphlet around 1927 detailing his findings. Unfortunately, Sahay was only able to obtain a general outline of BB's case. By the time Sahay reached the case, BB was seven or eight years old and no longer recalled anything of the previous life. BB's parents believed that children who recall past lives will die young, and they seem to have wished to suppress his memories.

Investigation By Dr. Ian Stevenson (1960s-1970s):

Dr. Ian Stevenson, a professor and scientist from the University of Virginia in the United States, reinvestigated BB's case in the 1960s and 1970s. By this time, BB was in his 40s and 50s. Stevenson came to know BB well and interviewed him extensively. He also interviewed BB's sister (born around 1908) and older brother (born in 1910), who were teenagers during the years BB was talking about the previous life. Both siblings had strong memories about the case and provided very similar accounts independently.

Xenoglossy:

BB used English words that he would have had no way of learning in his present life, as his family did not speak English. This phenomenon is known as xenoglossy and is common in reincarnation cases with previous lives in linguistic groups different from the present life. When playing at being a soldier, BB would say, in English, 'left, right' and 'march.' He also used other words his family did not understand.

The Phillips Family and Attempted Adoption:

Sahay's account of the case came to the attention of an English family named Phillips, who were residing in India at the time. An adult member of this family visited the Saxenas and proposed to

adopt BB in exchange for providing a pension to his father for life. The man explained that he had lost a brother during fighting in World War I. This brother had been killed by a shot to the neck while riding a horse in battle. BB, then about eight years old, did not recognize Phillips as anyone from his previous life. BB's sister, who told Stevenson these things, did not recall whether the man had told the family that his brother was named Arthur. BB's family rejected Phillips' offer and never heard from him again.

Other Information:

Although neither Sahay nor Stevenson were able to make a definite identification of the person whose life BB recalled, Stevenson conjectured that Arthur Phillips might have been a British cavalry officer stationed in Bareilly with his wife. He could have been deployed to France with a regiment of the Indian Army, as a Bareilly Brigade with some cavalry troops is known to have fought in France in 1914–1915.

[Additional Data: World War I, also called the First World War or the Great War, lasted from July 28, 1914, to November 11, 1918. It was a global conflict fought between two major coalitions: the Allies and the Central Powers. The fighting occurred primarily in Europe and the Middle East, but also extended to parts of Africa and the Asia-Pacific region. In Europe, the war was marked by trench warfare and the widespread use of artillery, machine guns, and chemical weapons like gas. World War I ranks among the deadliest conflicts in history, with an estimated 9 million military deaths and 23 million wounded. Civilian casualties reached up to 8 million, with many deaths resulting from genocide. The mass movement of people during the war also played a significant role in spreading the Spanish flu pandemic, which killed millions worldwide.]

The case of Bajrang Bahadur Saxena shows evidence for the possibility of reincarnation but remains inconclusive without solid proof of the past life identity. Like other reincarnation cases, it underscores the difficulties in investigating such phenomena.

During his youth and early adulthood, BB became a follower of Mahatma Gandhi and rejected British cultural influences. He began to wear traditional Indian attire and dyed his hair dark. He eventually married an Indian woman of his choice in his 30s and obtained an MA from an Indian university, pursuing a career in journalism. Despite his embrace of Indian culture, BB preserved some traits that Stevenson judged to be distinctively British, such as preferring a cooler climate. His food preferences had changed little, and his wife told Stevenson that BB favored utensils rather than eating with his hands, as she did.

Thailand 3-Year-Old boy reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Francis Story, (Independent researcher and scholar, United Kingdom)

Dr. Jürgen Keil, Parapsychologist and Psychologist, (Germany and Australia)

A verified reincarnation case in Thailand. [The child who recognized his killer from a previous life as a snake.]

In Thailand, a young boy named Dalawong began speaking about a past life at the age of 3. His story is an intriguing one that crosses the boundary between animal and human lives, presenting compelling evidence for reincarnation.

Dalawong was born in a small Thai village to parents who were well-known in their community. His father was an acquaintance of a man named Mr. Hiew, who lived in a neighboring village. Dalawong had an older sister, and the family lived a simple life together. One unusual aspect of Dalawong's birth was his skin condition, ichthyosis, which caused the lower half of his body to be covered in scales, similar to a snake's skin.

Notable Statements of Dalawong:

- "I had been a deer in a past life. After I was killed by a hunter, I was reborn as a snake."
- "Mr. Hiew killed me when I was a snake." (Dalawong tried to find a hammer or stick to attack Mr. Hiew upon seeing him.)

- "I was in a cave when I encountered two dogs. I fought with the dogs before confronting their owner, Mr. Hiew. He killed the snake."
- "After I died, I saw that my current father had eaten a piece of this snake." (His dead body.)
- "I thought my father was kinder than the other men who ate the snake meat. I followed him home and soon entered my mother's body." (As a spirit being.)
- "You were bitten by a snake there." (Dalawong touched Mr. Hiew's left shoulder and said.)
- "It is not good to be a snake. Mr. Hiew released me from that misery."
- "It is better to be a human than a snake."

Past Life Claims:

When Dalawong was 3 years old, he met Mr. Hiew for the first time at a party held at a neighbor's house. Neither Dalawong nor his mother had met Mr. Hiew before this encounter. Upon seeing Mr. Hiew, Dalawong became infuriated and tried to find a hammer or stick to attack him. When asked why he was so angry, Dalawong claimed that Mr. Hiew had killed him in his past life when he was a snake.

Dalawong provided specific details about the encounter. He said that he had been living in a cave when he encountered two dogs. He fought with the dogs, and then their owner, Mr. Hiew, arrived. After a confrontation, Mr. Hiew killed the snake. Dalawong also mentioned that after his death as a snake, he became a non-human spirit being and he saw his future father eating a piece of the snake meat. He thought his father was more kinder than the other men who ate the snake, so he followed him home and soon entered his mother's body, leading to his current life as Dalawong.

Verifications:

Dalawong's claims were taken seriously by his family and eventually reached the ears of Francis Story, an independent researcher and scholar from the United Kingdom who was working with Dr. Ian Stevenson, a renowned reincarnation researcher from the University of Virginia. Story traveled to Dalawong's village to investigate the case.

Upon interviewing Mr. Hiew, Story found that all the details provided by Dalawong were accurate. Mr. Hiew confirmed that he had indeed killed a snake in a cave after a fight between the snake and his dogs. He also confirmed that Dalawong's father had eaten a piece of the snake meat. Additionally, Dalawong's father recalled that when Dalawong met Mr. Hiew, he touched him on his left shoulder and said he had been bitten by a snake there. Mr. Hiew did, in fact, have a scar at that spot from a snake bite.

Dalawong did not report any dreams, but his intermission memories were clear. He mentioned that after his death as a snake, he experienced another life similar to that of a non-human spirit being in many other reincarnation cases. He remembered seeing his future father after his death as a snake and following him home.

Dalawong often said that the life as a snake is hard. Dalawong's behaviors also reflected his claimed snake past life. Initially, Dalawong was angry with Mr. Hiew, but he later forgave him, stating that it was better to be a human than a snake. He even started killing snakes out of pity, believing that being a snake was very difficult. He, a small boy, thought that killing snakes was a meritorious deed.

Follow-up Investigation:

As Dalawong grew older, he developed a deep interest in Buddhism. He avoided killing snakes. He learned Buddhist meditations and used his meditation practices to gain knowledge about herbs to help the

sick people. He was able to learn about herbal medicine through his meditation practices. He became recognized in his village as a local doctor, using his paranormal knowledge to aid his community. Dalawong also continued to visit the cave where the snake had been killed, meditating there every couple of months.

About twenty years after Francis Story's initial investigation, another reincarnation researcher named Jürgen Keil visited Dalawong. Keil found that Dalawong still said he had been a snake in his past life. His statements and behaviors related to his claimed past life had remained consistent over time. Dalawong continued to visit the cave and practice meditation, maintaining his spiritual inclination and his unique connection to his past life as a snake. Furthermore, Dr. Jim Tucker also mentions this case in his book 'Return to Life: Extraordinary Cases of Children Who Remember Past Lives.'

Other Information:

Dalawong was born with a skin condition known as ichthyosis. This condition causes the skin to become dry, thickened, and scaly. In Dalawong's case, the lower half of his body was particularly affected, giving his skin a snakelike appearance. This physical characteristic is notable in the context of his claimed past life as a snake, as it seems to correlate with his past life experience.

Ichthyosis is a genetic skin disorder that can vary in severity and appearance. It is not typically life-threatening but can cause discomfort and may require ongoing management and treatment. The condition is characterized by the continuous production of scales, which can be compared to the scales of a snake, making Dalawong's case even more intriguing.

Dalawong specifically said that he was a python in his past life. The snake's cave was also verified. Dalawong mentioned that, in addition

to his life as a snake and his existence as a non-human spirit being, he had another life before that. He claimed to have lived as a deer prior to his life as a snake. He stated that in his life as a deer, he was killed by a hunter. However, he did not provide more specific details about his life as a deer.

The case of Dalawong presents several intriguing aspects that align with the cycle of reincarnation. While it crosses the boundary between animal and human lives, the verifiable details, consistent behaviors, and the subject's deep spiritual inclination in the present human life knowing that he was once an animal make it a compelling case worth exploring. It offers intriguing scientific evidence that challenges our understanding of life, death, and the possibility of rebirth.

Sri Lanka Ruby Kusuma Silva reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Francis Story, (Independent researcher and scholar, United Kingdom)

A verified reincarnation case in Sri Lanka. [The girl who remembered being a boy in her past life, had no interest in feminine activities, and wanted to be born as a boy.]

The story of Ruby Kusuma Silva is a fascinating case of reincarnation that unfolded in Sri Lanka. This case was meticulously investigated by

Dr. Ian Stevenson, a renowned professor and scientist from the University of Virginia, and Francis Story, an independent researcher from the United Kingdom. Ruby Kusuma Silva was a Sri Lankan girl whose statements and memories matched accurately with the life of a boy named Karunasena. The details of this case provide compelling scientific evidence for the cycle of reincarnation.

The Life of Karunasena:

Karunasena was born on March 4, 1952, in the Sri Lankan town of Aluthwala. His parents, GG Punchi Singho and DW Punchi Nona, were fair-skinned. Karunasena had two older brothers, Dhanasiri and Upasena, and a younger brother named Nandasena, whom he was very fond of. The family's nickname for Karunasena was Kira.

The Singho family were farmers who owned a rubber tree plantation and coconut groves. They also grew vegetables in cordoned-off plots, which sometimes led to arguments with neighbors over land boundaries. Karunasena's father also drove trucks and buses for additional income. In 1957, GG Punchi Singho suffered a stroke, was bedridden for two years, and then recovered enough to walk with a cane and a limp. Karunasena was a lively boy who liked to be clean and well-dressed. He enjoyed dancing, drumming, and flying kites. He was known to be angry and mischievous, often getting into physical fights with other boys.

One dramatic event in the family's life occurred when two cobras made their way into the Singho home. One snake was killed, and the other was burned. Karunasena enjoyed gardening and was noted for his vigorous work on the family's agricultural land.

Tragically, when Karunasena was seven years old, he returned from working in the fields, went to the family's well to wash himself, and accidentally fell in and drowned. One of his brothers retrieved his

body and held him. The family discussed whether to take Karunasena to the hospital but determined that he was already dead.

Karunasena's death occurred on July 18, 1959, and he was buried in the grounds of the family's rubber plantation.

The Birth of Ruby Kusuma Silva:

Ruby Kusuma Silva was born on September 12, 1962, in the Sri Lankan city of Galle, about three years after Karunasena's death. Her parents, WK Simon Silva and Somie Nona Jayasekera, had seven children, six boys and one girl. When Ruby was two years old, the family relocated to the village of Pollewa, about 1.5 kilometers from Batapola.

Ruby started speaking when she was less than 1 ½ years old and began to talk about a previous life when she was still under two years old. She said that in her previous life, she had been a "brother" and not a "sister." Ruby stated she wanted to be called a "brother" or "son" and not a "sister" or "daughter."

Notable Statements Made by Ruby Kusuma Silva:

- "I was a brother, not a sister."
- "Why did I become a girl?"
- "I was beaten by the other mother."
- "My father drives a bus."
- "My mother and father are in Aluthwala."
- "My mother is fair-skinned."
- "My father is bald and lame."
- "I have two older brothers and one younger brother."
- "Our house is bigger and roofed with tiles."
- "There is a rubber plantation nearby."
- "I was working in the paddy fields."
- "I went to the well to wash myself."
- "I slipped into the well and drowned."

- "I injured my leg and bled." (Pointing to the right leg just below the knee)
- "There are piles of coconuts at my house."
- "Buses pass along the road by my house."
- "The coconuts are brought by carts and lorries."
- "If you do not have coconuts here, we can get them at Aluthwala."
- "My older brother and I would go to Sunday school together."
- "My older brother would climb trees to bring down coconuts."
- "My father would bring mangoes from a shop."
- "My mother would not allow me to go to the rubber plantation."
- "I saw a belly tree at the temple in Aluthwala."
- "I visited Kataragama, where there were big crowds, a Bo tree, and a temple."
- "I have been to Galle and Dodanduwa."
- "My aunt washed a burnt part of a machine in a well."
- "There were fights with the neighbors over vegetable plots."
- "A cobra was caught and killed."
- "I used to wear trousers in my past life."
- "I want to be given trousers."
- "Call me a brother or son, not a sister or daughter."
- "I do not like to cook."
- "I want to be a boy."
- "Here comes my father." (When seeing GG Punchi Singho approaching the house, during the investigation)
- "That is my aunt." (When meeting JG Mary Nona, during the investigation)
- "You are my uncle." (When meeting her maternal uncle, during the investigation)
- "One brother said, 'Let us take him to the hospital.'" (After her death, her intermission memories)
- "The other brother said, 'He is dead.'" (After her death, her intermission memories)

- "My mother was there and crying when I died." (After her death, her intermission memories)

Past Life Memories:

Ruby's early memories of her past life were detailed and specific. She said that in her previous life, she lived in a town called Aluthwala and attended religious school at the temple there. She described many details about her past life, appearing puzzled that she was now a girl. Ruby mentioned that her past-life father drove a bus, her past-life mother was fair-skinned, and her father was bald and lame. She described her past-life home as being bigger than her current home and roofed with tiles. She also mentioned a rubber plantation nearby.

Ruby recalled specific events from her past life, such as fights with neighbors over vegetable plots, an episode where an aunt washed a piece of sooty loom machinery in a well, and a scene where a cobra was caught and killed. She also described her past-life father's lameness, which resulted from a stroke.

Ruby's descriptions of her past-life death were accurate. She said that she had been working in the paddy fields, went to the well to wash, and then slipped into the well and drowned. She also mentioned that she had injured her leg in the process and had bled, pointing to the right leg just below the knee. Ruby's description matched the circumstances of Karunasena's death.

Also, in the case of Ruby Kusuma Silva, there are several elements that could be considered ghostly, paranormal, or unexplainable phenomena. She said that after her death, she was standing nearby and watching. Ruby remembered that after Karunasena drowned and died, there was a discussion among the family members about whether to take him to the hospital. She mentioned that one of her brothers said, "Let us take him to the hospital," while the other

brother said, "He is dead." Ruby also recalled that her mother was present and crying when Karunasena died. Intermission memories are from non-human worlds. The time between Karunasena's death on July 18, 1959, and Ruby's birth on September 12, 1962, is 3 years and 57 days.

Behavioral Similarities and Masculine Traits:

Ruby exhibited several behavioral similarities to Karunasena. She had a strong interest in gardening and planting, just like Karunasena. She also liked to dance to drum music, and small actions or words easily offended her, leading to frequent outbursts of anger. Ruby preferred high-quality clothes and was known to be aggressive, often getting into physical fights with her brothers.

Ruby showed masculine traits from a young age and had little interest in feminine activities. She preferred to wear boys' clothes, like trousers and shirts, often borrowing her brothers' shirts and undershirts. She even wore boys' shorts under her dresses and asked her family to give her trousers, saying she had worn them in a past life. Ruby liked to play boys' games, such as kite-flying, marbles, and cricket, and she would join boys in climbing trees, including coconut trees, to get fruit.

She also rode her brother's bicycle and whistled, which were seen as more boyish behaviors. Ruby was aggressive, often punching her brothers during arguments, and she didn't like cooking, which is a feminine activity. She even asked her family to call her a brother or son, and her mother called her a son at least up to 1968. Ruby's behavior was similar to the Karunasena, as both were known for being mischievous, angry, and getting into physical fights. Once, when Ruby attended the funeral of an elderly woman, she looked at the dead body and told her mother that when she, Ruby, died, she

would like to be reborn as a boy. Furthermore, Ruby often expressed a desire to be born as a boy or a man.

Ruby had a phobia of wells, which was a direct result of her past-life death by drowning in a well. At the age of 3 ½, she would go to the well only with an adult and would warn her brothers and other persons about the danger of falling into a well. This phobia continued until she was at least 6 years old but had resolved by the time she was 8 years old.

Investigations and Verifications:

In April 1966, multiple family members of the Singho family came to visit Ruby in Pollewa. Ruby recognized them on sight and identified all of them by name. These included GG Punchi Singho, her past-life father; DW Punchi Nona, her past-life mother; Dhanasiri, her older brother; Nandasena, her younger brother; JG Mary Nona, her aunt; and her maternal uncle. No one in the Silva family knew who these past-life family members were when they arrived at their home, making Ruby's identifications especially impressive.

The case was investigated by Dr. Ian Stevenson and Francis Story, who verified the statements and details provided by Ruby and documented the similarities between Ruby and Karunasena. The two families had no prior contact or knowledge of each other before they met. Nearly all of Ruby's statements about her past life were confirmed by the Singho family, including specific details about the family dynamics, events, and the layout of the home. Ian Stevenson gave Ruby Draw-a-Person Tests twice, in which Ruby was given free choice regarding the gender of the two people she was instructed to draw. In 1968, Ruby drew two males, which Stevenson interpreted as Ruby having an identification as a male. In 1973, Stevenson gave her another Draw-a-Person Test. At this time, she drew a woman and then a girl, indicating that identification as a female had emerged.

The case of Ruby Kusuma Silva presents a compelling argument for reincarnation or rebirth. The combination of early memories, specific details, gender identity issues, past-life phobia, behavioral similarities, recognitions, and verifications makes it difficult to dismiss this case as mere coincidence, fabrication, or a fantasy of a child. The scientific evidence in this case is consistent with the hypothesis of reincarnation.

Canada Katie reincarnation case:

Researcher Carol Bowman, Counselor and Therapist, (United States of America)

A verified reincarnation case in Canada. [The baby who cried in a dream, making her mother choose to keep the pregnancy instead of having an abortion.]

The story of Katie, a young girl from Canada, presents a compelling case of reincarnation. Katie's grandmother, Elizabeth, had a troubled life. She was an alcoholic and abusive to her children, including Katie's mother. The family dynamics were strained, and Elizabeth's behavior caused significant emotional pain. However, before her sudden death, Elizabeth and Katie's mother reconciled and became close.

Elizabeth's Death and Dreams:

Elizabeth passed away suddenly after lapsing into a coma. Following her death, Elizabeth appeared in Katie's mother's dreams. These dreams were vivid and often centered around happy memories from

their past, particularly times spent at their cottage on a lake. The dreams brought a sense of peace and happiness to Katie's mother, who deeply missed her mother.

Interestingly, these dreams stopped when Katie's mother became pregnant with Katie. This coincidence would later become significant in understanding Katie's rebirth.

The Pregnancy And Decision For An Abortion:

Katie's mother became pregnant by a man who was not her husband. Initially, she considered having an abortion due to the complexities of her situation. However, a series of events led her to change her mind.

Tom, a co-worker of the baby's father, had a disturbing dream one night. In this dream, he heard the sound of a baby crying. The crying was persistent and seemed to be a sign that a baby was in distress. Tom was deeply affected by this dream, as it left him feeling unsettled and concerned.

The next morning, Tom shared his dream with the baby's father, Dennis. He explained how the sound of the baby crying had kept him up all night and how he interpreted it as a sign that a baby somewhere was in trouble. Dennis, who was aware of the complex situation involving Katie's mother's pregnancy, immediately connected the dream to their current dilemma.

At the time, Katie's mother was considering having an abortion due to the complexities of her situation. She was in a difficult marriage and was pregnant by a man who was not her husband. The social stigma and potential complications of the pregnancy weighed heavily on her.

However, when Dennis shared Tom's dream with Katie's mother, it had a profound impact on her. She saw the dream as a sign from a higher universal power, indicating that the baby was meant to be born. This interpretation gave her the strength and conviction to keep the pregnancy, despite the challenges she faced. Katie's mother and her partner decided to keep the baby, believing that it was a sign from a higher power.

Katie's mother divorced her husband and married the baby's father, Dennis. The pregnancy was challenging, filled with anxiety and social stigma, but Katie's birth brought joy and a sense of renewal to the family.

Notable Statements by Katie:

- "Remember when I was your mommy?"
- "They used to call me Blondie."
- "But I didn't like you very much when you were my little girl."
- "Because you used to yell at me and push me into my room and lock the door."
- "Do you know, Mummy, that one of my legs is bigger than the other?"
- "He saved my life once."

Katie was an early talker and began making statements about her past life as soon as she could speak. She repeatedly asked her mother, "Remember when I was your mommy?" Initially, Katie's mother thought these statements were cute and didn't take them seriously. However, as Katie grew older, her statements became more specific and detailed.

When Katie was around three years old, she told her mother, "They used to call me Blondie." This was significant because "Blondie" was

Elizabeth's childhood nickname, a name that had not been used for many years and was not known to Katie's current family.

Katie also mentioned specific details about their past relationship, including how her mother used to yell at her and lock her in her room. These details were accurate and known only to Katie's mother and her sister, who had experienced Elizabeth's abusive behavior firsthand.

Years later, when Katie was four years old, she made a statement that related to the dream about the baby crying seen by Tom. She told her mother, "He saved my life once," referring to Tom. This statement suggested that Katie had some awareness of the events surrounding her birth and the role that Tom's dream played in her life.

Behavioral and Preference Similarities:

Katie exhibited behaviors and preferences that were strikingly similar to Elizabeth's. For example, Katie pointed out that one of her legs was longer than the other, mimicking a behavior that Elizabeth used to demonstrate. Additionally, Katie had a peculiar fondness for ketchup sandwiches, a favorite snack of Elizabeth's that was a carryover from her childhood during the Depression.

Emotional Impact and Interpretation:

Katie's statements and behaviors had a profound emotional impact on her mother. She saw these as evidence of reincarnation and interpreted Katie's return as a chance for Elizabeth to have "another kick at the cat" and to make amends for past mistakes.

Katie's mother felt that Elizabeth's return provided an opportunity for healing and growth. She believed that the timing of Katie's birth was deliberate and had a purpose, possibly to help her out of a

difficult situation. Katie's statement about Tom saving her life further reinforced this belief.

Investigations and Verifications:

The case was investigated and documented by Carol Bowman, a counselor and therapist from the United States. The investigation involved interviews with Katie's mother and possibly other family members, as well as analyzing Katie's statements, behaviors, and recognitions.

Verifications in the case include:

- Katie's knowledge of Elizabeth's childhood nickname, "Blondie," which was not commonly known or used in the family.
- Katie's accurate descriptions of past events and behaviors that were specific to Elizabeth and not generally known.
- Katie's recognition of Tom and the significance of his dream.
- The cessation of Katie's mother's dreams about Elizabeth coinciding with Katie's conception.

Katie's parents later said that even though Christianity refuses the phenomenon of rebirth, which was taught by the Buddha, they now believe in rebirth based on their own experiences. Katie's case serves as a reminder that relationships can continue through reincarnation. You can learn more information about this reincarnation case from the book 'Return From Heaven,' written by Carol Bowman.

Indian Dolon Champa Mitra reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia,
United States of America)

Researcher P. Pal, Professor, (Itachuna College, West Bengal, India)

A verified reincarnation case in India. [The poor girl who was the son
of a powerful millionaire in her past life.]

This is a case of rebirth involving a girl who was a wealthy man in her past life. Dolon Champa Mitra was born on August 8, 1967, in Calcutta, India. Her father, Audaryamoy Mitra, worked as a superintendent of the Poultry and Dairy Section, and her mother was Kanika Mitra. She had an older brother who was four years her senior. Shortly after Dolon's birth, the family moved to Narendrapur, a town about 10 kilometers south of Kolkata.

Notable Statements Made by Dolon Champa Mitra:

- "I was a little bigger boy in a house like the palace."
- "My previous home was like a palace, very large and elegant, with floors made of marble or mosaics. It also had a separate shrine room, which was across the street from a teahouse."
- "My father had 'heaps of money'."
- "There were deer and peacocks at the house."
- "My father was stout and of fair complexion." (Dolan's own father was slim and had dark skin.)
- "My mother wore better dresses and put on much jewelry." (In contrast, Dolan's mother dressed plainly without ornaments.)
- "My past life house was near the Maharaja's palace."

- "My past life house had 2 stories and my room was on the first floor, just above the street or lane, near where stairs led to the house."
- "In the house, there were shiny brass buckets, many books, and my father bought me many clothes."
- "Yes, Mother, I am speaking the truth. I had a younger brother and sister. I had a fat aunt and my mother was named Baudi. Take me near the Maharajah's palace and I shall lead you to the house."
- "I studied at the Raj College and played soccer and cricket there."
- "I had been injured playing soccer and afterwards had pain in my leg."
- "There is an almirah in my room, where is a blue striped shirt and pants in it."
- "My grandmother lived with us."
- "I had a fat aunt."
- "A car was going to a wedding, struck another car and broke down."
- "I had pain at the back of my neck and head, which resulted in my being taken to a hospital. I had been there for a long time."
- "I had fallen from a bed in the hospital and had later died there."
- "I was carried from the hospital by friends and relatives for cremation." (after death, intermission memories)
- "He was my younger, not older brother." (Spontaneously recognizing Sisil De, Nishith's younger brother.)

Dolon began speaking between the ages of one and two. Around the age of three and a half, she started exhibiting unusual behaviors and making statements that hinted at memories of a past life. Dolon preferred to play boys' games and engage in activities typically associated with males. Dolon exhibited masculine mannerisms and behaviors that were not typical for a girl of her age. She had a strong preference for wearing her brother's clothes, even though they were much too big for her. When her mother scolded her for this, Dolon rebuked her, saying, "I was a little bigger boy in a house like the palace."

Dolon went on to provide detailed descriptions of her past life. She said she had lived in a large, elegant house in Burdwan, a city about 100 kilometers from Calcutta. She mentioned that her father was stout and fair-complexioned, unlike her own father who was slim and dark. She said her past life mother was named Baudi and wore better dresses and more jewelry than her current mother. She also mentioned having a younger brother named Sisil, a younger sister, a fat aunt, and a grandfather who lived with them.

Dolon described the house in great detail, saying it was near the Maharaja's palace and had marble or mosaic floors. She mentioned a separate shrine room across the street from a teahouse. She also talked about shiny brass buckets, many books, and her father having "heaps of money." She said she had studied at Raj College and played soccer and cricket. She recalled having a favorite blue striped shirt and mentioned an auto accident involving her past life family.

Dolon also had memories of being ill in her past life. She described having pain in the back of her head and neck, and said she had been taken to a hospital where she stayed for a long time. She remembered falling from her bed in the hospital and later dying there. Also, Dolon said that after her death, she saw her own dead body being carried from the hospital by friends and relatives for cremation.

Visits to Burdwan:

Dolon repeatedly asked to be taken to Burdwan. Her parents eventually agreed, and they made their first visit in October 1971. However, Dolon was unable to find her past life home on this trip. A few months later, on March 30, 1972, they made a second visit. This time, Dolon was able to navigate through the winding streets and

lanes of Burdwan and successfully led her mother and a family acquaintance to the house she claimed was her past life home.

Investigations, Recognitions and Verifications:

- Dolon recognized her past life mother, Baudi, among a group of women in the De household.
- Dolon recognized her past life grandmother when she asked, "Who am I?" and Dolon correctly identified her as the grandmother from her past life home.
- Dolon recognized her past life aunt, Laxmi, who lived across the street from the larger De home.
- Dolon recognized her past life younger brother, Sisil De, when he stood before her without saying anything. She correctly identified him as her younger brother.
- Dolon recognized her past life bedroom in the De household and stated, "This is my room."
- Dolon found her favorite blue striped shirt in a wooden cabinet and recognized it as her past life clothing.
- Dolon recognized a bunch of keys in the wooden cabinet and correctly identified them as the keys to the drawers of her past life study room.
- Dolon found a photograph of Nishith De and said, "Here am I," recognizing it as a picture of herself in her past life.
- Dolon recognized a photograph featuring a group of men eating a meal and correctly identified Anath De as her past life father.
- Dolon successfully navigated through the streets of Burdwan to find her past life home near the Maharaja's palace, demonstrating detailed geographic memory.
- Dolon's descriptions of her past life family members, including her mother Baudi, father Anath De, younger brother Sisil, and a fat aunt, were verified by the De family.
- Dolon's statements about her past life home, such as its size, elegance, marble or mosaic floors, separate shrine room, and

proximity to a teahouse, were confirmed by the De family and through visits to the house.

-Dolon's statements about attending Raj College, playing soccer and cricket, and having a favorite blue striped shirt were confirmed by the De family and through visits to the college.

-Hospital records from the Calcutta Tropical School of Medicine confirmed Nishith De's hospitalization, symptoms (pain in the back of the head, paralysis, coma), and death on July 25, 1964.

-Dolon's description of an auto accident involving her past life family was confirmed. Anath De's brother died in a car accident in 1960, and Nishith visited the survivors in the hospital.

-Dolon's memory of pain in the back of her head and the posture she adopted in the hospital was confirmed by hospital records and the De family's account of Nishith's symptoms and behavior.

-Dolon's statement about being carried from the hospital by friends and relatives for cremation was confirmed by the De family's account of Nishith's funeral procession.

-Dolon's recognition of specific items in her past life home, such as shiny brass buckets and many books, was confirmed by the De family.

-Dolon's statement that her past life father had "heaps of money" was confirmed by the De family's wealth and social status.

-Dolon's statement that her past life mother wore better dresses and put on much jewelry was confirmed by the De family's account of Baudi's attire.

-Dolon's statement that she had been injured playing soccer and had pain in her leg was confirmed by the De family's account of Nishith's knee injury and chronic knee pain.

De family was wealthy and prominent citizens of the city. At the house of De family, Dolon recognized her past life mother, Baudi, among a group of women. She also recognized her past life bedroom, her favorite blue striped shirt, and the keys to her study room drawers. She identified a photograph of Nishith De, the young man

who had lived in the house and died in 1964, as herself. She also recognized her past life father, Anath De, in a group photograph, and identified her past life grandmother, aunt, and younger brother.

As Dolon described an incident in which a car was going to a wedding, struck another car, and broke down, an auto accident actually occurred in 1960, four years before Nishith died. Anath De, Nishith's father, was driving the car with family members to a wedding reception. The car struck a tree, not another vehicle, resulting in fatalities. One of those killed was Anath's brother, Nishith's paternal uncle. Although Nishith was not in the car, he later visited survivors of the accident in the hospital and cried over the loss of his uncle.

Dolon's case drew the attention of Dr. Ian Stevenson, a professor and scientist at the University of Virginia, and Professor P. Pal of Itachuna College in West Bengal. They conducted thorough investigations, interviewing Dolon, her family, and the De family, and verifying her statements through hospital records and visits to Burdwan. They confirmed that Dolon's family had never been to Burdwan before their first visit in 1971 and had never known or heard about the De family before their second visit in 1972.

Through their investigations, Stevenson and Pal were able to piece together the details of Dolon's past life. Nishith De was born in 1940 and died in 1964 at the age of 24. Hospital records from the Calcutta Tropical School of Medicine confirmed Nishith De's hospitalization, symptoms (pain in the back of the head, paralysis, coma), and death on July 25, 1964. He was the son of Anath De, a wealthy and powerful businessman, and Baudi. He had a younger brother named Sisil and a younger sister. He attended Raj College, played soccer and cricket, and had a favorite blue striped shirt. In 1964, he developed symptoms of a brain tumor or abscess, including pain in the back of his head and neck, paralysis, and coma. He was hospitalized in

Kolkata and died there on July 25, 1964. His body was carried from the hospital by friends and relatives and taken to a cremation site.

Intermission Memories:

Dolon mentioned that after Nishith De's death, he, in his spirit body, observed the events following his demise. She described the dead body being carried from the hospital by friends and relatives for cremation. Dolon's memories of being carried from the hospital suggest that she was able to observe events after Nishith's death, indicating that there are other invisible planes of existence. The intermission period between Nishith's death and Dolon's birth was approximately 3 years.

Other Information:

The reactions of Dolon's past life family to her visit were mixed. Her past life mother, Baudi, was upset that her son had been reborn as a girl. Baudi was also anxious that Dolon and her family might claim the De family's wealth. As a result, Baudi pushed Dolon away and demanded that her family leave. Dolon was deeply upset by this rejection and cried on the way home. Despite this, she continued to hope that her past life father, Anath De, would one day come to see her.

Dolon's detailed and accurate memories of her past life as Nishith De are themselves a form of unexplained knowledge. She provided specific details about her past life home, family members, significant events, and even the layout of the house and items within it. This level of detail, especially considering her young age and the fact that her family had no prior knowledge of the De family, is extraordinary and defies conventional explanations.

Dolon's ability to navigate through the streets of Burdwan to find her past life home is another example of unexplained knowledge. This

geographic memory is particularly striking because it involves navigating a complex route that she had no prior experience with in her current life.

Dolon's emotional reactions, such as her tears when rejected by her past life mother and her longing to meet her past life father, indicate that emotional memories and attachments can persist across lifetimes. These emotional recollections are not easily explained by conventional psychological theories.

Dolon's ability to recognize her past life family members, including her mother, grandmother, aunt, and brother, is another example of unexplained knowledge. These recognitions were spontaneous and accurate, suggesting a deep emotional connection to her past life family. Dolon's recognition of specific items from her past life, such as her favorite blue striped shirt and the keys to her study room drawers, is also remarkable. These recognitions were verified by the De family and add to the credibility of her past life memories.

The reactions of Dolon's past life family, particularly her past life mother's rejection, highlight the cultural and familial dynamics that can influence the acceptance of reincarnation cases. The case of Dolon Champa Mitra provides scientific evidence supporting the existence of reincarnation.

Russian Nadya reincarnation case:

Independent researchers and Russian language media.

A verified reincarnation case in Russia. [The toddler who described a distant village she had never visited.]

Nadya was born in a rural village in Russia. Her parents were loving and attentive, so they were both surprised and concerned when their little girl began talking about a different life when she was around 3 years old. Nadya spoke of another village, far from their own, and described a house and family that were not her current ones.

Her parents initially dismissed these stories as childhood imagination, but they soon grew more curious as Nadya provided more specific details. She described the layout of her previous home, the names of people she claimed to have known, and even specific landmarks in the village. Nadya's parents were astonished by the accuracy of her descriptions, as they had never visited the village she mentioned.

Nadya insisted on being taken to her previous village, so her family eventually obliged. Upon arriving, Nadya confidently led her family through the village, accurately identifying landmarks and even recognizing some of the people she had never met in her current life. The villagers were taken aback by Nadya's familiarity with their home and soon realized that her descriptions matched those of a girl who had died a few years before Nadya was born.

The deceased girl had lived in the same house Nadya described and had known the people Nadya mentioned by name. The villagers accepted Nadya as the reincarnation of the deceased girl, and

Nadya's family was left to ponder the remarkable journey their daughter had seemingly experienced.

Indian Puti Patra reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in India. [The girl whose past-life memories contradicted the official cause of death.]

In 1964, a girl named Puti Patra was born into a low-caste family in a village near Tamluk, West Bengal, India. Her family was poor. Her father was a day laborer, and the family lived in a small clay house. When Puti was between one and a half years old, she began talking about a previous life. She claimed that she had been married to a man named Bera and had two children, a daughter and a son.

Puti said that one day, her husband came home drunk and, finding his lunch not ready, flew into a fit of rage. He slapped her, and she fainted, falling to the ground. Her husband attempted to revive her but failed. Panicking and thinking she was dead, he took her body to the cowshed and hanged her with a rope to make it look like a suicide. Puti implied that her husband did this out of fear of being accused of murder. Puti said she did not commit suicide.

Puti's parents were not enthusiastic about her past-life memories and tried to stop her from talking about them. However, when Puti

was around three years old, her father was carrying her near a neighboring village, and she suddenly pointed to a house and said, "This is our house." The house belonged to the Bera family, who lived a few kilometers away from Puti's home.

Puti's past-life memories seemed to correspond to a real-life event that had occurred eight years before her birth in another village, a few kilometers away. In 1956, in a neighboring village, a 25-year-old woman named Lolitia was found hanged in a cowshed. She was married to a man named Bansi Bera and had two children, a girl and a baby boy. Lolitia's death was officially ruled a suicide, but there were rumors and suspicions surrounding her death. The local police had conducted an investigation. Her husband, Bansi Bera, told the police that he found her hanging like that. He also said that she was "crack-brained."

Puti also mentioned memories from the time between her past human life and her current human life. Puti said that after her death, she lived in another plane. She said that after her death, she stayed near a date palm tree by the Bera house where she had lived. She said that she was a none-human spirit being. She told her father that one day, around midday, when he was coming home from work and passing by the Bera house, she was standing at the bottom of the date palm tree and followed him home. This intermission period between her human lives seemed to last about eight years.

Dr. Ian Stevenson, a professor and scientist from the University of Virginia, USA, investigated Puti's case. When he met Puti in 1971, she was seven years old. By that time, she had stopped talking about her past life, which was unusually early compared to other such cases. Her mother admitted to Dr. Stevenson that Puti would still talk about it if asked, but her parents had successfully discouraged her from discussing it further.

Dr. Stevenson interviewed Puti, her family, and the Bera family. He verified many details of Puti's statements that matched Lolitia's life and death. Puti correctly identified the Bera house and knew details about Lolitia's family, such as her husband's name and her children. The presence of a date palm tree near the Bera house was also confirmed. The official records had classified Lolitia's death as a suicide. To learn the full details of this reincarnation case, read 'Cases of the Reincarnation Type, Volume I: Ten Cases in India' (1975) by Ian Stevenson, published by the University of Virginia Press.

Turkish Erkan Kilic reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Turkey. [The child who was born into a poor family after a wealthy past life.]

This is a reincarnation case that occurred in a Muslim family. Both the previous person and the current person were Muslims who followed Islam. However, Muslims do not believe in rebirth.

Ahmet Delibalta was born in 1936 in Adana, Turkey. He was a successful businessman, owning a popular nightclub called "Havuz" and a bakery. Ahmet was married to a woman named Mihriban, with whom he had three children: Muhammad Veysel, Muhammad Ali,

and Aysel. Additionally, he took a second wife, Fehime, who was an orthodox Muslim and was pregnant at the time of Ahmet's death.

In March 1962, Ahmet traveled to Istanbul to find a singer for his nightclub. He chose a woman named Rengin Arda and was returning to Adana with her on March 8, 1962. Unfortunately, their Turkish Airlines plane crashed in the snow-covered Toros Mountains. Initially, it was thought that all passengers died on impact. However, a government investigation revealed that the plane had landed in soft snow, but rescuers could not reach the site for several days. As a result, Ahmet and other survivors froze to death. Ahmet was about 35 years old when he died. (This refers to Rengin Arda, the singer, not to be confused with the actress of the same name, who passed away in December 2009.)

[Additional Data: This incident, known as the 1962 Taurus Mountains Turkish Airlines F-27 crash, refers to a plane crash that occurred in the Taurus Mountain range. On 8 March 1962, a Turkish Airlines Fairchild F-27 (registration TC-KOP) crashed into Mount Medetsiz while descending into Adana Airport, killing all 11 people on board. The pilots, flying around cumulus clouds, likely lost track of their location and altitude, leading to the crash at 6,800 feet. The rescue team reached the crash site on 11 March, while local villagers arrived the day before. The aircraft had taken off from Ankara and was cleared for descent by Incirlik Air Base before losing communication. The wreckage split into three parts on impact. Medetsiz Mountain is a summit in the Taurus Mountain range.]

Intermission Life Memories:

After Ahmet's death, he became a non-human spirit being and observed certain events. He was aware of his wife Fehime going into labor two days after the plane crash. He also saw the confusion surrounding his dead body.

A Mother's Dream:

A week before the plane crash, a woman named Latife Kilic, who lived in Adana and was pregnant at the time, had a peculiar dream. In her dream, Ahmet Delibalta, whom she only knew by sight, appeared and gave her a gift. He then laid down on the bed between Latife and her husband, Yusuf. When she woke up, Latife described the dream and asked her husband, "What does that nightclub man want at our place?" Yusuf interpreted the dream to mean that they would have a boy.

(Most reincarnation cases involve dreams that occur after the death of the previous personality. Those dreams are often related to invisible living beings. However, this particular dream belongs to a different category. Scriptures mention that there are six types of dreams. This dream falls under the category of 'future event signs,' shown in the early morning as a result of karma. The previous person was not dead at the time this dream appeared to the mother.)

A few days after Ahmet's death, on March 13, 1962, Latife Kilic gave birth to a boy named Erkan. Erkan was one of 15 children born to Latife and Yusuf, who were relatively poor. Yusuf worked for his nephew, who owned a business selling electrical equipment.

From a very young age, Erkan exhibited an intense fear of airplanes. He would run to his mother or hide under his bed whenever he saw or heard one. This phobia lasted until he was about three years old.

Statements and Behaviors:

As soon as Erkan could speak, he told his mother that she was not his real mother. He asked to be taken to his real mother and to his wife. Erkan also said that his real name was Ahmet Delibalta and that he had owned a nightclub called "Havuz" and a bakery. He described

details of Ahmet's life, including the names of his family members and the circumstances of his death in the plane crash.

Erkan frequently played at being a nightclub owner, arranging boxes to represent a bar and putting bottles on them. He would assign roles to neighborhood girls, giving one a stick to hold as a microphone for the singer. He also set out two chairs for Ahmet's wives, Mihriban and Fehime, showing a preference for Mihriban.

Investigations, Recognitions and Verifications:

Erkan provided many details about Ahmet's life that were later verified by Ahmet's family members and friends. Some of the most striking recognitions and verifications include:

1. Family Members: Erkan accurately identified Ahmet's parents, children, wives, sister, and mother-in-law by name and from photographs. He also found his way to their homes without any prior knowledge of their locations.
2. Friends and Acquaintances: Erkan remembered specific incidents involving Ahmet's friends. He knew that Ahmet had exchanged watches with a friend named Mithat Goksal, which Mithat confirmed. The watch had teeth marks on it, made by Ahmet's children. Erkan also recalled stealing a tray from his parents' home with a friend named Selim Ozel to get money to go to a football game. Selim confirmed this incident.
3. The Singer: Erkan identified the singer Rengin Arda from a photograph shown to him by a German hairdresser who had met her before. The hairdresser was impressed by Erkan's accurate identification, as his parents did not know the singer's name.
4. The Bakery: Erkan found his way to the bakery owned by Ahmet and claimed that he owned it. When Erkan proved that he was indeed Ahmet, one of the bakers came to believe that Erkan was

indeed the rebirth of Ahmet and gave him a loaf of bread, inviting him to return whenever he wanted more.

There was some confusion regarding Ahmet's body. Initially, the body of a Jewish passenger was mistakenly identified as Ahmet and buried under his name. The error was later discovered, and the bodies were exchanged. Also, Erkan knew about the confusion surrounding Ahmet's dead body and the mistaken identification with a Jewish man. Erkan also knew that Fehime had delivered her daughter two days after Ahmet's plane crashed in the Toros Mountains, which was not widely known outside the immediate family.

The case was investigated by Dr. Ian Stevenson, a professor and scientist from the University of Virginia in the United States. He conducted experiments, and extensive interviews with Erkan, his family, Ahmet's family, and other witnesses. Dr. Stevenson verified many of Erkan's statements and memories, finding that they corresponded accurately with the life and death of Ahmet Delibalta.

The case of Erkan Kilic is one of the most compelling examples of reincarnation investigated by Dr. Ian Stevenson. This case provides scientific evidence for reincarnation. The combination of a dream that shows a future event, past life memories, geographic memory, obscure details, recognitions, and verifications makes it difficult to dismiss as mere coincidence, something that happened without a reason, or fabrication.

Sri Lanka Amitha Herath reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Sri Lanka. [The girl with the snake bite birthmark.]

In the city of Galgamuwa, Sri Lanka, a girl named Amitha Herath was born on January 27, 1970. Soon after her birth, her mother, maternal grandmother, maternal aunt, and other family members noticed an unusual birthmark beneath the outside of her right ankle. They didn't think much of it at the time.

As Amitha grew, she began to speak about a life she claimed to have lived before. This started when she was less than two years old. She talked about a place called Nithalawa, a village about 7 kilometers away from her current home. She mentioned specific details about her past-life family, describing her father, mother, and siblings. She even compared her past-life home to her current one, saying that the previous house was better because it had a tiled roof instead of the thatched one she now lived under. She worried about the conditions of her present life.

Amitha also described how her past life ended. She said she wanted to prepare lunch for her father and went into the garden to pluck some plantains. Suddenly, a cobra bit her on the foot. As she recounted this event, she pointed to the birthmark on the outer side of her right foot, below the ankle, indicating that this was where the snake had bitten her.

Amitha's family was curious about her stories. Amitha's family conducted a search. They knew a family in Nithalawa whose daughter, Muthumenike, had died in May 1968, nearly two years before Amitha was born. Muthumenike's older brother, Guneratne, had been a classmate of Amitha's mother. The families were acquainted. When Amitha's family looked into it, they found that Muthumenike had indeed died from a snake bite in her garden, just as Amitha described. Muthumenike's family confirmed the statements of Amitha, including the location of the snake bite, which matched Amitha's birthmark. Most of Muthumenike's family members remembered that the snake had bitten her on the outer side of the right foot, under the ankle—the same location as Amitha's birthmark. However, there was some confusion. Guneratne initially said that the snake had bitten his sister on the toes of her right foot, but he later changed his statement.

The death certificate for Muthumenike added another layer of complexity. It stated that she had died "after a coma due to a poison by a cobra bite on the right foot near the little toe on the sole of the foot." This was different from what Amitha and most of Muthumenike's family members said.

Dr. Ian Stevenson, a professor from the University of Virginia in the United States, heard about Amitha's case and decided to investigate. He considered several possible explanations for the discrepancy between the death certificate and the accounts of Amitha and Muthumenike's family members. One possibility was that the death certificate was wrong.

Dr. Stevenson learned that the person who filled out the death certificate, known as an 'Inquirer into Sudden Deaths,' had not made any notes during the examination of Muthumenike's body. It was

possible that this person had made a mistake. Dr. Stevenson concluded that this case, like many others he had investigated, showed how birthmarks could potentially correspond with wounds from a past life. He also noted that while informant memories were generally reliable, they could sometimes be subject to error. Medical documents, he argued, were crucial in verifying these cases.

Throughout her childhood, Amitha continued to remember details of her life as Muthumenike. Her behavior was otherwise normal for a child her age, aside from her unusual past life memories. Her case serves as an example of the complexities involved in investigating claims of reincarnation. This reincarnation case has been documented as a verified case of reincarnation.

Indian Nasruddin Shah reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

A verified reincarnation case in India. [The Muslim child who claimed to have been a Hindu landowner in a past life.]

Nasruddin Shah was born in April 1962 in the small town of Allahaganj, located in the Shahjahanpur District of Uttar Pradesh, India. His parents, Gulsher Shah and Bhaggo Shah, were poor Sunni

Muslim laborers. Nasruddin was their second child, with an older brother named Julaluddin and two younger siblings. The family struggled financially, and Gulsher Shah worked various unskilled jobs to support them.

When Nasruddin was born, his mother noticed three prominent birthmarks on his body. The most significant was a lens-shaped birthmark on his left chest. This birthmark would later play a crucial role in the investigation of his reincarnation case.

Past Life Memories:

Nasruddin began speaking about a previous life when he was around 2 years old. He claimed to be Hardev Baksh Singh, a Thakur (a member of the second highest ranking caste of Hindus) from the nearby village of Phargana. Hardev Baksh Singh was a landowner and a respected figure in his community.

On March 21, 1961, Hardev Baksh Singh was involved in a violent quarrel over cattle with other villagers. The dispute escalated, and Hardev Baksh Singh was fatally wounded by a spear that pierced his left upper chest, penetrating his heart. He died almost instantly. The autopsy report confirmed the location and nature of the fatal wound.

Notable Statements and Behaviors:

- "My money is buried under the door."
- "I am Hardev Baksh Singh, a Thakur."
- "I was killed with a spear during a quarrel over cattle."
- "My sons were among my murderers."
- "I had two daughters who were younger than my sons."
- "I had a gun."
- "I had 500 bighas (approximately 165 acres) of land."
- "I was killed outside my house and near a tree."
- "I was killed with a spear and a gun."

- "I died instantly."
- "I had three brothers."
- "I was the youngest of the brothers."

Nasruddin's first statement about his previous life was, "My money is buried under the door." He went on to describe the quarrel that led to his death and identified himself as Hardev Baksh Singh. He also mentioned that his sons were among his murderers, a claim that was later partially confirmed by investigators.

Nasruddin exhibited several behaviors and made statements that were unusual for a Muslim child but aligned with his claim of being a Thakur in his previous life. He refused to engage in activities typical of his Muslim background, such as collecting cow dung for fuel. He also resisted Islamic religious practices, such as saying Islamic prayers or going to the mosque.

He had a marked fear of the dark and would not go out of the house at night, even for a "call of nature." He preferred to eat alone and considered himself superior to his peers. He would not eat beef or fish but would eat mutton. He asked for expensive clothes and would not wear any that someone else had already worn. He tended to play alone rather than with other children.

Investigations, Recognitions, and Verifications:

When Nasruddin was around 3 to 6 years old, visitors from Phargana, including Hardev Baksh Singh's wife and son, came to Allahaganj to meet him. Nasruddin recognized them and stated their relationships to Hardev Baksh Singh, although he could not give their names. He also recognized an elephant from Phargana and claimed it was his, although it actually belonged to one of Hardev Baksh Singh's distant cousins.

The case was first brought to the attention of Dr. Ian Stevenson and Dr. Satwant Pasricha in April 1975. They began investigating the case in May 1975, conducting interviews with Nasruddin, his parents, and other informants from Allahaganj and Phargana. They also examined the autopsy report of Hardev Baksh Singh, which confirmed the details of his fatal wound.

During their investigation, Dr. Stevenson and Dr. Pasricha recorded 29 statements made by Nasruddin about his previous life. Of these, 13 were corroborated by informants or the autopsy report. Some of Nasruddin's statements were accurate, while others were not. For example, he correctly stated that Hardev Baksh Singh had three brothers but incorrectly said that he was the youngest, when he was actually the second oldest.

The most striking piece of evidence in the case was the correspondence between Nasruddin's birthmark and the fatal wound on Hardev Baksh Singh. When Nasruddin was born, the birthmark was located high on his left chest, close to the site of the fatal wound. Over time, the birthmark migrated to a lower position on his chest, but the initial correspondence was remarkable. Autopsy Report confirmed the details of Hardev Baksh Singh's fatal wound.

Nasruddin also had a birthmark on his head that had faded by the time of the investigation. This birthmark corresponded to a wound noted in the autopsy report as being 3 inches above the right ear of Hardev Baksh Singh. Also, Nasruddin's behavior aligned with his claim of being a Thakur in his previous life.

Family and Community Reactions:

Nasruddin's parents were initially skeptical of his claims, as reincarnation is not a part of their Islamic beliefs. However, his statements and behavior eventually convinced them that he was the

reincarnation of Hardev Baksh Singh. They tried to suppress his memories out of fear that he might go to Phargana when he grew up, but they also accommodated his 'Thakur tastes' to some extent, such as giving up eating beef themselves.

Some members of the Muslim community in Allahaganj were critical and even menacing toward Nasruddin's family for their cooperation with the investigation. However, the family continued to participate in the investigation under the protection of Udai Veer Singh, a substantial landowner and respected figure in the community.

Other Information:

In November 1983, Dr. Pasricha conducted follow-up interviews with Nasruddin and his mother. Nasruddin was about 21 years old at the time. He was married and working as a laborer but was still impoverished. His memory of the previous life was fading, and he rarely spoke about it spontaneously. However, his behavioral memories, such as preferring to eat alone and considering himself superior, persisted.

The case of Nasruddin Shah is a fascinating example of a reincarnation case, with striking correspondences between his birthmarks and the wounds of Hardev Baksh Singh, as well as his behavioral and cognitive memories that align with his claims of a previous life. The investigation by Dr. Stevenson and Dr. Pasricha provided objective verification through interviews and medical records, making it a well-documented example of a reincarnation case. Despite the cultural and religious differences between Nasruddin's Muslim family and his previous life as a Hindu Thakur, the evidence in the case is compelling and thought-provoking.

American Christian Haupt reincarnation case:

Dr. Walter Semkiw, Physician and Reincarnation Researcher, (Society for Scientific Exploration SSE, United States of America)

Other Independent researchers and English language media.

A verified reincarnation case in United States of America. [The boy who disliked famous Babe Ruth because he was mean to him in a past life.]

Christian Haupt was born in 2009 in the Los Angeles area to parents Michael Haupt and Cathy Byrd. From a very young age, Christian displayed an unusual obsession with baseball. At just two years old, he insisted on wearing a baseball uniform, including shoes with cleats, everywhere he went. He carried a small wooden baseball bat with him constantly and showed no interest in any other activities except baseball. This behavior was particularly puzzling to his parents, as neither of them had any significant interest in the sport. Michael, Christian's father, grew up in Germany where baseball is not popular, making Christian's fixation even more mysterious.

Notable Statements and Behaviors:

- "When I was big, I didn't wear seatbelts, and I drank alcohol." (This statement was made by Christian while settling into their seats on an airliner, causing surrounding passengers to break into laughter.)
- "I do not like him. He was mean to me!" (Christian said this when he saw a large portrait of Babe Ruth at Boston's Fenway Park. He became very agitated and had to leave the ballpark after only two innings.)

- "Mommy, I used to be a tall baseball player." (Christian repeatedly made this statement to his mother, Cathy. When Cathy corrected him by saying, "Yes, you will be a tall baseball player someday," Christian got upset and insisted, "No, I was a tall baseball player—tall like daddy!")
- "I injured my knee and had to take time off from playing." (Christian told his sister that when he was a tall baseball player, he injured his knee and had to take time off from playing.)
- "Mommy...when I was a kid before, there was a fire in my house." (Christian mentioned this detail, which Cathy realized referred to fire used for lighting fueled by natural gas.)
- "When I was a tall baseball player—tall like daddy—I used to stay in hotels almost every night." (Christian provided this detail about his past life, indicating frequent travel.)
- "We played our games during the day because there were no lights on the field in the olden days." (Christian mentioned this detail about the early 1900s, which was accurate and not learned through normal means.)
- "In the old days, we wore metal cleats but no batting helmets." (Christian shared this detail about the olden days, which Cathy later verified as accurate.)
- "That's me." (Christian identified himself as Lou Gehrig in past life photos, pointing to a player in the 1927 Yankees team photo.)
- "That's not dumb Babe Ruth. That's the coach." (Christian correctly identified Joe McCarthy, the coach, in a photo that Cathy thought was of Babe Ruth and Lou Gehrig with their arms around each other.)

As Christian grew older, he began making statements that suggested he had memories of a past life. He repeatedly told his mother, Cathy, that he was a "tall baseball player." He also mentioned details about the early 1900s that he could not have learned through normal means. For example, he said that when he was a kid before, there was a fire in his house, referring to fire used for lighting fueled by

natural gas. He also mentioned that he used to stay in hotels almost every night and that they played their games during the day because there were no lights on the field in the olden days. Additionally, he said that in the old days, they wore metal cleats but no batting helmets.

Dislike for Babe Ruth:

One of the most striking aspects of Christian's statements was his strong dislike for Babe Ruth. He would become agitated whenever he saw images of Babe Ruth and insisted that Ruth was mean to him. This dislike was so intense that Cathy had to leave a baseball game at Fenway Park early because Christian became too upset.

Identification as Lou Gehrig:

Cathy began to suspect that Christian might be remembering a past life as a famous baseball player. She showed him photos of baseball teams from Babe Ruth's era, and Christian pointed to a player in the 1927 Yankees team photo and said, "That's me." The player he identified was Lou Gehrig, a legendary baseball player known for his talent and his tragic death from amyotrophic lateral sclerosis (ALS), now widely known as Lou Gehrig's disease. Christian was just three years and two months old at the time of this identification.

Cathy was initially skeptical, as the idea of reincarnation went against her Christian beliefs. However, as more evidence emerged, she began to take the possibility seriously. She learned that Lou Gehrig and Babe Ruth had been best friends until a falling out in 1932 over a disagreement involving Gehrig's mother, Christina, and Ruth's daughter. This historical context aligned with Christian's dislike for Babe Ruth.

Mother's Connection to Christina Gehrig:

In a surprising turn of events, Christian identified his mother, Cathy, as Lou Gehrig's mother, Christina Gehrig. Cathy was initially taken aback by this claim but decided to explore it further. She underwent past life regressions and felt a strong connection to Christina Gehrig. During these regressions, she learned details about Christina's life that she did not know before and later verified through research.

Synchronistic Events:

Cathy and Christian experienced several synchronistic events that seemed to validate their exploration of Christian's past life memories. On a trip to the East Coast to visit Lou Gehrig's home and other related sites, their flight to Charlotte was canceled, leading them to take a flight to Tampa Bay instead. They decided to attend a Yankees game while they were there and discovered that it was ALS Awareness Day. A video of Lou Gehrig giving his famous "Luckiest Man Alive" speech was playing on the big screen, and Christian won a framed photo of Lou Gehrig in a raffle. Cathy interpreted these events as a "wink from the universe," confirming that they were on the right path.

Physical Resemblances and Behaviors:

Christian shares physical similarities with Lou Gehrig, including prominent dimples and being left-handed. He also displays behaviors that align with Lou Gehrig's personality, such as his obsession with baseball and his talent for the sport. Cathy notes that Christian would rather play baseball than eat, a trait that Lou Gehrig was also known for.

Investigations and Verifications:

Cathy conducted extensive research to verify the details of Christian's statements and the historical context of Lou Gehrig's life. She confirmed that the details Christian provided about the early 1900s were accurate and that the falling out between Lou Gehrig and Babe

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Ruth aligned with Christian's dislike for Ruth. She also verified the details she learned about Christina Gehrig's life during her past life regressions.

Other Information:

The reincarnation case of Christian Haupt presents a compelling array of evidence, including past life statements, behaviors, historical context, physical resemblances, and synchronistic events. The combination of these elements supports the idea that Christian Haupt is the reincarnation of Lou Gehrig. The case also highlights the renewal of relationships across lifetimes, with Cathy Byrd being identified as Christina Gehrig, Lou Gehrig's mother.

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Brazil 2nd Paulo reincarnation case:

Dr. Jim B. Tucker, Professor and Scientist, (University of Virginia, United States of America)

Researcher Lucam J. Moraes, (Independent researcher and scholar, Universidade Federal de Juiz de Fora - UFJF, Brazil)

Researcher Eric V. Ávila-Pires, Medical Doctor, (Brazil)

Researcher Mariana S. Nolasco, (Brazil)

Researcher Thamires S. Rocha, (Brazil)

Researcher Alexander Moreira-Almeida, Psychiatrist, (Research Center in Spirituality and Health, Brazil)

A verified reincarnation case in Brazil. [The boy with a birth defect matching his granduncle's fatal wound.]

In 2013, a boy named Paulo was born in the northeast region of Brazil. He is an only child and lives with his parents, Milena and her husband. Paulo is a sociable and affectionate child who attends school regularly, plays with friends and relatives, and takes care of his pets. He has a history of asthma and a birth defect—a depression in the back of his skull. His family is nominally Catholic but does not attend religious services. His father has some books related to Spiritism, a popular reincarnationist religion in Brazil.

Notable Statements of Paulo:

- "I was at work when a thief came, and there was a robbery. The robber fired four shots at me. The shot that killed me hit my head."
- "I died after the first shot."
- "I felt water beneath me, and I saw a light. Then everything was getting dark."

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- "Mom! Where is my horse? Did you throw it away?"
- "It is white and blue, made of wood, without legs."
- "I had a wooden horse."
- "I had a real horse that had been stolen outside my house."
- "I left it there but when I returned, the animal was gone."
- "Hey, Côca!"
- "You are Côca!"
- "I already knew it!"
- "Mom, why have you stopped giving me that yellow fruit?"
- "No! That yellow fruit!"
- "I have already died and came back several times."
- "Life goes on, and it does not end when you die."
- "Children can choose their parents, and I chose you to be my mother."

Past Life:

Paulo's claimed previous personality is his granduncle, Roberto, who lived in the northeast of Brazil between the 1950s and 1990s.

Roberto worked as a transport manager at a company. He was a dedicated and disciplined manager who noticed a gap in the company budget and material theft from the mill. He fired the employee responsible for the robberies. The employee left the plant, returned a few minutes later with a firearm, and shot and killed Roberto.

Dates and Time Periods:

- Roberto's Death: 1994
- Paulo's Birth: 2013
- Intermission Period: 19 years (1994-2013)

Locations:

- Roberto's Location: Northeast Brazil
- Paulo's Location: Northeast Brazil

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Method of Death:

Roberto was murdered by a coworker with several gunshots, including one in the head.

Intermission Memories:

Paulo claimed to have memories related to the intermission period, such as seeing a light after being killed and choosing his parents in the intermission period.

Dreams:

Milena, Paulo's mother, had precognitive dreams since adolescence. Four years before Paulo's birth, she dreamed of a child sitting on a chair who smiled at her, and she heard a voice saying he would be her son. When Paulo was 15 months old, Milena dreamed that she was talking to an unknown person who said she had stopped dreaming of her uncle because he had returned as her son. Milena initially did not believe it but later looked for an explanation.

Family Statuses:

Paulo's Family:

- Mother: Milena (niece of Roberto)
- Father: Unnamed
- Uncle: Unnamed (brother of Milena)
- Grandmother: Roberto's sister

Roberto's Family:

- Siblings: Roberto's brothers and sisters
- Children: Two children
- Widow: Unnamed

Statements and Behaviors Similar to Past Life Personality:

00-24 Months:

- Kept arms crossed, walked with arms backward, hands in pockets.
- Mother dreamed of murder, voice said son was murdered.
- Child cried and screamed during TV shooting scene.

25-47 Months:

- Often Walked nude at home. (According to the grandmother the Roberto's sister, Roberto also had a habit of walking naked at home when he was a child.)
- Played as a car mechanic.
- Asked about stolen wooden horse and real horse.

48-60 Months:

- Called mother "Coca."
- Craving for yellow fruit.

61-72 Months:

- Claimed he died and came back, children can choose parents.
- Claimed killed with four shots, one in head.

73-108 Months:

- Interest in military careers.
- Interest in physical activities.

Investigations:

The case was investigated through interviews with Paulo and first-hand witnesses, including his mother, father, and uncle. Documental analysis was conducted to verify possible associations between Paulo's statements and facts from Roberto's life. A CT scan of Paulo's skull was performed to verify possible associations between anatomical features and a fatal wound from the previous life.

Recognitions:

Paulo's Recognitions:

- Recognized a wooden horse and a real horse that belonged to Roberto.
- Recognized the nickname "Coca" that Roberto used for Milena.
- Recognized the mode of death and the number of shots.

Verifications:

Verified Statements:

- Mode of death: Correct
- Toy (wooden horse): Correct
- Nickname "Coca": Correct
- Number of shots: Correct
- Interest in cars and mechanics: Correct
- Interest in military careers: Correct
- Interest in physical activities: Correct
- Birth defect compatible with fatal wound: Correct

Undetermined Statements:

- Victim died after the first shot: Undetermined
- There was water under the victim: Undetermined
- Colors of the wooden horse: Undetermined
- Number of shots: Undetermined

Milena, Paulo's mother, had a close relationship with her uncle Roberto. She lived with him when she studied in the city where he lived, and he treated her like his daughter. Roberto's death impacted Milena greatly, leading her to experience intense grief.

When Paulo was born, Milena observed unusual behaviors in her son. Even in the first year of life, Paulo kept his arms crossed over his chest, a habit that persisted when he started to take his first steps. This behavior caught Milena's attention because it seemed curious to observe such a habit in a young baby. Later, Paulo developed the habit of walking with his arms crossed behind his back and

sometimes putting his hands in his pockets. At that time, Milena remembered that her deceased uncle used to have similar habits, but initially, she considered this child's behavior just a custom.

Milena claimed precognitive dreams since adolescence. Four years before her son was born, she dreamed of a child sitting on a chair. When she looked at the child, he smiled at her, and she heard a voice saying that he would be her son. When Paulo was two years old, she remembered this dream and noticed a physical resemblance between the child in the dream and her son. Moreover, when Paulo was 15 months old, his mother dreamed that she was talking to an unknown person who said she had stopped dreaming of her uncle because he had returned as her son. Although she initially said she did not believe it and was not impressed, she thought about it and looked for an explanation.

Two days later, she reported the dream to her brother. He said he already knew it because he had had an "intuition." When Milena had Paulo sitting on her lap, her brother "heard a voice" saying that their deceased uncle had returned as that child. Additionally, the brother reported that he has studied Spiritism for many years and claimed to have some mediumistic experiences. According to him, he has gotten such information intuitively and had already assumed that his late uncle had reincarnated as his current nephew, Milena's son.

Between two and three years old, Paulo insisted on staying naked at his home, rejecting being dressed by his mother. When told about this, the child's grandmother (Roberto's sister) affirmed that her deceased brother demonstrated similar behavior as a child.

Between three and four years old, the boy showed great interest in playing at repairing bicycles and tricycles. On one occasion, the child picked up his tricycle and got under it as if he was repairing a vehicle.

His mother asked him, "My son, what are you doing under there?" Paulo answered, "I'm fixing the car, Mom. When I grow up, I'm going to fix cars." He kept stating that he would be an auto mechanic until he was five years old. This also puzzled the mother, since Roberto's work had included car and truck maintenance.

Several times when Paulo was three and a half, he asked his mother, "Mom! Where is my horse? Did you throw it away?" The mother would answer, "What horse? You never had a horse..." Once she asked what this horse looked like, and he replied, "It is white and blue, made of wood, without legs." Milena reported this to her mother. Although the grandmother is Catholic and totally disbelieves in reincarnation, she said that Roberto had a wooden horse which he used to play with during his childhood, but she could not remember the colors of the toy. It had been hidden by their mom because it had scratched the wooden floor of their house.

Once, Milena asked Paulo, "Son, have you not dreamed about this horse?" The boy replied, "No, Mom. I had a wooden horse." In addition, he mentioned he had a real horse that had been stolen outside his house. He claimed he had left it there but when he returned, the animal was gone. Milena reported this to her mother, who stated that her brother had acquired a real horse during his adolescence without their parents' consent. Because the animal was making a big mess in their yard, their mother took the animal and sold it when her brother was not at home. The deceased's brother also confirmed this event. Although this situation occurred many decades ago, Paulo believed it had happened recently. He also claimed they had lived in a house with a wooden floor and a large yard and that their mother often rubbed oil on the floor. Milena was puzzled by her son's claims, because they had never lived in a house with a wooden floor. The grandmother and Roberto's other siblings

said that their family had lived in a house with a wooden floor when Roberto was a child.

When Paulo was four years old, his mother was in the kitchen preparing food, and the boy called her persistently. She did not answer him, so he said, "Hey, Côca!" Milena then asked him, "What did you say?" And he repeated, "Côca!" She asked him, "Who is Côca?", and he replied, "You are Côca!" Astonished, Milena asked, "Who told you that name?" Paulo replied, "I already knew it!" His mother was very surprised. "Côca" was a nickname that Roberto had given her. Only he (and sometimes his siblings) had called her that. The nickname stopped being used after Roberto was killed. Paulo never had any contact with Roberto's brother and had only talked a few times by phone with Roberto's sister, as they live far away. Milena was adamant that Paulo had never told about the nickname. Milena then told Paulo, "My uncle called me that". The child replied that he already knew her uncle but could not remember his name. Milena asked if he had children, and the child answered, "Yes, two children" (which is correct for Roberto), but could not remember their names.

When Paulo was about four to five years old, he frequently asked his mother, "Mom, why have you stopped giving me that yellow fruit?" Milena answered, "Which yellow fruit? Banana? Mango?" The child answered, "No! That yellow fruit!" Roberto's brother reported that Roberto had the habit of eating bananas with powdered milk.

When Paulo was five, his mother was talking on the phone to his grandmother, who had just had an accidental gas explosion in her home. The child asked his mother, "Why are you so worried?" She replied, "It would be sad if grandma died..." Paulo answered, "I have already died and came back several times," and continued, "Life goes on, and it does not end when you die." He added, "Children can

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choose their parents, and I chose you to be my mother." Paulo's parents claim they do not have clear opinions regarding reincarnation and did not talk about religion, reincarnation, or life after death.

At two years old, Paulo was watching TV with his mother when a scene of gunfire broke out. Paulo suddenly screamed in fear and cried uncontrollably, behavior that was unusual for him. Later, at about six years old, while resting on the beach with his parents, he spontaneously stated, "Mom, I was at work when a thief came, and there was a robbery. The robber fired four shots at me. The shot that killed me hit my head." Milena asked, "Why did the robber do that?" and Paulo replied, "I don't know." During the conversation, he became very emotional, with eyes full of tears, and he asked, "Why did he shoot me four times? I died after the first shot." His mother asked, "What happened after that?" Paulo answered, "I felt water beneath me, and I saw a light. Then everything was getting dark."

More recently, Paulo has shown interest in military careers and for physical activities. Roberto, according to his siblings, studied in a military school and enjoyed this environment, being also very disciplined with his daily physical activities.

Birth Defect Assessment:

Paulo has a birth defect that has intrigued his parents, a depression ("a hole") on the back of his skull. His pediatrician said that such a condition seemed normal and would disappear over time. However, the birth defect is still present and clearly palpable. A recent cranial CT scan obtained with a 3D reconstruction showed two findings: "concavity in the median region of the lower occipital bone and a rectification of the parietal skullcap in the paramedian left region."

Discussion:

This study reports the case of a Brazilian child who made 13 spontaneous statements concerning an past-life, and nine were accurate regarding the life of his granduncle, who was murdered two decades before. The boy also showed eight behaviors that matched the habits and interests of this deceased relative. This case's characteristics fit cross-cultural patterns verified among a worldwide variety of past-life claims. The score of 19 points on the Strength-of-Case Scale measurement is higher than the mean of 10.4 in a sample of 799 cases.

Most children who claim previous lives start to do it spontaneously (without any intervention; e.g. hypnosis) between two and five years old, when they start to speak coherently, and then gradually stop recounting their claims, which usually fade out completely by the age of eight years old. There is a male predominance. Most of these children refer to the cause of death during their previous lives, and it was usually associated with violence, such as murder, fatal accidents, suicide, etc.

Among 10 solved Brazilian cases, six had violent deaths (three by suicide), but of the six unsolved Brazilian cases, four seem to have ended violently. In the present case, the child made six statements concerning a violent death in his previous life. Three of these statements were considered correct: the previous personality was killed in his workplace by a coworker with several gunshots (one in the head). Even though he was not precisely a "robber" as the child claimed, the murderer was stealing money from his company. It is unlikely a young child could tell the difference. No statement about the death was false and three (victim died after the first shot; the number of shots; there was water under the victim) were not possible to determine precisely.

Children who claim previous life memories often have birthmarks or birth defects that match fatal wounds of the previous personality. Stevenson has pointed out that these biological correlates are important features because they might provide objective evidence superior to those that rely only on informants' memories. Therefore, documents and technological resources can be used as evidence of a correspondence between the birthmark and the fatal wound in a claimed past life. The large and rare concavity at the back of the child's skull is compatible with an exit wound produced by a gunshot. Although we know the uncle died with a headshot, we were not able to determine the bullet's trajectory through the skull to check if the birth defect matches the exit wound. However, it is likely that the entry wound would be frontal and the exit on the back of the head.

It is also common that these children present what Stevenson called "behavioral memories," distinctive behavior patterns (often expressed during play) matching the previous personality. In our study, the child presented eight such behaviors. The previous personality was a mechanical engineer who had worked with transport management during his life, and the child played at fixing vehicles and said he wished to be a car mechanic in adulthood. Two other unusual behaviors compatible with the deceased uncle were keeping his arms crossed and the insistence of walking naked at home.

One situation that especially impressed the child's mother was when the boy called her by the nickname "Côca" that her deceased uncle used to call her. According to the woman, it was a very specific nickname that was created and used by the deceased and sometimes by his siblings. After his death, the nickname was no longer spoken, and she lost contact with her relatives that were close to him. The deceased's siblings live hundreds of kilometers away and never met the child. The deceased's brother never had any contact with the

child, and one of the deceased's sisters had only talked to the boy a few times by telephone. The only one of the deceased's sibling who knows the child is his grandmother, who lives two hundred kilometers away from the boy and they rarely meet. In addition, they have never talked about the deceased uncle, and all witnesses confirmed that they have never called the child's mother by the mentioned nickname. Moreover, one of the two deceased's sons is living abroad and the other lives in a city two hundred kilometers away from the child. The widow also does not know the child. Consequently, the communication between the child and these relatives did not happen, and it is improbable that the child had learned the nickname through social interaction with his family and relatives.

According to 545 cases from twelve countries, the median intermission length (period between death and rebirth) ranged from 4 to 141 months. Among fifteen countries/cultures, including Brazil, the median intermission length was 69 months. In a review of published Brazilian cases, the median intermission length of ten solved cases was 41.5 months, and 15 months for seven same-family cases. However, in this reported case it was 228 months (1994-2013). Some studies have reported children's statements related to claimed 'intermission memories'. Five of 78 academic studies of past-life memories described this phenomenon with children reporting they saw the preparation of their own funeral, tried to contact grieving relatives, followed their future parents, or stayed in a particular location where they had a schedule or duties related to their previous personality. Children with intermission memories, compared with those without, tend to remember more names and make more accurate statements about the claimed previous life. The child reported in this study claimed memories related to the intermission period such as seeing a light after being killed, and this statement fits descriptions of near-death or end of life experiences.

The child also reported having chosen his parents in the intermission period.

It is also common for mothers or persons close to the children to claim that a supposed rebirth was announced to them in dreams. These dreams occur in different frequencies and vary in character depending on the culture. There are reports of dreams in which someone requested permission to be reborn through that woman, and others in which someone only stated that a rebirth would happen. Some occur before conception, and others in the final months of pregnancy, shortly before birth, or even after a child is born. In our case, the mother claimed that she usually has precognitive dreams and also reported a dream in which her uncle's rebirth was announced.

The main initial hypothesis to consider in the investigation of children's past-life claims is the possibility of socio-psychological influence on child behavior and statements. Consequently, investigations have to consider the level of acquaintance between the current and the supposed previous family, aiming to verify to what extent the children's claims may be the result of a possible interaction between the two families, and how much the claims have been fostered and embellished by their parents' and relatives' interests. The level of families' interaction varies in three ways: a) family connection (same-family case); b) acquaintance connection; c) no connection or stranger cases. In a worldwide sample of 783 cases, 51 % were same-family cases, 28 % acquaintance cases, and 21 % were stranger cases. More specifically, among seven solved cases studied in Brazil, four were same-family, two acquaintance, and none were stranger cases. In a recent Brazilian study of 21 Brazilian cases, 10 were solved, and six of these were same-family. In stranger cases, if possible, it is desirable to start the investigation and record the claims before the contact between the two families, avoiding the

possibility of information sharing. Contrary to the socio-psychological hypothesis, in a study of 103 cases in India and Sri Lanka, the percentage of correct statements regarding the previous life was very similar between cases with written records made before verification (77 %) and those with written afterwards (78 %). Studies have verified that most of children's mothers did not welcome their children's past-life claims and behaviors, either because they did not believe in reincarnation, they felt afraid of losing their child to the previous family, or even because past-life memories could be overwhelming for those children. It is worth keeping in mind that most such memories do not refer to a glamorous life, but to ordinary ones that often ended with a tragic and violent death.

Although the case reported here matches most features of typical reincarnation type cases, some limitations may be considered. It is a same family case and the child's uncle is an adherent of a reincarnationist religion. Despite much effort, we could not access official records about the fatal wound of the child's granduncle. Considering the mother's affection for her deceased uncle, it is possible she and other relatives may have unintentionally induced the child's claims. However, the mother repeatedly shared how worried and anxious she got over the years seeing her boy dealing with that phenomenon, fearing he could go crazy.

The possible influence of religious traditions and beliefs might be considered. On the one hand, the child's uncle is an adherent of Spiritism, a popular reincarnationist religion in Brazil. His father has a few Spiritist books, but does not attend any worship, and he and his wife affirmed that they did not talk about Spiritism or spiritual issues at home. On the other hand, the child's mother and most of the child's relatives are Catholic and do not believe in reincarnation. Although families' religious beliefs have to be considered as a significant psychosocial variable that seems to influence children's

past-life claims, strong cases have also been reported in cultures where reincarnationist beliefs are not predominant, such as Europe, the USA, and Brazil.

Additionally, it is worth noting that the brutal death was a traumatic situation for the whole family. Furthermore, the family had been threatened by people close to the murderer during the criminal prosecution, and they were forced to “keep their mouths shut.” Consequently, the relatives preferred not to talk about the case, choosing to forget it and never again get involved with legal issues regarding it.

Moreover, although this is a same-family case, most of the deceased's relatives live far away and don't know the boy, and those who do know him stated emphatically that they have never talked about the deceased uncle with the child.

Actually, no one appeared comfortable in talking about the deceased. During the interviews, all of them cried when talking about him because of the emotional impact of the violent death and the threats they received. When asked directly, the boy said he did not know about his granduncle's life and did not personally know any of the deceased's siblings, children or friends (except his grandmother, who lives about 200 km away). In a provoking test using some unknown photos for him, he was not able to spontaneously identify his granduncle among other persons.

In addition, the boy presented a cluster of behaviors, interests and claimed memories that were not expected in his family, but that fit very closely the deceased's personality. Examples include behaviors such as walking naked, as well as playing as a mechanic and wanting to be one in the future, while being in a family where nobody close to the child is interested in mechanics or even in cars. Moreover, the

child claimed very specific and unlikely information with verified accuracy, such as a wooden horse and a stolen real horse, a house with wooden floors, calling his mother “Côca”, being a father of two children, and claiming to have been killed by a headshot.

Furthermore, the child consistently expressed proper emotions regarding the previous life, speaking about his death with a strong emotional content, which is not expected when a child is just expressing a simple fantasy. His strong reaction to the shooting scene on TV (Table 2), screaming and crying a lot would be unusual to a two years-old child. However, this reaction might resemble phobic behavior and post-traumatic stress disorder-like symptoms compatible with the claimed mode of death that is common in past-life memories studies.

Although the socio psychological or fantasy hypothesis might be a good explanation for many cases of children who claim past-life memories, it may not completely fill in the blanks of this case. Another kind of evidence against it is the strong similarity of features and development to the transcultural patterns that have been reported worldwide. These include claims starting around two years old, phobias and philias, announcing dreams, a violent death and related birth defects. All those claims and habits have emerged gradually over time, suggesting an unplanned pattern, lowering the possibility of a specific moment of learning all the information about the deceased. Overall, without an identified mode of learning about the deceased uncle, there is a marked accuracy between the child's statements, behaviors and habits and his granduncle's life.

The current case also has some strengths. First, the child was interviewed when the claimed memories were still present, and we were able to personally interview different first-hand witnesses. Although most witnesses live far away from each other and were

usually interviewed separately, there was a high concordance between their reports and the child's claims. Additionally, the interviewer, the child, and all the witnesses speak the same language, so no interpreter was needed, avoiding a possible interpreter bias. Further, the computed tomography of the child's skull shows an intriguing and atypical birth defect in the back of his skull, raising the possibility that the child has a mark in his body that is associated with a fatal wound from his claimed previous life. Previous studies of children who claimed past-life memories also investigated associations between deadly wounds inflicted by gunshot in the head region during a past life and birthmarks or birth defects verified during a current life. In some cases, birthmarks were associated with the bullets' entry and exit wounds. Additionally, birthmarks and birth defects included hypo and hyperpigmentation in the skin, alopecia, meningocele, and skull and ear malformations. Moreover, cranial trauma in handgun executions was shown in forensic studies.

The main hypotheses usually raised to explain cases of past-life memories are: a) deliberate fraud by the family, b) socio-psychological influence, c) a psychiatric disorder, d) possible child's extrasensory perception skills, and e) reincarnation. Regarding deliberate fraud by the family, the case is not a well-known one, we did not identify any objective gain by the child or his family resulting from this report, and all witnesses separately were in strong agreement. Consequently, the hypothesis of deliberate fraud is unlikely for this case. Concerning a possible psychiatric disorder, all interviewees affirmed that the child shows behaviors compatible with his age, a good level of socialization and interaction, and no symptoms of a depressive, anxious or dissociative disorder. In addition, the interviewers were a clinical psychologist and a psychiatrist, neither of whom saw any evidence of a mental disorder.

On the other hand, considering that we did not identify any probable normal means of communication for this case, it is possible to raise the unconventional hypotheses of extrasensory perception and reincarnation. The extrasensory hypothesis poses that the child would acquire information through clairvoyance and telepathy. However, there is no evidence this child has such skills, and it is hard to explain his behaviors such as unusual interests and fears. One final possibility is that the case to be what the participants claim it to be, a reincarnation of the deceased granduncle. This is, indeed, a very challenging and complex hypothesis that has been scientifically investigated by several researchers worldwide. Moreover, although Ian Stevenson and James Matlock have proposed theories to explain the reincarnation phenomena, it still remains an important issue that needs attention. In the spirit of a truly scientific and rational inquiry, the reincarnation hypothesis should not be a priori rejected or accepted, but properly tested.

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Other Information:

The characteristics of the reported case illustrate well the cross-cultural patterns seen among a worldwide variety of cases concerning children who claim memories of a previous life. They include children's early claims of past-life memories, fears, birth defects, particular behaviors and interests. This recurrent and transcultural human experience should be better known by clinicians and scientists dealing with human mind and behavior. In addition to the clinical relevance for the children and their parents (e.g.: phobias,

anxiety, unusual behavior, etc.), the implications for understanding the nature of the mind and its relationship to the body deserve to be acknowledged and investigated more regarding their features and explanatory hypotheses.

American Peter reincarnation case:

Dr. Jim B. Tucker, Professor and Scientist, (University of Virginia, United States of America)

An unverified animal reincarnation case in United States of America.
[The boy who remembered being a chimpanzee in a zoo.]

In the early 2000s, in a quiet town in the United States, a young boy named Peter lived with his parents and siblings. When Peter was six years old, his mother gave him a candy necklace, a popular treat among children. As she handed it to him, Peter looked at it and said something unexpected.

"When I was a chimpanzee, a boy threw one in my cage," Peter declared. "I didn't know what to do with it." His mother, taken aback, asked him how he ended up in a cage. Peter explained that he fell into a trap and was taken to a zoo. Intrigued and curious, she asked another question: "What happened after you died as a chimp but before you got into Mommy's stomach?" Peter simply replied, "Nothing."

Peter's mother wanted to explore this unusual memory further, but her husband came home with their other children, and the house became busy. Later, when she tried to ask Peter more about what he had said, he didn't even remember their conversation. The memory seemed to have faded as quickly as it had surfaced.

Peter never talked about being a chimpanzee again. The candy necklace had stirred a brief and spontaneous memory, but nothing else ever triggered it again. His family didn't know what to make of it. They didn't pursue the matter further, and Peter's life continued as normal.

This case eventually reached Dr. Jim B. Tucker, a psychiatrist at the University of Virginia who studies cases of children who report memories of past lives. Dr. Tucker found this case intriguing, although it was quite different from the typical cases he investigated.

Peter's memory was unique in several ways. He didn't recall specific dates, locations, or people from his past life as a chimpanzee. He didn't have any recognitions or verifications that could support his claim. His memory was brief, triggered by a simple candy necklace, and it didn't recur in dreams or other waking moments.

Moreover, Peter didn't exhibit any unusual behaviors related to his past-life memory. He didn't act like a chimpanzee or show any particular affinity for them. His memory was just a fleeting moment, a curious comment that left his family wondering. Dr. Tucker considered this case in the context of his broader scientific research. He noted that while it was unusual, it wasn't entirely unique. Some children do report memories of being animals in past lives.

Despite the lack of verifiable details, Dr. Tucker saw this case as contributing to the larger conversation about consciousness and its

relationship to the brain. Dr. Tucker suggested that perhaps consciousness is not solely a product of the brain but could have a nonphysical formless aspect that survives bodily death. This idea is supported by some cases of near-death experiences, where people report memories and experiences while their brains are not functioning. However, in Buddhism, it is already mentioned that the ‘consciousness’ is a formless element. Dr. Jim Tucker also mentions this case in his book ‘Return to Life: Extraordinary Cases of Children Who Remember Past Lives.’

Indian Krusha reincarnation case:

Independent researchers and Indian language media.

An international reincarnation case in India. [The girl who remembered owning camels and cows in California.]

Present Life:

- Name: Krusha.
- Birthdate: 2018.
- Birthplace: Bangalore, India.
- Age at the time of interview: 3 years old.

Past Life:

- Name: Sheesha.
- Location: California, United States of America.

In the city of Bangalore, India, a girl named Krusha was born in the year 2018. Her parents soon noticed that Krusha was unusual compared to other children her age. When she was around 10

months old, Krusha began speaking in English, which was surprising as her family primarily spoke Hindi and Marwadi. Her first words were not the typical "mama" or "papa" but rather words like "go," "come," "mom," and "dad," spoken with an accent. Her skin color complexion is also much whiter than that of her family members.

Notable Statements of Krusha:

- "My name is Sheesha"
- "I was a yoga student in California."
- "I want to visit my aunt Marissa in California."
- "My yoga teacher was Anna, and she was a nun."
- "Misha was my yoga buddy."
- "I had a camel and cows in California."
- "You are my father here, but my other father is over there."
- "The Indian flag's colors in English are orange, white, green, and blue."
- "I saw the Indian flag when I came to India."

Behaviors:

- Spontaneously shares random snippets about her past life.
- Speaks English language with an accent, instead of Hindi or Marwadi.
- Refers to her grandmother as 'granny' instead of 'nani'.
- Prefers a raw diet of fruits and vegetables.
- Likes to practice yoga exercises and play alone.
- Likes camels.
- Doesn't watch YouTube videos but enjoys brain games.
- Sings only in English.
- Not keen on making friends or playing with toys.
- Prefers solitude and does not easily warm up to visitors or other children.

As Krusha grew older, her parents noticed more peculiar behaviors. She can speak English, and her tone is also different. She preferred

eating raw fruits and vegetables, unlike the rest of her family. She would address her grandmother as "granny" instead of "nani," the Hindi term for grandmother. Additionally, Krusha was not interested in playing with toys or making friends. Instead, she enjoyed practicing yoga postures such as standing on one leg and playing alone. She also had a fondness for brain games but did not enjoy watching videos on YouTube like many other children her age.

Around the time Krusha turned three, her parents began to piece together the puzzle of her strange behaviors and statements. They realized that their daughter was remembering memories from what she claimed to be a past life. According to Krusha, her name was Sheesha, and she had lived in California, USA. She claimed to have been a yoga student there and mentioned various details about her past life. She had been interested in Indian yoga exercises in her past life.

She likes camels. Krusha shared that she had owned camels and cows in California. She said she used to keep camels and cows there in California. She loved riding camels and was particularly fond of the calves. She also mentioned that her yoga teacher was named Anna. Krusha had a yoga friend in her past life named Misha, with whom she used to practice and study yoga. She also remembered having an aunt named Marissa who lived in California and expressed her desire to visit her.

Krusha's memories of her past life would surface spontaneously, often when she was playing or sitting with her parents. She would suddenly share snippets of information, such as wanting to visit her aunt Marissa or mentioning her yoga teacher Anna. Her parents decided not to press her for more information or ask her about how she died, as they did not want to influence her memories or cause her any distress.

As Krusha's unusual story gained attention, it caught the eye of local media. Haryana 36 Live, a local Indian news channel, featured her case on their show. The story also gained traction on social media, with people searching for clues to validate Krusha's past life claims. Her parents hoped that someone might recognize the story and provide concrete information that could help them verify Krusha's memories.

Despite the media attention, Krusha's case remained open, with no solid recognitions or verifications to support her claims. Her parents continued to wait for more information to emerge, hoping that one day, they might be able to take Krusha to California and explore her past life further.

British Gladys Deacon reincarnation case:

Independent researchers and English language media.

A verified reincarnation case in United Kingdom. [The woman who recognized her past life portrait in a cottage.]

Gladys Deacon was born on January 25, 1900, in the small town of Market Harborough, Leicestershire, UK. Her parents initially considered naming her Margaret but ultimately decided on Gladys. As a child, Gladys had an unusual fondness for the name Margaret, although she couldn't explain why. She also had an extreme fear of

falling, which she couldn't account for. These peculiarities would later make more sense as her life story unfolded.

Gladys's life took an intriguing turn when she was around 11 years old. In 1911, her mother took her on a train journey to Dorset. As they passed near the town of Yeovil, Gladys felt a strong sense of familiarity wash over her. Suddenly, a detailed memory surfaced: she saw herself as a young girl named Margaret, running down a hill. In this memory, Margaret fell and hurt her leg badly. She was wearing a distinctive long white frock with green leaves patterned on it. Gladys's mother, however, scolded her for making such a claim and dismissed it, leading Gladys to put the memory out of her mind for the time being.

Years later, Gladys found herself in Dorset again. While visiting a cottage not far from the coastal town of Poole, she saw a portrait of a young girl painted on glass. The girl in the portrait was dressed exactly as Gladys remembered from her childhood memory, in a long white frock sprigged with green. Moreover, the girl in the portrait looked strikingly similar to how Gladys herself had looked at that age. Excited and surprised, Gladys exclaimed, "Why, that is me!" Her exclamation was met with laughter from people who were present.

Upon inquiring about the portrait, Gladys was told that it depicted a girl named Margaret Kempthorne. The story went that Margaret had broken her leg while running down a hill in the company of two women. One of the women had slipped and fallen on top of her, causing the injury. Tragically, Margaret never fully recovered from her injury and died two months later. On the back of the glass portrait, there was an identifying note that read: "Margaret Kempthorne, born January 25th, 1830, died October 11, 1835."

This revelation was astonishing to Gladys. Not only did the girl in the portrait resemble her and wear the same dress she remembered, but Margaret Kempthorne also shared her birthday, January 25th. Furthermore, Gladys was born slightly more than 64 years after Margaret's death. The alignment of these details was remarkable and suggested a possible connection between Gladys Deacon and Margaret Kempthorne that transcended ordinary explanations.

The case of Gladys Deacon is a remarkable example of a verified reincarnation case, supported by several key elements. From a young age, Gladys had an inexplicable fondness for the name Margaret, and she also suffered from an intense fear of falling, despite having no known reason for this phobia. Furthermore, during a train journey, Gladys suddenly recalled a past life, which included specific details about a person named Margaret Kempthorne. Notably, Gladys later recognized a location and a portrait of Margaret Kempthorne, a girl who shared her birthday and had died in a manner consistent with Gladys's past life memory. These striking pieces of evidence contribute to the verification of this extraordinary case.

[Special note: If you are interested in stopping reincarnation, please follow the instructions of PRACTICAL MEDITATION GUIDE BY A FOREST MONK book. That book is a meditation book written by a forest monk named Brahma Deva. It is a free book. It is free to download from the internet. This website also provide that book for free: <https://practicalmeditationguide.mystrikingly.com> Download now!]

Russian Olga reincarnation case:

Independent researchers and Russian language media.

A verified reincarnation case in Russia. [The researcher who found historical records matching her dreams.]

Olga was born and raised in the city of Moscow, Russia. As an adult, she began having recurring dreams about a life she had never known. In her dreams, she was a woman named Maria, living in the city of St. Petersburg during the 19th century. Olga found herself fascinated by these dreams and the details they contained.

She began describing the architecture, clothing, and social customs of the time, even speaking of attending grand balls and having conversations with some historical figures. Her fascination with this period led her to conduct extensive research, where she found striking similarities between her dreams and documented historical events.

Olga was determined to uncover the truth behind her dreams, so she delved deeper into her research.

She found that her dreams were indeed based on real people and events, which were also verified by historical records. Olga became convinced that she was remembering memories of a past life and decided to write a book about her experiences. Her book blended historical research with her personal recollections, providing a unique perspective on life in 19th-century St. Petersburg.

Chinese Tang Jiangshan reincarnation case:

Independent researchers and Chinese language media.

A verified reincarnation case in China. [The boy who claimed to have died by sword and gun during the Chinese Cultural Revolution.]

China is a country in East Asia with a population of over 1.4 billion, covering nearly 9.6 million square kilometers of land. It spans five time zones, borders 14 countries, and is divided into 33 province-level divisions, with Beijing as its capital and Shanghai as its largest city.

In 1979, in the small village of Bumo in western Hainan province, a 3-year-old boy named Tang Jiangshan began to share unusual statements with his parents. He claimed that he was not their child and that he had a previous life in a place called Huangyu, a village in Danzhou city about 150 kilometers northeast of Bumo. The boy's parents were taken aback and initially dismissed his claims as childish imagination. However, Tang Jiangshan persisted with his past life story, providing specific details that would eventually capture the attention of his family and others.

Notable Statements of Tang Jiangshan:

- "I am not your child. I was called Chen Mingdao in my previous life."
- "My father's name was Sandie."
- "My home was in Danzhou, where it was close to the sea."
- "I was killed by sword and gun during the Cultural Revolution."
- "Take me to where I lived in my previous life. Huangyu Village, Xinying Town of Danzhou City."

- "You're Xie Shuxiang. We were good friends. Don't be afraid of me. I miss you." (recognizing a woman in his first visit to Huangyu village)
- "Sandie, I am Chen Mingdao. After I died, I was reincarnated in Gancheng Town of Dongfang City. I came back for my parents from my previous life." (Upon meeting Chen Zanying)

Behaviors of Tang Jiangshan:

- Tang consistently referred to himself as Chen Mingdao when discussing his past life.
- Tang spoke fluently in the Danzhou dialect, which was different from the dialect spoken in his birth village of Bumo.
- Also, he demonstrated understanding and rusty speaking ability in the Danzhou dialect during the Hainan News TV investigation.

Verifications and Recognitions Made By Tang Jiangshan During His Visit To Huangyu Village At The Age Of 6:

- Tang was able to lead his parents to Huangyu Village and directly to Chen Zanying's house. He mentioned specific places in the village and the surrounding area that were significant to him in his past life.
- Tang Jiangshan recognized Chen Zanying (also known as Sandie) as his father from his previous life. He walked straight to Chen Zanying's house and greeted him in the Danzhou dialect, calling him "Sandie."
- Tang recognized his two older sisters and two younger sisters from his previous life. He correctly identified them and their relationship to him.
- Tang recognized other relatives and villagers from Huangyu Village. He was able to greet them by their names or titles, demonstrating familiarity with their relationships to him in his past life.
- Tang recognized a woman named Xie Shuxiang as his girlfriend from his previous life. He held her hand, called her by name, and mentioned specific places where they used to spend time together.

Tang Jiangshan was born in 1976 in Gancheng Town, Dongfang City, Hainan Province. His parents were a young couple living in Bumo village. When Tang was just 3 years old, he started recalling memories of a past life. He claimed that his name was Chen Mingdao and that he had lived in Huangyu Village, Xinying Town, Danzhou City. He mentioned that his father in that life was called Sandie, whom he later identified as Chen Zanying. He also spoke about having two older sisters, two younger sisters, and other relatives in the village.

One of the most striking aspects of Tang's claims was his ability to speak the Danzhou dialect fluently. This was remarkable because the Danzhou dialect was completely different from the dialect spoken in his hometown of Bumo. Additionally, Tang had a scar on the left side of his body, which he claimed was from a wound he received in his past life. He said that he had been killed by sword and gun during the Cultural Revolution in September 1967.

As Tang grew older, his memories of his past life persisted, and he became increasingly insistent that his parents take him to Huangyu Village. Finally, when he was 6 years old in 1982, his parents agreed to take him on the journey. Upon arriving in Huangyu, Tang led his parents straight to the house of an old man named Chen Zanying. He greeted the man in the Danzhou dialect, calling him "Sandie," and told him that he was his son, Chen Mingdao, who had been reincarnated in Gancheng Town of Dongfang City.

Tang's knowledge of the village and its inhabitants was astonishing. He recognized and correctly identified his two older sisters, two younger sisters, and other relatives. He even recognized a woman named Xie Shuxiang as his past life girlfriend. Tang was able to provide specific details about his past life, including the places where he and Xie Shuxiang used to spend time together. The villagers were

understandably shocked by Tang's claims, but many came to believe that he was indeed the reincarnation of Chen Mingdao.

Chen Zanying, in particular, was deeply moved by Tang's story and accepted him as his rebirthed son. The two formed a close bond, and Tang began to divide his time between his birth family in Bumo and his past life family in Huangyu. He would travel between the two villages every year, and Chen Zanying's relatives and fellow villagers all came to regard Tang as Chen Mingdao. Since Chen Zanying did not have a son in his current life, Tang took care of him as his own father until Chen Zanying passed away in 1998.

News of Tang Jiangshan's story spread, and in 2002, Oriental Female magazine published two articles about his case. The magazine conducted a months-long investigation, interviewing Chen Mingdao's cousin Chen Junzhu, other villagers, and Xie Shuxiang herself. All of them corroborated the basic facts of Tang's story. In 2014, Hainan News TV revisited the story and produced a short documentary about Tang's case. In the documentary, villagers from both Bumo and Huangyu expressed their belief that Tang was indeed the rebirth of Chen Mingdao. A reporter from Danzhou spoke to Tang in the Danzhou dialect and concluded that, while his speaking was rusty, he could understand the dialect with no problem.

Tang Jiangshan's case is not unique. In Pingyang township, Hunan province, more than 100 people have claimed to be reincarnated, often from a family member. When The Beijing News visited the village in 2015, the reporter found that most of these individuals reportedly told their stories of reincarnation at around two years of age, and other people found out about it from family members who claimed to have been there when it happened.

(823)

In the years since Tang Jiangshan's initial claims, Tang Jiangshan has continued to live in Bumo village, where he eventually started a family of his own. However, he has maintained close ties with his past life family in Huangyu, visiting them regularly and providing support to Chen Zanying in his old age. After Chen Zanying's death, Tang gave up his inheritance to his cousin Chen Junzhu's family, further demonstrating his commitment to his past life family.

British Arthur Flowerdew reincarnation case:

Government of Jordan.

Independent researchers and English language media.

An international reincarnation case in United Kingdom. [The man who dreamt of an ancient city and found it in real life in a different country.]

Here is the detailed reincarnation case story of Arthur Flowerdew, presented in a clear and straightforward manner with a good story flow:

James Arthur Flowerdew was born on December 1, 1906, in Norfolk, England. He lived an ordinary life, but from a young age, he experienced something extraordinary; recurring dreams of an ancient city. These dreams or memories started when he was around 12 years old and persisted throughout his life.

As a boy, Arthur would often wake up from these dreams feeling agitated and disturbed. He dreamt of a large city surrounded by a desert, with specific details such as a small temple, a volcano-shaped rock, military barracks, and a narrow canyon leading into the city. Over time, these dreams became more vivid and less alarming.

Arthur discovered that playing with pink and orange pebbles on the seashore near his home would trigger these visions. The more he played with the pebbles, the clearer the mental images of the city became. As he grew older, the city in his dreams grew more detailed as well. He could see the peculiar layout of the streets, the military barracks, and even a narrow canyon that served as an approach passage to the city.

Recognition of Petra:

One day, when Arthur was an adult, he was watching a BBC documentary about the ancient city of Petra in Jordan. As he watched, he was struck by a sudden realization: the city on the screen was the same city he had been dreaming about for decades. He was stunned and immediately recognized the familiar layout and structures.

Arthur became convinced that he had lived a previous life in Petra. He was so excited by this realization that he contacted the British Broadcasting Corporation to share his story. The BBC was decided to film a short piece on Arthur, which was later broadcast.

The broadcast caught the attention of the Jordanian government, who were fascinated by Arthur's claims. Government of Jordan extended an invitation for him to visit Petra, accompanied by a BBC producer, to explore the city and possibly offer insights based on his memories.

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[Additional Data: Jordan, an Arab nation east of the Jordan River, is famous for its ancient sites, particularly Petra, a UNESCO World Heritage Site and one of the New 7 Wonders of the World. Petra's history stretches back to around 7000 B.C., with the Nabataeans establishing it as their capital in the 4th century B.C. Known as the "Rose City" for its rose-colored sandstone cliffs, Petra boasts impressive rock-cut tombs, temples, and a sophisticated water management system. Positioned on key trade routes, it flourished as a hub of commerce and agriculture, reaching a peak population of about 20,000 in the 1st century A.D. The city's iconic structure, Al-Khazneh, likely a royal mausoleum, was built during this time. Petra's prominence declined after its Roman annexation in 106 A.D., further impacted by an earthquake in 363 A.D. and changing trade routes, leading to its abandonment in the Islamic era. Rediscovered by Swiss explorer Johann Ludwig Burckhardt in 1812, Petra today is a symbol of Jordan's heritage, drawing nearly a million visitors annually.]

Expert Validation:

Before his trip to Jordan, Arthur was interviewed by an archaeological expert specializing in Petra. The expert asked Arthur many questions about the city, and Arthur provided detailed and accurate descriptions. He mentioned a volcano-shaped rock on the city outskirts, a small temple, and a curious structure whose use had baffled archaeologists. Arthur claimed that this structure was a guard room where he had been a soldier in his past life.

The archaeological expert was impressed by the accuracy of Arthur's descriptions and stated that many of the details were consistent with known archaeological and historical facts. The archaeological expert did not believe Arthur to be a fraud, as sustaining such a detailed fabrication would require extraordinary skill and knowledge.

Recognitions and Verification:

Arthur traveled to Petra with the British Broadcasting Corporation crew and the archaeological expert. Upon arriving at the city, he was able to point out landmarks with amazing familiarity. He located the volcano-shaped rock at the exact place he had predicted before his arrival. He took the team to the guard room and showed them a peculiar check-in system and how it worked, something that archaeologists had no information about.

Arthur also showed the team the place where he claimed to have been killed with a spear in his past life. He even informed the team about the locations of other unexcavated structures in and around the city. The expert archaeologist who accompanied Arthur was the main witness to his performance and stated that Arthur's veracity was undoubtedly, given the accuracy and precision of his descriptions.

Arthur's experience caught the attention of many spiritual leaders, including Tibetan Buddhist lama Sogyal Rinpoche. They mentioned that Arthur's case offered highly suggestive scientific evidence for the existence of rebirth or reincarnation which is mentioned in Buddhism. Mircea Eliade, a renowned historian of religion, may have used Arthur's experience as the basis for his 1976 novel "Youth without Youth," which was later adapted into a film by Francis Ford Coppola in 2007.

Arthur lived an ordinary life in Norfolk, England, apart from his extraordinary experiences related to his past life memories. He passed away on September 30, 2002, at the James Paget University Hospital in Gorleston-on-Sea, Norfolk.

Arthur Flowerdew's rebirth case is a fascinating example of claimed past-life memories and has been cited as scientific evidence for reincarnation. His detailed dreams or memories, accurate

descriptions of Jordanian Petra, and the validation by archaeological experts make his past life story compelling.

Indian Aryan reincarnation case:

Independent researchers and Indian language media.

A verified reincarnation case in India. [The boy who called his grandmother "my wife".]

In the district of Mainpuri, India, an unusual story unfolded involving a young boy named Aryan. This story, suggesting a possible case of reincarnation, has captured the attention of local communities and media alike.

Aryan was born in Mainpuri district to a woman named Ranjana. His birth came under peculiar circumstances, as his maternal grandfather, Manoj Mishra, had passed away just 20 days before his birth.

According to Aryan, he was Manoj Mishra in his previous life. Manoj was a resident of Ratanpur village in the same district. He was married and had three children: two sons, Ajay and Anuj, and a daughter, Ranjana, who would later become Aryan's mother.

On January 9, 2015, Manoj Mishra was out watering his fields when tragedy struck. He was bitten by a poisonous snake and rushed to the hospital, where he later died. Twenty days after Manoj's death, Ranjana gave birth to Aryan.

Aryan described the circumstances of his past-life death. He recalled going to water the fields and being bitten by a snake, which

ultimately led to his death. This detail matched the known cause of Manoj Mishra's death.

Aryan's past life memories began to emerge when he was around four years old. He started talking about Ratanpur village and insisting on visiting his grandmother's house there. In his present life, Aryan is the son of Ranjana and the grandson of Manoj Mishra's wife. In his claimed past life, he was Manoj Mishra, the husband of his current grandmother, and the father of Ranjana (his current mother) and her two brothers, Ajay and Anuj.

Statements and Behaviors (made by Aryan):

- "You are my daughter, not my mother." (Aryan addressed his mother, Ranjana, as his daughter)
- "I want to visit the house in Ratanpur village."
- "You are my wife, not grandmother." (Aryan said this to his grandmother when he visited her house)
- "You are my sons." (Aryan referred to his maternal uncles, Ajay and Anuj, as his sons)
- "I had gone to water the field when a poisonous snake bit me, and I died."
- "I had deposited money in the bank account."

Aryan's statements and behaviors were quite striking. When he visited his grandmother's house, he said, "You are my wife, not grandmother." He also started calling his mother Ranjana his "daughter" and his maternal uncles Ajay and Anuj his "sons." Aryan claimed that he had deposited money in a bank account, a detail that was verified. Upon seeing his maternal uncles, Aryan cried bitterly, displaying emotions that seemed to align with his claims.

The details of Aryan's claims have been noted and discussed within the local community. The case has attracted significant media attention, with people visiting Aryan's maternal home to see him.

Recognitions and Verifications:

Aryan recognized several people and places from his claimed past life. He recognized his grandmother as his past-life wife, his mother as his past-life daughter, and his maternal uncles as his past-life sons. He also recognized the house and village of Ratanpur, insisting on visiting them.

Details provided by Aryan have been verified by local sources and family members. Manoj Mishra's death by snake bite was confirmed, as was the timeline of events leading to Aryan's birth. Aryan's descriptions of people and places were also confirmed by his family and villagers. This reincarnation case, with its detailed claims and verifications, has become a topic of interest in the local community and Indian media. This case gives scientific evidence for the existence of reincarnation phenomena.

Sri Lanka Indika Guneratne reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia,
United States of America)

Researcher Francis Story, (Independent researcher and scholar,
United Kingdom)

A verified reincarnation case in Sri Lanka. [The farmer's son who remembered being a very rich businessman.]

This is a rebirth case in which written records were made before verification.

In the small village of Korale Ima, located within the rubber plantations of Sri Lanka, a boy named Indika Guneratne was born on July 26, 1962. His father, G.D. Guneratne, was a farmer, and his mother was S.D. Harriet. Their life was modest, and their home was simple, lacking luxuries like electricity. However, when Indika was around three years old, he began to share extraordinary memories that would captivate his family and eventually, renowned researchers.

Notable Statements of Indika:

- "I lived in Matara."
- "I had a much larger and more beautiful house than this one."
- "I was wealthy and owned elephants."
- "I used to play with my elephants. My baby elephant would squirt water on me."
- "This house does not have electricity."
- "The lights in my past life home did not leak, unlike these kerosene lamps."

- "The meat and fish here are not good, and my mother's clothes are shabby."
- "I owned a car, a 'Benz', and trucks."
- "I had a telephone at my past life home."
- "I had a servant named Premadasa."
- "There was a burglary at my past life home."
- "I used to drink alcohol, and my wife would object to this habit."
- "I used to go to Colombo on Sundays to buy saris for my wife and clothes for my children."
- "I had a child in my previous life. She was this tall." (Indika stretched his hand as high as he could, indicating the height of Padminie, Weerasinghe's adopted daughter who was eleven years old when he died)
- "Where is my money-box?"
- "Where is my gun?"
- "I had bundles of money. If you take me to Matara, I can give you the money."
- "My past life home was near the railroad tracks in Matara."

Indika started talking about a past life in a place called Matara, a city about 18 miles away from his home. He claimed to have been wealthy, owning a large, beautiful house, and even elephants. His current home, he complained, was too small, and the food served was not up to his standards. He mentioned that his previous home had lights that did not leak, unlike the kerosene lamps used in his current household. Also, when injured or not feeling well, Indika would ask for his past life wife.

The boy shared specific details about his past life. He said he owned a car, which he called a "Benz," and trucks. He described having a telephone at home, a rarity in Sri Lanka at the time. Indika even demonstrated how he used it, holding his hand near his mouth and saying "Hello," a word commonly used when answering the phone.

He mentioned having a servant named Premadasa and said that if his parents took him to Matara, he could give them bundles of money.

Indika had a particular fondness for elephants and would describe playing with them with great joy. He said that his baby elephant would squirt water on him, and he would laugh and play along. His parents noticed that during these moments, Indika seemed to be reliving his past life, as if his mind was elsewhere.

Past Life Habits and Behaviors:

Indika exhibited behaviors that were unusual for a child of his background. He had an avid interest in motor vehicles and would inspect them whenever he had the chance. He mentioned that he used to drink a lot of alcohol in his past life, and his wife would object to this habit. When his father asked how he would ask for an alcohol drink, Indika replied, "arraku bagayuk," a phrase unusual for a toddler to know.

He also described shopping trips to Colombo on Sundays, where he would buy saris for his wife and clothes for his children. When his mother asked if he knew how to buy saris for women, Indika confidently said that he did.

The Life and Death of K.G.J. Weerasinghe:

Unbeknownst to Indika's family, there was a man named K.G.J. Weerasinghe who lived in Matara and matched the details provided by Indika. Born in 1888, Weerasinghe was a successful lumber merchant and building contractor. He owned several houses and estates, cattle, and even elephants, which he loved dearly. He was known to play with his elephants, and they would squirt water on him, just as Indika described.

Weerasinghe was wealthy and owned several vehicles, including Austin cars, Ford and Chevrolet trucks for his businesses. In 1957, he almost purchased a Mercedes Benz but backed out due to a sudden price increase. He was also one of the few people in Matara to own a telephone at the time. Weerasinghe liked to live on a grand scale and he regularly would buy a bigger house and a larger, more luxurious automobile. Weerasinghe also widely participated in lotteries. Between 1958 to 1959 he won nearly 100,000 Rupees at cards, which was an enormous sum at that time. He was so skilled at cards that some gamblers refused to play with him.

He was married to B.E. Abeynayake, but their union was difficult due to his habits of gambling, drinking alcohol, and womanizing. They had no biological children, so Weerasinghe adopted his niece, Padminie. He had diabetes and was hospitalized several times for this condition. On December 18, 1960, Weerasinghe passed away at the age of 72 in a hospital in Colombo, with his older brother and servant Premadasa by his side.

Investigation:

Indika's father, intrigued by his son's memories, made initial inquiries. In January 1968, Dr. Ian Stevenson, a professor from the University of Virginia, and Francis Story, an independent researcher, learned about Indika's case and decided to investigate.

They met with Indika and his family in March 1968, compiling a list of statements made by the boy about his past life. They then traveled to the city of Matara to see if these statements could be verified. Their research revealed that only one deceased rich businessman in Matara, Weerasinghe, matched all the details given by Indika.

Meeting the Past Life Family:

Indika, his father, Dr. Stevenson, and Francis Story traveled to Matara to meet the Weerasinghe family. Both families were meeting for the first time, and Indika did not make any concrete identifications. Dr. Stevenson attributed this to the fact that Indika had stopped talking about his past life almost two years prior, and the memories were no longer fresh in his mind.

Verifications and Similarities:

Many of the details provided by Indika were verified by the Weerasinghe family. Weerasinghe indeed owned elephants, a "Benz" (which he almost purchased), a telephone, and had a servant named Premadasa. His home was near railroad tracks, and there had been a burglary attempt. His behaviors and interests, such as his fondness for elephants, gambling, drinking alcohol, interest in motor vehicles, and frequent shopping trips to Colombo the capital city of Sri Lanka, matched Indika's statements and behaviors.

Moreover, Indika and Weerasinghe shared many personality traits. Both had a favorite color of white, a fear of burglars, a tendency to save money, great fondness for elephants and cattle, respect for Buddhist monks, a fondness for meat and high-quality fish, an avid interest in motor vehicles, a tendency to be boastful, a hot temper, and a fondness for dogs while disliking cats.

Persistence of Past Life Traits:

Even after his past life memories faded, Indika continued to exhibit behaviors consistent with Weerasinghe. He demanded high-quality food and clothes, had an avid interest in elephants, lottery tickets, and automobiles, and still had a quick temper. When Dr. Stevenson asked Indika what he wanted to become when he grew up, he replied that he wanted to be a "mudalali," a successful businessman, just like Weerasinghe.

(835)

The case of Indika Guneratne presents intriguing evidence suggestive of reincarnation. The verifiable details provided by Indika, his behaviors consistent with Weerasinghe, and the lack of a prior connection between the two families make this case a compelling reincarnation case.

American Rylann O'Bannion reincarnation case:

Researcher Dr. James G. Matlock, PhD (Rhine Research Center, Durham, United States of America)

A verified reincarnation case in United States of America. [The girl who died in a plane crash.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

Rylann O'Bannion was born on March 11, 2008, in Bartlesville, Oklahoma. From a very young age, she exhibited unusual behaviors and advanced social skills compared to her siblings. One of her earliest peculiar behaviors was pulling drawers from the bathroom vanity unit without removing anything. She also enjoyed doing chores and helping around the home, which was unusual for a child her age.

Notable Statements Said by Rylann O'Bannion:

May 2010 (Age 2 years, 2 months):

- "I was bigger in that picture." (Referring to a photo of herself holding a flower in the garden.)

July 2011 (Age 3 years, 5 months):

- "You know when I was bigger in that picture? I was nineteen in that picture. You know, how big Ashlen is." (Ashlen, one of her older sisters, was 19 at the time.)

Following Night (July 2011):

- "The name Kevin sounds familiar to me."

Subsequent Bedtimes (July 2011):

- "My family lived in a white house with a big front porch."
- "We owned a red car."
- "I wore dresses, and I had nine of them."

July 2013 (Age 5 years):

- "I remember the name Jennifer."

Early September 2013 (Age 5 years, 6 months):

- "I think Canada. Canada sounds familiar."
- "Louisiana sounds familiar. It feels right."

February 2014 (Age 5 years, 11 months):

- "La, la, la, la. I don't want to talk about that! Don't talk about that!"
(In response to her mother asking if her hair hurting her back was connected to the death she recalled.)

March 4, 2014 (Age 5 years, 11 months):

- "In my dream it sounds familiar. I was standing there in the yard and saw a plane crash."

March 6, 2014 (Age 5 years, 11 months):

- "I don't know when, it's just familiar." (In response to her mother asking if she saw the plane crash in 1971.)

Mid-March 2014 (Age 5 years, 11 months):

- "I don't know – maybe – did I catch on fire?" (In response to her mother asking if her reaction to changing shirts was connected to the plane crash.)

March 20, 2014 (Age 5 years, 11 months):

- "That matches everything I've told you." (In response to her mother summarizing the details of the Pan Am 759 crash.)
- "Canada sounds like Kenner."
- "I've said the name Jennifer before."
- "Was I Jennifer?"
- "I think I was Jennifer."

April 2, 2014 (Age 5 years, 11 months):

- "I recall seeing the plane's left side and wing go down first." (Detail not mentioned by her mother but consistent with the crash.)
- "I don't want to talk further about the event."

During the Visit to Kenner, Louisiana:

- "I know this. I've been here before." (Upon entering Evelyn Pourciau's house and seeing the bathroom vanity.)
- "Maybe it was Kevin." (In response to her mother asking if she knew who Jennifer was talking to on the phone.)

After the Trip to Kenner:

- "I saw the plane hit the oak tree and make the gash in the yard and street." (Detail consistent with the crash.)
- "I think I was electrocuted over the telephone line." (Revised statement from her earlier claim that the rain had "shocked" her.)

At around 18 months, Rylann began to show signs of post-traumatic stress. She developed a fear of thunder and lightning and started having nocturnal awakenings. By the time she was 24 months old, she was sleepwalking regularly, sometimes five or six times a week. This continued until she was about six years old.

Rylann also had a peculiar complaint about her hair. She would say that her long, straight hair hurt her back. She would throw fits about her hair touching her back and wanted tags cut out of her shirts, saying they hurt her neck and shoulders. This behavior persisted as she grew older.

In May 2010, when Rylann was about two and a half years old, her mother Cindy hired a photographer to take pictures of the family in their garden. One of the photos showed Rylann in an ivory dress with a green belt, holding a large white flower. When Rylann first saw this photo, she commented that she was "bigger" in the picture. She repeated this comment every time she visited her mother's office, where the photo was displayed, but she couldn't explain what she meant.

In July 2011, when Rylann was three and a half years old, she finally provided more details. She told her mother that she was 19 in the picture, the same age as her older sister Ashlen at the time. When Cindy asked how that was possible, Rylann said, "Mommy, I died. I was in our backyard. It was raining. I was alone but I wasn't scared. Then the rain shocked me." Over the next several weeks, Rylann added more details to her story. She mentioned the name Kevin, described her family's white house with a big front porch, and said they owned a red car. She also said she had nine dresses.

Identification of Jennifer Schultz:

In February 2014, when Rylann was almost six years old, she complained again about her hair hurting her back. Cindy asked if this sensation might be connected to the death she recalled. Rylann initially covered her ears and said she didn't want to talk about it, but a few days later, she asked what year Cindy was born. When Cindy said 1971, Rylann said that in her dream, it sounded familiar. She then said, "I was standing there in the yard and saw a plane crash."

Cindy decided to investigate further. She searched online for plane crashes, in Canada, and finally in Louisiana. She found information about the Pan Am 759 crash in Kenner, Louisiana, on July 9, 1982. The details of the crash matched Rylann's descriptions of rain, thunder, and the name Jennifer. Cindy also realized that if Jennifer Schultz was 11 in 1982, she would have been born in 1971, the same year as Cindy.

Cindy shared her findings with Rylann, who said, "That matches everything I've told you." When Cindy read through the list of victims and came to Jennifer Schultz, Rylann said, "I've said the name Jennifer before." She then said, "I think I was Jennifer."

Past Life: Jennifer Schultz:

Jennifer Schultz was born on June 26, 1971, at the American Air Force base in Landstuhl, West Germany, where her father was stationed. After his discharge, the family moved to Kenner, Louisiana, a suburb of New Orleans. Jennifer was a self-confident and outgoing girl who enjoyed playing cabbage ball, a game similar to softball. She had striking red hair, which she wore long.

On the afternoon of July 9, 1982, Jennifer was sitting on a swing in her carport, talking on the telephone, when Pan Am Flight 759 took off from the nearby airfield. It was raining, and there were thunderstorms over the eastern end of the runway. The plane

encountered a microburst, which caused a wind shear and a downdraft. The plane struck the top of a row of trees and proceeded to crash into Jennifer's neighborhood, less than a mile from the end of the runway.

The descending plane tore a branch off an oak tree across the street from Jennifer's home, causing the plane to roll to the left. The left wingtip made contact with the earth and plowed a three-meter-long gash in the ground and adjacent street pavement. A loud explosion was heard. The plane broke apart as it tumbled through the neighborhood, jet fuel spilling from ruptured tanks on its wings. Fifteen houses on three streets were destroyed, many set ablaze. The first to be hit was Jennifer's – the plane passed directly through the carport where she was sitting, and she was killed.

[Additional Data: Pan Am Flight 759, a Boeing 727 scheduled from Miami to San Diego with stops in New Orleans and Las Vegas, crashed on July 9, 1982, shortly after takeoff from New Orleans due to a microburst. The crash occurred in Kenner, Louisiana, killing all 145 onboard and eight people on the ground. The aircraft was a 14-year-old Boeing 727-235 with three Pratt & Whitney JT8D-7B engines. The experienced crew included Captain Kenneth McCullers, First Officer Donald Pierce, and Flight Engineer Leo Noone. Weather reports forecasted thunderstorms, wind shear, and moderate rain, although there were no severe weather warnings. As Flight 759 took off at 4:07 PM, thunderstorms created gusty, swirling winds near the airport. First Officer Pierce was piloting, with Captain McCullers monitoring, as recorded on the cockpit voice recorder.]

Investigation, Recognitions, and Verification:

Dr. James G. Matlock, a researcher from the Rhine Research Center in Durham, North Carolina, investigated Rylann's case in the autumn of

2018. He interviewed Rylann and her family and visited Kenner, Louisiana, to verify her memories and gather additional information.

Matlock found that many of Rylann's statements and behaviors matched details of Jennifer's life and death. For example, Rylann's description of her death was consistent with Jennifer's autopsy report, which stated that her body was 100% charred but showed no signs of smoke inhalation. This suggested that Jennifer died before the fire reached her, possibly from electrocution over the telephone line.

Matlock also found behavioral similarities between Rylann and Jennifer. Both enjoyed crafting and made similar items, such as crosses and yarn owls. Rylann's favorite animals included parrots, which Jennifer was also fond of. Additionally, Rylann recognized the layout of Evelyn Pourciau's house without directions, which supported the idea that she had been there before.

During a visit to Kenner with her family, Rylann recognized the name Jennifer and mentioned it repeatedly. She also recognized the layout of Evelyn Pourciau's house without directions and commented that she knew the vanity in the bathroom. Evelyn explained that Jennifer had the habit of pulling drawers out of the vanity, just like Rylann did in her own home.

Rylann's statements about rain, thunder, Louisiana, and Jennifer matched details of the Pan Am 759 crash. Her enjoyment of crafting and making similar items to Jennifer, as well as her fondness for parrots, aligned with Jennifer's interests. Additionally, Rylann's description of her death was consistent with Jennifer's autopsy report.

The case of Rylann O'Bannion presents a detailed and well-documented example of past-life memory. The combination of Rylann's behaviors, evolving memories, and the corroboration of her statements with historical records and witness accounts makes a strong argument for the authenticity of her memories. This case adds to the body of research on reincarnation and past-life memories, offering insights into the continuity of consciousness and the impact of traumatic events on subsequent lives.

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Sri Lanka Chatura Karunaratne reincarnation case:

Dr. Erlendur Haraldsson, Professor and Scientist, (University of Iceland)

Researcher Godwin Samaratne, (Independent researcher and scholar, Sri Lanka)

A verified reincarnation case in Sri Lanka. [The toddler who pointed to his birthmarks as evidence of his previous life's injuries.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of

the previous person's life was found to confirm things with further accuracy.

Chatura Buddika Karunaratne was born on April 20, 1989, in the rural area of Methiyagana in the Kurunagala district of Sri Lanka. His father worked as a clerk with a bus company, and his mother was a nurse in a hospital of traditional (ayurvedic) medicine. Chatura had an older sister, and a relative named Karunavati took care of them during the weekdays when their parents were working.

Around the age of three, Chatura began making statements about a previous life. He talked about living in a village near Narammala, having a house with a tiled roof, and a thatched hut nearby with a small store. He mentioned a lake with tortoises and described being shot in the neck while traveling in a truck through a forest. Chatura also claimed that his family had a Landmaster tractor.

Birthmarks:

Chatura pointed to two birthmarks close to his left ear, one on his throat below the ear and another low on his jaw close to his ear. He claimed these birthmarks were where he had been shot in his previous life.

Various Statements of Chatura and Behaviors:

- "I lived in a village near Narammala."
- "The house where I lived was pink."
- "I lived in a house with a tiled roof."
- "Close by there was a thatched hut."
- "In the hut there was a small store."
- "The store was run by my father."
- "Near the house was a lake."
- "Tortoises lived in the lake."
- "My family had a Landmaster tractor."

- "We had a parrot at home in a cage. He could talk."
- "Mother loved it, gave it food mornings and evenings."
- "My father's name was Perera."
- "My mother's name was Mangalika."
- "Mother was fair and round like a ball, not like my present mother."
- "Our house had three rooms."
- "Kumari was my sister."
- "Kumari occupied the corner room."
- "I had an elder brother."
- "My brother's name was Mahesh."
- "I switched on a cassette recorder and danced at home."
- "My mother didn't make oil cakes for the New Year. She made (Western) cakes."
- "My name was Suduputha."
- "There was a red flash lamp where I stayed."
- "I was in the army."
- "I had been going through the forest in a truck."
- "A group of people had fired at me."
- "I was hit in the neck."
- "My face was bathed in blood."
- "I fell down and pretended I was dead."
- "A helicopter arrived and took us to the doctor."

Chatura's mother reported that he was afraid of helicopters and balls, thinking they might be bombs. He often talked about army trucks, camps, and soldiers, and liked songs about the army that he heard on the radio. Chatura's statements and behaviors were recorded and published before any attempts were made to find a previous personality that might correspond to his memories.

In June 1992, a local newspaper reporter, Mudiyanselage Dingiri Banda, learned about Chatura's case from his wife. Banda visited Chatura's home along with the village headman and sent a report to

the newspaper Divaina, which published a shortened version on June 7, 1992. Around the same time, another journalist, Nandasena Suriyarachchi, also visited Chatura's family, and a second report was published on June 14, 1992. Despite these efforts, Chatura's family and the journalists could not trace any person whose life and circumstances fitted Chatura's statements.

Solving the Case:

M. P. Martin, a retired farmer and mason in Henegedara, overheard people talking about the Divaina newspaper report in a shop. Martin obtained the newspaper and, after reading the report, believed that Chatura's story fitted his son, M. P. Dayananda, who had joined the army in August 1985 and died on April 18, 1986, as a result of injuries suffered in a bomb blast.

Dayananda's family had lived 12 km away by road from Narammala in a house with a tiled roof. Close by, there had been a hut with a shop where Dayananda used to sell groceries until he joined the army. Near their house was a small lake with tortoises living in it. All this corresponded to what Chatura had been saying.

Martin did not deem it appropriate to go to Chatura's home alone, so he asked his local village headman to join him. They first visited the village headman of Chatura's locality and then all three visited Chatura's family. The distance between the homes of the two families is 25 km by road in a forested area and in the opposite direction from Narammala.

During this visit, and another with his wife the following day, Martin and his wife became convinced that Chatura was describing events in the life of their son Dayananda. This occurred about two weeks after the publication of the first Divaina local newspaper report.

Recognitions and Verifications:

Banda informed Divaina of this new development, and they sent reporter Nandasena Suriyarachchi to the scene. Suriyarachchi brought the three-and-a-half-year-old Chatura to the home of Dayananda's parents. According to the newspaper report published on July 5, 1992, Chatura was given a warm reception by Dayananda's parents, who accepted him as their son.

Dayananda's mother brought some old clothes that had belonged to her son. Chatura complained that only his long trousers were there and that they had been torn and worn by someone else. Chatura also identified the old house where they used to live, which was located on the same premises about 100 yards away from the present house. They had only recently moved to the present house, which was confirmed by close relatives now living in the old house.

Inside the old house, Chatura made the comment, "Now you have electricity," something they had not had when Dayananda lived there. Hanging on the wall, he saw the scales that had been used in the shop. He made the comment, "These are the scales we used to weigh things with. Don't you have the store now?" He then asked Dayananda's mother to take him to the store. It had been torn down, and he asked why. According to the newspaper report, Chatura also identified one of his old friends (his brother-in-law), Gamini, who was in the crowd.

The journalists asked Dayananda's father what he thought about the helicopter and Landmaster tractor that Chatura had mentioned earlier. Dayananda's father stated that he had said to his son that if he had a tractor, he could plough the fields easily. Dayananda had told him that the army auctions tractors which they confiscate from the Tigers (a terrorist group fighting for a separate country) and they could be bought cheaply. At the next auction, he wanted to buy a

tractor for his father. But Dayananda never came back. He was caught in a bomb blast and was flown by a helicopter to Polonnaruwa. Later, he was transported to Colombo, where he died.

Sri Lankan Military Documents:

With the kind help of Major-General J. B. Pagoda of the Sri Lankan Army, Dr. Erlendur Haraldsson was able to obtain a bio-data sheet about Dayananda and a document from a military court of inquiry, dated May 19, 1986, regarding the circumstances of his death.

According to these military documents, Mutugal P. Dayananda was born on August 17, 1964, and resided in Henegedara, Narammala. After leaving school in March 1980, he worked as a mason until he joined the army on August 13, 1985.

On the morning of April 15, 1986, Dayananda was in a group of 14 soldiers in two army trucks who had been ordered to proceed on a route-clearing patrol from Wakaneri (close to the east coast of Sri Lanka) to the Poonani Post Office, and from there to the Namal Adi junction. On the way to Namal Adi, one of the trucks was caught in a massive landmine blast. The patrol commander, R. A. N. P. de Alwis, reported that after the blast, Dayananda was found unconscious near the vehicle, which had overturned and was completely wrecked. A few soldiers were killed instantly, and others were severely wounded. Dayananda was taken by helicopter to a hospital in Polonnaruwa and later by ambulance to Colombo. He never regained consciousness and died on April 18. From the report, it can be inferred that there was no contact with enemy terrorists.

Investigations and Verifications:

Dr. Erlendur Haraldsson conducted multiple interviews and visits over a period of more than six years to gather all the important facts about this case. He interviewed Chatura's parents on November 22,

1992, and Dayananda's father on November 23, 1992. He also made further visits in 1995, 1998, and 1999.

A total of 33 statements were made by Chatura before contact was established between the families of Chatura and Dayananda. Nine core statements matched the life of Dayananda, including living in a village near Narammala, having a house with a tiled roof, a thatched hut with a store, a lake with tortoises, being shot in the neck while traveling in a truck, and having a Landmaster tractor. Out of the 33 statements, 16 were correct, 15 were incorrect, and 2 were indeterminate. The rate of correct statements varied from 71% in one interview to 47% in another.

Birthmarks and Injuries:

Chatura had two birthmarks close to his left ear, each about a centimeter in diameter. They had darker pigmentation than the surrounding skin. One was on the lower part of the jawbone, and the other was on the neck/throat below the jaw. The closest edges of the two birthmarks were about two centimeters apart. Another birthmark, also darker than the surrounding skin, was on the inside of his right upper arm.

According to his mother, when Chatura started to talk about a previous life, he stated that he had been shot in two places and pointed towards the birthmarks in the two locations near the neck and ear. An autopsy report for Dayananda would have given greater certainty about the location and nature of his wounds, but none was available.

Prof. N. Kodagoda, former Dean of the School of Medicine at Colombo University, had an extensive search made for the autopsy report on Dayananda, but it could not be found. Dayananda's death occurred during a declared state of emergency in Sri Lanka. Most

probably, no autopsy report was written, as it was not required during the state of emergency.

The military document regarding Dayananda's death states only that the patrol commander found Dayananda near the overturned vehicle, which was completely wrecked. He was unconscious but no external injuries were to be seen, although when Dayananda's parents visited him in the Polonnaruwa hospital, he had a bandage around his head and neck. The physicians told them that he had injuries to "the nerves of the smaller brain". This is the cerebellum, which lies beneath and behind the cerebrum. Bandages covered his left ear. They were told that he had broken his left arm, and that was covered with bandages. A photograph of Dayananda's body at his funeral shows his face bare, but his head and neck are covered with bandages, and also his left ear, which suggests that he suffered injuries to this area of his body.

Other Information:

The case of Chatura Karunaratne presents two aspects; the memory aspect and the birthmark aspect. The memory aspect shows a high degree of correspondence for the core statements but a lower rate for the other minor and total statements. The birthmark aspect shows a strong correspondence between Chatura's birthmarks and Dayananda's injuries.

The case suggests a paranormal interpretation, with the possibility that consciousness from a past life has come to the present life. This scientific research related to Chatura Karunaratne reincarnation case was funded by a grant from the Institut fur Grenzgebiete der Psychologie und Psychohygiene in Freiburg, Germany. Particular thanks go to Major-General J. B. Pagoda, the late Prof. N. Kodagoda, A. B. Ratnayake, Godwin Samarakarne, and B. A. Rohana Kumara for valuable assistance.

Indian Kareemullah reincarnation case:

Independent researchers and Indian language media.

A verified reincarnation case in India. [The boy who recognized his past wife in his present life.]

This reincarnation case happened between two Muslim families. In the years following the partition of India in 1947, a remarkable story unfolded in the town of Barella, located in northern India. This story revolves around a young boy named Kareemullah and his extraordinary claims of remembering a past life.

Kareemullah was a 5-year-old boy living in Barella. His father, Hasmat Ali Ansari, worked as a private tutor for the son of a wealthy landowner, or zamindar, named Ikram Ali. One day, Hasmat Ali took Kareemullah with him to the zamindar's grand house, known as a haveli.

As soon as Kareemullah entered the haveli, he displayed an unusual familiarity with the place. He moved around the house with ease, as if he had lived there before. Inside the haveli, he encountered Fatima, the widowed daughter of the zamindar Ikram Ali. Kareemullah immediately rushed to her, held her hand, and said, "Oh Fatima! You are my wife, how is it you are here?"

Fatima was stunned by this unexpected recognition. Kareemullah then proceeded to visit all the rooms in the house without needing any guidance. When he entered what he claimed was his past wife's room, he sat down in a specific chair, addressing Fatima's father as

'Abbjajan,' a term of endearment he claimed to have used in his previous life.

Kareemullah's recollections were not just limited to recognizing people and places. He provided detailed information about his past life that only Fatima and her late husband, Farrak, would have known. He mentioned that he had offered 6000 rupees to his brother living in Pakistan and that 3000 rupees were credited in a bank. He also spoke about his brother being a businessman in Lahore and his plan to join him there, which he had kept secret.

Additionally, Kareemullah mentioned that one of his brothers was named Umar Adil and that his father-in-law, Ikram Ali, had been robbed of his gun. These specific details left Fatima and the other listeners astonished, as they were accurate and known only to a few.

Kareemullah's behavior was consistent with someone who had intimate knowledge of the house and its inhabitants. When Fatima started folding her spicy beetle-leaf, he said, "I also wish to chew the pan. Of course, you know how to prepare it for me. Don't you?" This familiarity with personal habits further convinced Fatima of the authenticity of his claims.

Reactions and Verifications:

The news of Kareemullah's claims spread quickly among the neighbors, who gathered around him to hear his story. They were seized with a deep sense of mystery and wonder, as what Kareemullah had told them matched real events from the past.

Fatima, initially skeptical, eventually acknowledged the accuracy of Kareemullah's claims. She stated that while she did not believe in rebirth, the truthfulness of the particulars he mentioned left her with no choice but to accept his story.

The case of Kareemullah has been documented by independent researchers and covered by Indian language media. These investigations have added to the credibility of the story, as they have verified many of the details provided by Kareemullah.

Sri Lanka Iranga Jayakody reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Godwin Samararatne, (Independent researcher and scholar, Sri Lanka)

A verified reincarnation case in Sri Lanka. [The girl whose past-life memories were too specific to be mere coincidence.]

This is a rebirth case in which written records were made before verification of the previous personality.

Iranga Jayakody was born on June 29, 1981, in the small village of Uragasmanhandiya, Sri Lanka, to parents M.H.P. Jayakody and Nimali. Her father was a schoolteacher and an astrologer. Iranga was the seventh and youngest child in the family, and the only daughter.

When Iranga was between three and four years old, she began talking about a previous life. She mentioned a mother who came from a place called Matugama and a family that lived in a town called Elpitiya, about 15 kilometers away from her current home. Over time,

Iranga shared more details about this past life, including descriptions of her family, home, and school.

Statements and Behaviors:

Iranga made a total of 43 statements about her past life:

- "My mother came from Matugama."
- "We lived in Elpitiya."
- "My father owned a shop where bananas were sold."
- "I had three sisters, one of whom was married."
- "Our house was near the shop and a temple."
- "The house had red walls."
- "The kitchen had a thatched roof."
- "We had three wells; one was destroyed by rain."
- "I attended a large school."
- "I wore a white uniform to school".
- "I changed into other clothes after returning home from school."
- "I was very modest, especially about my body and breasts."
- "I studied after school."
- "There was a Jasmine creeper at the house."
- "There were Jak trees at the house."
- "My younger sister had a bicycle."
- "I had gold earrings given to me by my father."
- "I wore my hair in two plats."
- "The road to our house went through a jungle with rubber and cinnamon trees."
- "The boutique had a roof made of coconut leaves, which was later changed to tile."
- "The house walls were later painted white."
- "The kitchen roof was later tiled."
- "I attended a Buddhist Sunday School."
- "I was a middle sister."
- "I had a younger sister."
- "There was a person called Wijepala."

- "My family had acquaintances or relatives in the community of the other family."
- "My family visited the other community."
- "The neighbor's daughter had a bicycle, and my younger sister played with it."
- "The neighbor's daughter was known to my family as 'younger sister.'"
- "I first became ill when at school, where I fainted or collapsed."
- "My older sister and mother went to the hospital and returned with a 'younger sister.'"
- "The younger sister became eager to meet me after learning about my condition."
- "I was ill for a year or more before my death."
- "My family had a relative in Uragasmanhandiya."
- "I had a paralyzed left side due to a brain tumor."
- "My family took me to a well-known Buddhist monk in Uragasmanhandiya for healing."
- "I was taken to the Buddhist monk only a few weeks before I died."
- "Doctors in Colombo diagnosed the brain tumor."
- "An operation was proposed but not performed."
- "I was taken home and died there."
- "I went to village fairs with my (past life) mother." (After death intermission memories)
- "I got lost at a village fair and then found myself in my current family." (After death intermission memories)

In her past life, Iranga claimed to be a girl named Punchihamie, who lived in Elpitiya. Punchihamie had three sisters, one of whom was married. Her father owned a shop where bananas were sold. Their house was near the shop and a temple, with red walls and a kitchen that had a thatched roof. The family had three wells, two of which were used for washing, drinking, and bathing, while the third had been destroyed by rain.

Punchihamie attended a large school, where she wore a white uniform. After school, she would change into other clothes and study at home. She was known for her modesty, particularly regarding her body and breasts. Punchihamie died on May 5, 1950, at the age of 13, after suffering from an illness that left her paralyzed on the left side. Doctors in Colombo had diagnosed a brain tumor, but an operation was not performed.

The intermission time between Punchihamie's death and Iranga's birth was approximately 31 years. Iranga mentioned one intermission memory related to her past life. She remembered going to village fairs with her past life's mother and, on one occasion, getting lost. She said that she couldn't find her past life's mother and then she found herself in her current family.

Iranga possessed detailed knowledge about the life of Punchihamie, including specific family structure, the family's banana-selling business, the layout and features of their house, her school, and personal behaviors. This knowledge was extraordinary because Iranga had no known way of acquiring this information through normal means, such as being taught or overhearing conversations.

Iranga also exhibited behaviors that were unusual in her current family but matched Punchihamie's life. For example, she showed extreme modesty about her body from a very young age and would study after school, changing her clothes after returning home.

Investigations, Recognitions and Verifications:

In December 1985, T.J., a member of Dr. Ian Stevenson's research team, learned about Iranga's case and visited her family. He recorded 18 statements that Iranga had made about her past life. In February 1986, Iranga went to Elpitiya with her family for a wedding, and she

pointed out the road leading to her past-life home. However, her family did not pursue the matter further at that time.

In July 1986, T.J. visited Elpitiya and, using the statements Iranga had made, provisionally identified a family that corresponded to her descriptions. He interviewed four members of this family, verifying all but two of the statements he had recorded. The parents of the identified family had passed away, so T.J. spoke with the siblings of the girl who had died, Punchihamie.

In August 1986, G.S., another researcher, and T.J. interviewed Iranga's parents again and recorded an additional 25 statements that Iranga had made about her past life. They then went to Elpitiya and interviewed Podi Haminie, a younger sister of Punchihamie. She confirmed nearly all of Iranga's statements.

The following day, G.S. and T.J. took Iranga to Elpitiya with her parents. During her visit to Elpitiya, Iranga seemed to recognize the old road leading to Punchihamie's house. This recognition is unusual because Iranga had not been to Elpitiya before (in her current life) and had no known prior knowledge of the location.

In November 1986, Dr. Ian Stevenson, accompanied by G.S. and T.J., visited both families to further verify Iranga's statements and investigate the possibility of normal contact between the families. They determined that the families had not known each other before the case developed, making normal information transfer unlikely. In October 1987, the reincarnation researchers had another interview with Iranga's mother and visited Elpitiya again to gather more information about the banana vendors in the area.

Of the 43 statements recorded by the investigators, 37 were correct for Punchihamie's life, three were incorrect, and three were

unverifiable or doubtful. This resulted in a 92% accuracy rate for the verifiable statements. Some statements were general and could apply to many village homes in Sri Lanka, such as the mention of a Jasmine creeper and Jak trees at the house. However, many other statements had a much more restricted applicability and, when considered together, convinced the researchers that Iranga was talking about Punchihamie's life and no one else's.

3 statements made by Iranga were unverified or doubtful, such as the mention of a person named Wijepala and an incident at a village fair where she got lost in her after death life. However, the vast majority of her statements were accurate and specific to Punchihamie's life.

Other Information:

The case of Iranga Jayakody is considered one of the stronger cases of reincarnation claims investigated by Dr. Ian Stevenson and his team. The high percentage of correct statements and the specificity of details make it difficult to attribute Iranga's knowledge to random chance or normal means. This reincarnation case provides strong scientific evidence for the existence of rebirth phenomena which was taught by the Buddha.

British Nicola Wheater reincarnation case:

Researcher Peter Harrison, (Independent researcher and scholar, United Kingdom)

A verified reincarnation case in United Kingdom. [The girl who remembered her past life as a boy in Haworth, England.]

Nicola Wheater was a little girl living in the United Kingdom with her mother, Kathleen. Around the age of two, Nicola began sharing strange and detailed memories of a life she claimed to have lived before. This is her story.

Nicola was just like any other child her age, except for one thing: she had detailed memories of a life she claimed to have lived over a hundred years ago. Her mother, Kathleen, was initially skeptical but soon started to pay closer attention to her daughter's stories.

Statements and Behaviors:

- "The train, the train." (Screamed hysterically and threw herself down on the carpet, gasping for breath and throwing her arms in the air wildly)
- "Why am I a girl this time, Mummy? Why am I not a boy like I was before?"
- "When Mrs. Benson was my mummy, I was a little boy and I played with Muff."
- "I used to be a boy, and although I can't remember my Christian name, I know that my second name was Benson and that my mother had been known as Mrs. Benson and her first name had been something like Elspeth or Elsie."

- "I had two sisters and of course my pet dog Muff."
- "My father, Mr. Benson, worked on the railway and we lived in a little house near the railway lines."
- "It was gray stone in the middle of four houses joined together in a row. There were lots of fields at the back where I used to play with Muff."
- "My mother wore a long skirt: 'It was like a kind of pinny, just like the one that my doll wears.'"
- "She wore her hair all tied up funny."
- "He always had a dirty black face." (On her past life's father)
- "He was smaller than me, about one or two years smaller. Not one year and not two years." (about past life's friend)
- "We always went to the railway together and we played in the fields behind my house."
- "We played funny games all the time. I would throw my ball in the air and Muff would run and catch it and bring it back to me."
- "They were too little for me. One was just a baby and was too small to come out and play with me." (on past life's sisters)
- "I was playing on the railway lines with Muff and my friend and I saw a man walking along swinging a lamp. After that, a train came up fast and knocked me over."
- "I got taken to hospital. Everyone kept asking me if I was all right but I couldn't walk or talk so I couldn't answer them."
- "I went to sleep and died and I saw God in Heaven before I was born."

One day, Nicola asked her mother, "Why am I a girl this time, Mummy? Why am I not a boy like I was before?" Kathleen was puzzled and asked Nicola what she meant. The little girl explained that she used to be a boy named John Henry Benson and lived near the village of Haworth in West Yorkshire, famous for its connection to the Brontë sisters.

Nicola described her past life in great detail. She said she lived in a gray stone house near the railway lines with her mother, whom she remembered as 'Mrs. Benson.' Her father, Mr. Benson, worked on the railway. She had two younger sisters and a dog named Muff. She often played with Muff and a younger boy who was her friend, exploring the fields behind their house and the nearby railway tracks.

Nicola remembered a tragic event from her past life. She remembered playing on the railway lines with Muff and her friend, despite her mother's warnings. One day, she saw a man walking along the tracks, swinging a lamp. Suddenly, a train came up fast and knocked her over. She was taken to the hospital, where she couldn't walk or talk. She remembered going to sleep and dying, then being a god and seeing god in heaven before being born again as Nicola. She described God as "really beautiful".

Nicola was unusually articulate for her age and shared her memories consistently, never varying her story. She often asked her toy dog, which she named Muff, if it remembered the experiences they supposedly shared in her past life. Her memories were so detailed that she had a strong emotional reaction when she saw a train on television, throwing herself down and gasping for breath as if reliving the traumatic event.

Investigation, Recognitions, and Verifications:

Kathleen was so struck by the consistency and detail of Nicola's memories that she decided to investigate. She took Nicola to Haworth, a place neither of them had visited before. Remarkably, Nicola was able to guide her mother straight to the house she claimed to have lived in during her past life. The house matched Nicola's description perfectly; a gray stone terraced house in a row of four, with fields behind it.

Kathleen then visited the Haworth Parish Church to look for records of the Benson family. The rector was doubtful they would find anything, as Benson was an unusual name for the area. However, Kathleen found an entry in an old birth register for a baby boy named John Henry Benson, born on June 20, 1875. His father was Thomas Benson, a railway plate-layer, and his mother was Lucey Benson.

To verify the information further, Kathleen consulted the census records with the help of a reference librarian, Mr. Ian Dewhirst, at the City of Bradford Metropolitan Council offices. The 1881 census listed the Benson family living at 12 Chapel Lane, Oakworth, but John Henry was not included. This suggested that he had died between 1880 and 1881, around the age of 5 or 6, which aligned with Nicola's memories. The census also listed two daughters, Hephyibah and Sellis, which matched Nicola's memory of having two younger sisters.

The mother's name was recorded as Susy, but Mr. Dewhirst noted that the handwriting was difficult to decipher, and it could just as easily be Lusy with a flourishing capital L. This could explain the discrepancy between Nicola's memory of her previous mother's name (something like Elspeth or Elsie) and the census record.

Nicola recognized the house she claimed to have lived in during her past life and provided accurate details about its location and appearance. She also recognized the surrounding countryside and was able to guide her mother to the village and the house.

Other Information:

The case of Nicola Wheater presents evidence for the fact of reincarnation. The consistency of Nicola's memories and the verifications found in historical records make it a fascinating study in the field of reincarnation research. The case also highlights the challenges of investigating such claims, including deciphering old

handwriting and the potential for names to be misinterpreted or changed over time. This reincarnation case is included in the book 'The Children That Time Forgot' by Peter Harrison.

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Indian Jagdish Chandra reincarnation case:

Researcher K.K.N. Sahay, (Independent researcher and lawyer, India)
Dr. Ian Stevenson, Professor and Scientist, (University of Virginia,
United States of America)

A verified reincarnation case in India. [The boy who belonged to a lower caste in present life but remembered being a wealthy Brahmin caste man in his past life.]

This is a rebirth case in which written records were made before verification of the previous personality.

In 1926, in the city of Bareilly, India, a young boy named Jagdish Chandra began to reveal details about a previous life. Jagdish was the son of KKN Sahay, a well-respected lawyer. At the age of three years and three months, Jagdish saw a motor car—a rare sight in India at that time—and asked his father to get him one. When his father

declined, Jagdish mentioned that he could get a car from the house of "Babuji," who lived in Benares (now known as Varanasi). This was the beginning of Jagdish's memories of a past life.

Notable Statements of Jagdish Chandra:

- "My name was Jai Gopal."
- "My brother was called Jai Mangal. He died of poisoning."
- "There were no daughters." (Jai Gopal's two younger sisters were born after his death)
- "My father's name is Babuji Pandey, and he lives in Benares."
- "Babuji's house has a big gate, a sitting room, and an underground room with an iron safe fixed in one of the walls."
- "Babuji and the people who collect there drink bhang (an intoxicating drink)."
- "Babuji has malish (massage) on his body and paints his face with powder or earth before his bath on washing his face in the morning."
- "Babuji has two motor cars and one phaeton with a pair (of horses)."
- "Babuji had two sons and one wife, and all have died. Babuji is all alone."
- "Babuji's wife was called Chachi. She wore gold ornaments on her wrists and ears, and cooked, and made bread. She had a long veil, and had pockmarks on her face."
- "Babuji had a car."
- "Babuji had a phaeton and a pair of horses, also an ekka, a horse drawn car. He wore gold rings on his fingers, received pilgrims in the big hall of the house."
- "There is a ghat called Dash Ashwamadh."
- "Babuji was fond of wrestling and they had their own akhara (a small arena for wrestling)."
- "Babuji painted his face with ashes or clay in the morning and sat in the courtyard in the evenings."
- "A soldier stood outside the gate."

- "There was marble flooring in the house."
- "They went swimming in the Ganges daily."

Jagdish Chandra claimed to have been Jai Gopal, the son of a wealthy and influential Brahmin official named Babu Pandey, also known as Pandit Mathura Prasad Pandey. Jai Gopal had died in 1922. Babu Pandey was a pandit, a Brahmin caste man who helped pilgrims visiting the holy city of Benares. He was known for his wealth and influence, but also for exploiting pilgrims for money.

Jagdish Chandra made a total of 51 statements about his previous life, 36 of which were recorded before verification. Jagdish also exhibited behaviors that were unusual for a child of the Kayastha caste but normal for a Brahmin caste person. He insisted on eating before other members of the family, refused to eat with non-Hindus or food prepared by them, and showed a strong dislike of men with beards, possibly related to the dislike of Muslims among orthodox Brahmins. He had a fondness for sweets, especially rabri, and a dislike of salty foods, garlic, onions, eggs, and meat.

Initial Claims and Verification:

KKN Sahay was intrigued by his son's claims and decided to document them. He wrote a letter to the Leader, a well-known English-language local newspaper in northern India, detailing Jagdish's statements. The letter included specific details about Babu Pandey's house, family, and lifestyle. Sahay mentioned that he had no friends or relatives in Benares and had never heard of Babu Pandey before. He invited anyone interested to verify the story.

Sahay received letters from people in Benares confirming the existence of Babu Pandey and the accuracy of many details provided by Jagdish. One correspondent, who had been a client of Babu Pandey for several years, confirmed that almost all of Jagdish's

statements were correct. Sahay took steps to ensure that as much as possible about the case could be verified before any contact was made with the Pandey family in Benares. He consulted with lawyer colleagues and asked them to witness the statements.

Visit to Benares:

Sahay then took Jagdish to Benares to meet the Pandey family. During this visit, Jagdish made several recognitions. He correctly identified the way to Babu Pandey's house through a maze of side-streets, apparently unaided. He pointed out Jai Gopal's aunt and recognized the Dash Ashwamadh Ghat, a prominent bathing pier in Benares. He also recognized a panda at the ghat and refused a betel leaf offered by him, saying he could not accept one from a person of lower status to himself.

Investigations, Recognitions and Verifications:

In 1927, Sahay published a detailed report of the case in a booklet. In 1961, Dr. Ian Stevenson, a professor and scientist from the University of Virginia, interviewed Jagdish Chandra and members of his family in Bareilly, as well as members of Pandey's family in Benares. Stevenson carried out more interviews in four follow-up visits between 1964 and 1973. He published his report of the case in the first volume of his series "Cases of the Reincarnation Type" in 1975.

During his visit to Benares, Jagdish made several recognitions:

- He recognized Jai Gopal's aunt and the Dash Ashwamadh Ghat.
- He correctly navigated through the city to Babu Pandey's house.
- He recognized a panda at the ghat and refused a betel leaf offered by him.

Many of Jagdish's statements were verified, including but not limited to:

- Babu Pandey's house had marble flooring in a check pattern.

- Babu Pandey employed guards armed with heavy batons.
- Babu Pandey's wife wore gold ornaments and had pockmarks on her face.
- Jai Mangal's death by poisoning was suspected but not confirmed.
- Babu Pandey had a phaeton and a pair of horses, and a car was available for hire.
- Babu Pandey was fond of wrestling and had his own akhara (a small arena for wrestling).
- Babu Pandey painted his face with ashes after washing it every day.

Babu Pandey's Reaction:

Babu Pandey was uncooperative during Jagdish's visit to his house. One reason may have been a fear that the boy's family might use the claim of his being his son reborn to extract money from him. However, a more likely reason was that Jagdish revealed criminal incidents in Babu's past, including the murder of a pilgrim for his money and the disposal of the body in a disused well. Babu's concern would have been compounded by the interest taken in the case by the magistrate. To have accepted Jagdish's claim would have been to risk his publicly exposing the murder; to refuse to accept it, despite the impressive accuracy of details, might have invited suspicion leading to further investigation and discovery of the crime. Hence Babu's decision to remain silent.

Stevenson's Analysis:

Stevenson suggests that the status of Jagdish Chandra's father, an educated man and a lawyer, argues against an interpretation of this case as a fraudulent contrivance. The fact that KKN Sahay published details of the case and allowed colleagues to interrogate his son before seeking verifications of his memories would have made the deceit all the harder to maintain. It is difficult also to conceive that a member of the Kayastha caste would drill his child in the habits and manners of Brahmins.

The great distance between Bareilly and Benares (some 500 km), the separation of the two families by caste, and the close surveillance of Jagdish Chandra as a young child all argue against the possibility that he might have picked up the detailed information he learned about Babu Pandey and his family without someone being aware of this.

Jagdish Chandra's elder brother told Stevenson that the boy talked less of the previous life after his first visit to Benares and by the age of seven had stopped speaking spontaneously about it. In Stevenson's follow-up visits, however, Jagdish Chandra himself said that his memories remained clear and had not faded. He had only ceased speaking about them.

The case of Jagdish Chandra is a compelling example of a reincarnation case with extensive documentation and verification. The detailed and consistent nature of the evidence in this reincarnation case makes it a significant contribution to the study of reincarnation phenomenon.

[Special note: If you are interested in stopping reincarnation, please follow the instructions of PRACTICAL MEDITATION GUIDE BY A FOREST MONK book. That book is a meditation book written by a forest monk named Brahma Deva. It is a free book. It is free to download from the internet. This website also provide that book for free: <https://practicalmeditationguide.mystrikingly.com> Download now!]

Nigeria Ngozi Uduji reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Nicholas Ibekwe, (Independent researcher and scholar, Nigeria)

A verified reincarnation case in Nigeria. [The Nigerian girl who was a grown man, killed in the Biafran War.]

In 1970, a girl named Ngozi Uduji was born in Nigeria, with a notable birth defect—the lower part of her left forearm was missing.

Additionally, her body was covered with dark patches that resembled burns. These unusual marks faded and disappeared within a week after her birth. Ngozi was born into the Igbo ethnic group. Ngozi Uduji was a tomboy.

The Nigerian Civil War, also known as the Biafran War, took place between 1967 and 1970. In 1968, a man named Ogbonna Iregbu was tending his bicycle repair shop at a village market when government forces bombed the area, reportedly using napalm. Ogbonna was killed in the attack. His left arm was severely injured, left dangling, or possibly torn off altogether, and his body was burned. Ogbonna was a cousin of Ngozi's father.

When Ngozi was around two years old, she made a striking statement to her paternal grandfather, who was also Ogbonna's uncle. She said, "I am Ogbonna." Intrigued and curious, her grandfather decided to test her claim. He asked Ngozi where Ogbonna's tools were kept. Without hesitation, Ngozi led him to a

corner of an old, no-longer-used family house. There, they found Ogbonna's tools. Ngozi handled them with familiarity, as if she knew their purpose and how to use them.

Ngozi exhibited several unusual behaviors that were consistent with her claim to be Ogbonna reborn. She had a strong fear of guns and airplanes, which could be linked to the traumatic death Ogbonna experienced during the bombing. Additionally, she was afraid of white men, possibly recalling the white mercenaries who fought in the war. Until she was about four years old, Ngozi behaved like a boy and preferred the company of boys. However, she never tried to dress as a boy, and as she grew older, she began to prefer the company of girls and shifted away from her masculine identity.

Ngozi did not share any continuous memories related to her past life as Ogbonna. Apart from the single statement "I am Ogbonna" and the recognition of his tools, she did not provide any more specific information or memories linked to Ogbonna's life.

Investigations, Recognitions and Verifications:

The case of Ngozi Uduji caught the attention of reincarnation researchers, including Dr. Ian Stevenson from the University of Virginia and independent researcher Nicholas Ibekwe from Nigeria. They investigated the case by conducting interviews with witnesses, verifying historical events, and examining Ngozi's birth defects and behaviors.

Investigators checked and confirmed the details of Ogbonna's life and death, as well as Ngozi's birth defects, what she said, and how she acted. They found that Ngozi's birth defect and the marks on her body matched Ogbonna's injuries. They also found that her fears and acting like a boy fit with Ogbonna's deadly accident and his being a man.

Other Information:

The intermission life between Ogbonna's death in 1968 and Ngozi's birth in 1970 was relatively short, approximately two years. The case of Ngozi Uduji presents several intriguing elements that support the possibility of reincarnation. Her birth defect, temporary marks, statements, behaviors, and recognitions all correspond to the life and death of Ogbonna Iregbu.

Indian Ajendra Chauhan reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Antonia Mills, Professor, (University of Northern British Columbia, Canada)

A verified reincarnation case in India. [The boy who had a phobia of the dark due to a past life trauma.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

India, officially the Republic of India, is a South Asian country and the world's most populous nation. It is the seventh-largest by area, bordered by the Indian Ocean to the south, the Arabian Sea to the southwest, and the Bay of Bengal to the southeast. India shares land

borders with Pakistan, China, Nepal, Bhutan, Bangladesh, and Myanmar, and its nearby neighbors in the Indian Ocean include Sri Lanka, the Maldives, Thailand, and Indonesia.

In the small town of Etah, India, a boy named Ajendra Singh Chauhan was born on August 8, 1978, to a farmer's family. Between the ages of 3 and 5, Ajendra began sharing unusual memories. He spoke of a life that wasn't his own, in a town he had never visited, with people he had never met. This is his story.

Notable Statements Said by Ajendra:

- "Daddy, don't go in the garden in the dark. Dacoits (gangsters) live there. Sometimes police get killed, sometimes dacoits." (to the present life father)
- "I am from Fariha."
- "There is a police office there. There are paved roads."
- "One street goes into the town. On the corner of that street is the store of a merchant named Lala."
- "Our groceries used to come from that store."
- "Two buffaloes used to give milk. I used to drink a bucket of milk, and you brought this little."
- "I used to have a mare also."
- "There was a Punditine (Brahmin widow) who had a 6-7 year old daughter. She used to cook our food."
- "One time a Punditine (Brahmin widow) of fair complexion tried to mix poison in the food. Then I beat her a lot."
- "One pair of pants is hanging in the room on a peg with some rupees in the back pocket."
- "There is a gun in the wardrobe."
- "The bolt of the rifle was pushed."
- "Brass cartridges were used in the gun."
- "Ashok Kumar Sharma was my friend."
- "Ashok Kumar Sharma lived in a village nearby."

- "There is a police office in Fariha."
- "The dacoit came. I started shooting from the raised wall at the edge of the roof, and the bullet hit me."

Ajendra's parents first noticed his unusual statements when he was around 3 years old. He complained about the small glass of milk his aunt offered him, saying, "Two water buffaloes used to give milk. I used to drink a bucket of milk, and you brought this little." He also mentioned having a mare and beating a fair-complexioned Brahmin widow (Punditine) who tried to poison his food. His parents were amused but also intrigued, as they had no idea where Ajendra could have gotten these ideas.

As Ajendra grew older, his memories became more detailed. One hot summer night, while lying on the roof of their dwelling with his father, Ajendra said, "Papa, the dacoits (bandits) came. I started shooting from the raised wall at the edge of the roof, and the bullet hit me." He mimed the action of shooting and described hiding behind his father as they both shot at the dacoits. Ajendra's parents were convinced that he was talking about a past life, as they had never experienced anything like this.

The Investigation Begins:

Ajendra's father began asking him questions about his memories. Ajendra said he was from a town called Fariha, which his parents had never heard of. He described the town as having a police office, paved roads, and a store on the corner of the main street owned by a merchant named Lala. He also mentioned a friend named Ashok Kumar Sharma who lived in a nearby village.

In 1992, G.R.S. Gaur, a teacher and field assistant to Dr. Ian Stevenson, learned about Ajendra's case from a relative. Gaur recorded Ajendra's statements and traveled to Fariha, about 75

kilometers away from Etah, to investigate. In Fariha, Gaur found a family that matched Ajendra's descriptions. The family had a son named Naresh Chandra Gupta, who was killed by dacoits on December 30, 1977, at the age of 20.

Naresh Chandra Gupta's Life:

Naresh was the son of Kedar Nath Gupta, a merchant who owned water buffaloes and a small shop selling ghee (clarified butter) in Shekhanpur, the family's native village. Naresh had an elder brother, a younger brother, and a friend named Ashok Kumar Tiwari (whom Ajendra had referred to as Ashok Kumar Sharma). Naresh and Ashok had attended high school together in Fariha, where Naresh's elder brother owned a store.

Naresh had a hot temper and was known to be aggressive. He had suspected that his elder brother's wife (Bhabhi) was trying to poison him, and there was animosity between them. Naresh had also suffered from grand mal seizures, which had interfered with his education. However, he had recovered from the seizures about 8 months before his death.

On the night of December 30, 1977, dacoits came to the Gupta family's home in Shekhanpur. Naresh and his father took their guns and went to the roof to defend their home. Naresh was shot and killed while hiding behind a low wall on the roof. His father continued to fire at the dacoits until they left. The police record at Fariha confirmed Naresh's death.

Verifications:

Gaur was able to verify many of Ajendra's statements. The Gupta family confirmed that they owned water buffaloes and that Naresh drank a lot of milk. They also confirmed that Naresh had a mare when he was young and that he had a friend named Ashok Kumar

Tiwari. The family acknowledged the animosity between Naresh and his Bhabhi but did not confirm the poisoning allegation.

The police station in Fariha had records of Naresh's death, and the town had paved roads, as Ajendra had described. Naresh's elder brother had owned a store on the corner of the main street, but it was no longer there. The family also confirmed that Naresh was hot-tempered and aggressive.

Meeting the Gupta Family:

Dr. Antonia Mills, a professor from the University of Northern British Columbia, followed up on the case with Gaur's assistance. She interviewed Ajendra and his family and later took them to meet the Gupta family in Fariha. Neither Ajendra nor his family had been to Fariha or Shekhanpur before, and it was evident that the families did not recognize each other initially.

During the meeting, Ajendra did not recognize any of Naresh's family members or the locations related to his supposed past life. He also did not recognize Ashok Kumar Tiwari, who was eager to be acknowledged. The emotional atmosphere surrounding the case led to some elaborations and inaccuracies, but careful checking by Mills and Gaur helped to ascertain which details were correct.

Other Information:

The case of Ajendra Singh Chauhan provides compelling scientific evidence for reincarnation through numerous verified statements. It underscores the need for careful investigation, as emotional influences can lead to inaccuracies. Ajendra's story offers a unique insight into reincarnation research, suggesting that memories may extend beyond a single lifetime.

Sri Lanka Twin Girls 2 reincarnation cases:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Researcher Godwin Samaratne, (Independent researcher and scholar, Sri Lanka)

2 verified reincarnation cases in Sri Lanka. [The twin girls who were men and rebels in their past lives.]

These 2 are reincarnation cases of twin girls who were grown men in their past lives. In the southern tip of Sri Lanka, in a coastal town called Unawatuna, two boys named Johnny and Robert were born in 1945 and 1946 respectively. Johnny was born to Pedric Appuhamy and Sisel Hamy, while Robert was born to A. Dharmasena and Mary Nona. Both boys came from poor families and became best friends during their childhood. They enjoyed playing cards, swimming, diving, and climbing trees together.

As they grew older, Johnny found work in a factory that made frames for eyeglasses in the nearby city of Galle. He acquired a small, primitive house in the jungle on Romassala Hill, not far from a cliff overlooking the sea. Robert, on the other hand, left school during the ninth grade and took on temporary jobs as a mason and laborer. He later worked in a battery factory, where he learned how to make homemade bombs.

In the late 1960s, Sri Lanka was facing social unrest. In the District of Galle, Johnny, being a gifted speaker, became a leader in a rebellion that aimed to neutralize the police and seize weapons. Robert served

as his second-in-command and was in charge of acquiring weapons. They used Johnny's house on Romassala Hill as a rebel training ground and stockpiled food and supplies there. The rebellion was launched on April 5, 1971.

During the rebellion, Johnny and Robert would visit a woman in Yaddehimulla who owned a radio to listen to news at night. They also tested their homemade bombs at the beach of Utawatuna. The Sri Lankan police and army moved to quell the revolt, and it is estimated that around 1200 people lost their lives in the fighting.

In mid-April 1971, the police and army surrounded Romassala Hill. Johnny and Robert managed to escape capture by hiding in caves and crevices between rock formations. However, two weeks later, they were captured at the bus station while trying to leave Galle.

Robert was taken to Romassala Hill to lead the police to a stash of weapons and bombs. On April 19, 1971, at about 10 in the morning, Robert attempted to escape by kicking one policeman and head-butting another before trying to dive into the sea. The police opened fire, and Robert was shot in the right side of his abdomen, just below his rib cage. He fell dead into the water.

Enraged by Robert's ruse, the police returned to the station and beat Johnny to death. They hung him by his feet upside down, and he died from the beating by 1 PM on the same day. A few days later, the police poured gasoline on Johnny's body, set it on fire, and buried the remains.

Over seven years later, on November 3, 1978, fraternal twin girls named Sivanthie and Sheromie were born in the village of Pitadeniya to Amarapala and Yasawathie. Amarapala had been a friend of Johnny's from the spectacle frame factory, and he and his wife had

attended Johnny and Robert's joint wedding on October 20, 1966, in Pitadeniya.

Sivanthie's Notable Statements:

- "My name used to be Robert."
- "I have another home where I have a father, mother, and sister."
- "I had to hide in a cave with 'Johnia.'"
- "We were arrested and our hands were handcuffed behind us." (She would place her hands behind her back to demonstrate being handcuffed.)
- "I was shot while trying to escape by leaping into the sea." (She would point to her birthmark as the location of the wound.)
- "My mother was Mary Akka."
- "There was a man named Kurune Uncle."
- "Sudu Nangi once sent me clothes in a bucket."
- "Sudu Nangi saw me being taken away by the police."
- "I used to go to the temple at Yatigala."

Sheromie's Notable Statements:

- "My name was Johnny."
- "My younger brother has come." (Upon seeing Gnananadasa.)
- "This is my mother." (Upon seeing Sisel Hamy.)
- "This is my Nangi." (Upon seeing Johnny's younger sister.)
- "We were caught together."
- "Your hands were also tied." (To Sivanthie.)
- "Can you remember our bus ride together?"
- "I was tortured and hung upside down."
- "I saw an image of the Buddha while hanging by my feet from the ceiling."
- "Something was poured on my body and my body was burned."

Sivanthie was born with a peculiar birthmark measuring 2 cm by 1 cm on the right side of her abdomen, just below her rib cage, which

corresponded to the location of Robert's gunshot wound. No one else in the family had such a birthmark.

When Sivanthie started talking at around 2 ½ years old, she began to share memories of a past life. She spoke of having another home with a father, mother, and sister. She described hiding in a cave with someone named "Johnia" and being arrested and handcuffed. She would place her little hands behind her back to demonstrate being handcuffed. Sivanthie also recalled being shot while trying to escape by leaping into the sea and pointed to her birthmark as the location of the wound.

Sivanthie remembered her past life mother's name as Mary Akka, which was a nickname for Mary Nona. She asked to be taken back to her past life home and recognized past life colleagues such as Kurune Uncle, who was indeed one of Robert's collaborators in the insurgency. She also mentioned a woman named Sudu Nangi, who had once sent her clothes in a bucket while she was in hiding.

At the temple in Yatigala, Sivanthie recalled her past life name as Robert. This revelation led Amarapala and Yasawathie to realize that their daughter was remembering the life of their friend Robert. Word spread through the community, and eventually, Robert's family learned of Sivanthie's memories.

On July 17, 1982, several members of Robert's family and friends visited the twins, who were now 4 years old. One of the first visitors was Johnny's younger brother, Gnananadasa. Upon seeing him, Sheromie exclaimed, "My younger brother has come," and ran up to hug him. This was Sheromie's first statement about a past life. She also stated that her past life name was Johnny.

The next day, Gnananadasa returned with Johnny's mother and sister. Sheromie recognized Johnny's mother, Sisel Hamy, and called her "Ama," which means mother. She also recognized Johnny's younger sister and called her "Nangi," which means younger sister. Sheromie was affectionate towards her past life mother but cool towards Johnny's father, reflecting Johnny's strained relationship with his father.

Sheromie described being tortured and hung upside down. She remembered seeing an upside-down picture of the Buddha while hanging by her feet from the ceiling. She also recalled that something was poured on her body and that her body was burned, which was a detail she could not have known through normal means, as it occurred after Johnny's death.

The twins frequently talked about their past lives together. For example, Sheromie once said to Sivanthie, "Your hands were also tied." Sivanthie replied, "Your hands were also tied. Can you remember our bus ride together?"

Godwin Samaratne, a research scientist, heard about the twins' past life memories through a newspaper report and decided to investigate the cases. He visited the twins at the end of June 1982. Dr. Ian Stevenson, a professor and scientist from the University of Virginia, also interviewed the twins and families involved in the cases in October 1982, with Godwin serving as an interpreter.

On July 4, 1982, Godwin took the twins to Romassala Hill. Sivanthie led the group to the spot on the cliff where she, as Robert, had tried to escape by diving into the sea and was shot. Sheromie then led the group to the ruins of Johnny's house on Romassala Hill, which were located more than 100 meters away from the cliff.

Godwin also took the girls to Yaddehimulla. The woman with the radio in Yaddehimulla asked the twins if they had come to listen to the radio, and they replied, "We come in the night," which was consistent with Johnny and Robert's nocturnal visits to listen to the radio.

The twin girls exhibited several behaviors that were characteristic of their past lives as adult males. The twin girls were less feminine compared to other girls. They insisted on urinating while standing up, liked to wear T-shirts rolled up from the bottom to expose their bellies and part of their chests, enjoyed climbing trees and riding bikes, and pretended to stroke their chins as if they had beards. They also asked their older brother to prepare cards so they could play a game, which was a pastime Johnny and Robert had enjoyed together.

Both twins had a phobia of people wearing khaki-colored shirts, which were the kind of shirts worn by police in Sri Lanka. They also became frightened whenever they saw a Jeep with policemen or soldiers in it. While playing, both girls enjoyed making bombs out of clay, and when asked what was used to make bombs, they recited the ingredients that Johnny and Robert had used in making homemade bombs. Both had a habit of putting sticks in their mouths and pretending to light and smoke them, as Johnny and Robert had been heavy smokers.

All three families involved in the case accepted these two reincarnation cases based on the recognitions made by Sheromie and Sivanthie. The twins' parents noted that they had never talked about the lives of Johnny and Robert at their home, and Amarapala stated that he had completely forgotten about these deaths until the twins started talking about them.

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The cases of Sivanthie and Sheromie provide scientific evidence for the existence of reincarnation. The twins' past life memories, behaviors, and phobias, as well as the birthmark on Sivanthie's body, all correspond to the lives and deaths of Robert and Johnny. The investigations conducted by Godwin Samararatne and Dr. Ian Stevenson further verified the twins' past life memories and recognitions, making these cases a fascinating study in the phenomenon of reincarnation.

German Carina reincarnation case:

Researcher Dr. Karl Eugen Muller, (President of the International Spiritualist Federation, Switzerland)

Researcher Dieter Hassler, Engineer, (Germany)

A verified reincarnation case in Germany. [The girl who was a man in her past life, singing 'dalli, klick, dalli, klick,' a jingle from her grandfather's favorite TV show.]

In Germany, a curious case of reincarnation unfolded, involving a young girl named Carina (a pseudonym). This case, one of five contemporary German cases reported by researcher Dieter Hassler and investigated with the help of Dr. Karl Muller, offers intriguing evidence that suggests memories and preferences can carry over from one life to the next.

Carina was born on December 2, 2008, in Germany. She grew up in a loving family, with parents who were attentive to her needs and observations. As she developed, Carina began to exhibit certain peculiarities that caught her parents' attention.

When Carina was just three years old, she made a striking comment to her kindergarten class. She claimed, "I was big and had children of my own." This statement raised eyebrows, as it seemed unusual for a child of her age to make such a claim. A year later, when Carina was four, she said something even more astonishing to her mother.

"Mum, do you remember when you were little we used to go for walks and you used to count cars?" This remark left Carina's mother bewildered, as it reminded her of a specific experience from her own youth.

As a teenager, Carina's mother had found car rides on the Autobahn incredibly boring. To pass the time, she would count the cars from West Germany. This memory had not been shared with Carina, making her comment all the more perplexing. Carina's mother began to wonder if her daughter was somehow recalling the life of her grandfather, who had died nineteen years before Carina's birth.

Past Life:

Carina's grandfather had lived in the German Democratic Republic (East Germany) and passed away on October 30, 1989, at the age of 48. As the family began to pay closer attention to Carina's statements and behaviors, they noticed several connections between the young girl and her late grandfather.

Statements, Behaviors, and Recognitions:

Carina exhibited a fondness for singing "dalli, klick, dalli, klick," which was a reference to her grandfather's favorite television program, Dalli, Dalli. This show featured a picture-recognition game called 'Dalli-Klick' and had been canceled in 1986, well before Carina was born. Her parents had never spoken about this program in her presence, making it unlikely that she had learned about it in her current life.

Another striking comment made by Carina was when she asked her mother if she knew "Wendelin's friend." This was a reference to another television program that her grandfather had enjoyed. Again, this was not a show that Carina's parents had discussed around her.

Carina's interests and preferences also seemed to align with those of her grandfather. She loved to sing, much like her grandfather, who had sung in a restaurant as a child. Additionally, Carina hated losing at board games, a trait she shared with her grandfather, who had been known to dislike losing at gambling games. Even Carina's food preferences appeared to mirror those of her grandfather.

Investigations and Verifications:

Researcher Dieter Hassler and Dr. Karl Muller took an interest in Carina's case and began to investigate the details surrounding her claims and behaviors. They noted the specific references Carina made to television shows that were popular during her grandfather's lifetime but had been off the air for many years before she was born. They also considered the similarities in interests, dislikes, and food preferences between Carina and her grandfather.

The fact that Carina's parents had not discussed these specific details with her made it less likely that she had picked up this information from her current environment. Instead, her knowledge and behaviors seemed to suggest a possible connection to her grandfather's life.

Carina's family played a crucial role in recognizing and verifying the potential connections between her statements, behaviors, and her grandfather's life. Her mother, in particular, was struck by the specific memories and preferences that Carina exhibited, as they seemed to align so closely with those of her late father.

The timeline of events in this case is noteworthy. Carina's grandfather passed away on October 30, 1989, and Carina was born on December 2, 2008, approximately 19 years later. Her past-life memories began to emerge when she was just three to four years old, a common age for such recollections to surface in reincarnation cases. In this reincarnation case, a pseudonym was used to protect the privacy of the child.

Thailand Pratomwan Inthanu reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)
Researcher Francis Story, (Independent researcher and scholar, United Kingdom)

A verified reincarnation case in Thailand. [The girl who remembered being a monkey in a past life.]

Pratomwan Inthanu was born in Thailand to a rice merchant and his wife. From a young age, she showed an unusual interest in religion. By the time she was ten, Pratomwan started practicing meditation. At twelve, she decided to become a Buddhist nun and eventually lived in several Thai monasteries, known as wats.

In 1965, when Pratomwan was around twenty years old, something extraordinary happened. After practicing Buddhist Vipassana meditations continuously for five months, she began to have a series

of visions. They were detailed scenes of a life she seemed to have lived before.

In that past life, she was a baby girl living in a village about 90 kilometers away from her present home. She saw herself dying at the age of three months. She even knew the names of her past-life parents and the fact that she had been buried improperly, outside the cemetery. These details troubled her, so she decided to visit the village she saw in her meditation visions.

Upon arriving, Pratomwan managed to find the couple who were the parents of the infant girl in her meditation visions. She shared the details she had seen, including their names and the improper burial. The couple was astonished. The details Pratomwan provided were accurate. They came to believe that she was indeed the reincarnation of their daughter who had died in 1943.

However, that was not the end of Pratomwan's past-life memories. She revealed that she had also remembered another short life as an infant at around the same time in meditation visions. This second life had fewer details, so she hadn't been confident enough to share it initially. In this life, she knew the names of her past-life parents, the hometown, and that she had died of a disease that caused vomiting. These details were also later confirmed to be true. She said that in both these lives, she had died very young.

Interestingly, Pratomwan also remembered a life as a monkey. She described jumping from one tree to another. However, this life could not be verified due to its non-human nature.

Pratomwan's case caught the attention of Dr. Ian Stevenson, a professor and scientist from the University of Virginia in the United States, and Francis Story, an independent researcher and scholar

from the United Kingdom. They were intrigued by the detailed memories and the fact that they had been verified by the past-life families.

Ian Stevenson and Francis Story investigated the case thoroughly. They confirmed that Pratomwan had no way of knowing the details of the infants' lives through normal means. She had not visited the villages before and the families were not known to her present-life family. The researchers also noted that it is not the purpose of Buddhist meditations to recall past lives. The goal in Buddhism is to achieve liberation from the cycle of birth and death which is known as Nirvana. However, past-life recall can occur as an extra thing in advanced meditators.

Pratomwan's case is unique because she remembered two human past lives with sufficient detail for independent verification, as well as a nonhuman life. Most cases investigated by Stevenson involved only one past life. This case raises fascinating questions about consciousness, and the possibility of life after death.

The investigations by Stevenson and Story involved visiting the villages, interviewing the past-life families, and confirming the details provided by Pratomwan. The recognitions made by the past-life families were based on the accurate details she provided. The verifications were made through these interviews and checks on the details.

Myanmar Ma Than Than Aye reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Myanmar (Burma). [The girl who lived as a nun, then a cow, and now a child.]

In the Southeast Asian country of Burma (now known as Myanmar), a fascinating case of reported reincarnation unfolded, catching the attention of renowned psychiatrist and reincarnation researcher Dr. Ian Stevenson. The subject of this case was a girl named Ma Than Than Aye.

Ma Than Than Aye was born in a small village in Burma to a modest family. Her father worked hard to support the family, and they lived a simple life. However, as Ma Than Than Aye grew older, her family began to notice something unusual about her. She started speaking about a life she claimed to have lived before, a life as a Buddhist nun.

[Additional Data: Modern Buddhist nuns do not belong to the organization of Buddha, as the lineage of Buddhist nuns was destroyed many centuries ago when the last Buddhist Upasampadā nuns, or bhikkhunis, died. Only the lineage of Buddhist monks in the Buddha's organization, who are known as bhikkhus, was protected and has continued to this date. Modern Buddhist nuns are simply female ascetics, but they are not bhikkhunis within Buddha's organization. Additionally, modern nuns rank lower than a bhikkhuni, as a bhikkhuni is necessary to uphold the Upasampadā virtues and discipline rules within the Buddha's organization and as they have

access to Vinaya Kammas with liberated Buddhist nuns. According to the laws of Buddha, it is not possible to restart the lineage of Bhikkhunis as it requires 4 Upasampadā Bhikkhunis in the world, which never happens.]

Notable Statements and Behaviors:

- "I was a Buddhist nun."
- "I lived as a cow between my life as a nun and my current life."
- "I was a cow during the Japanese occupation of Burma in World War II."
- "The cow was killed by a bomb during the war."
- "It is a happy release for him. There is no cause to be sorrowful. Death is not strange at all. We all must die too."

In her past life, Ma Than Than Aye remembered being a Buddhist nun. Ma Than Than Aye provided detailed descriptions of the nun's life, including specific events and people she had interacted with. The nun had lived several years before Ma Than Than Aye was born.

As a child, Ma Than Than Aye exhibited unusual behaviors that aligned with her claimed past life as a nun. She showed a remarkable level of piety and maturity. Her parents, who were not particularly religious, found this behavior quite extraordinary.

Ma Than Than Aye also made statements that reflected a deep understanding of life, death and rebirth. When her father was on his deathbed, she calmly stated, "It is a happy release for him. There is no cause to be sorrowful. Death is not strange at all. We all must die too." She did not weep or show any signs of distress, instead displaying an acceptance of death that was far beyond her years.

Intermission Life Memories:

In addition to her memories of being a nun, Ma Than Than Aye also claimed to have lived as an animal, a cow between her life as the nun and her current life. She recalled being a cow during the Japanese occupation of Burma in World War II. According to her memories, the cow was killed by a bomb during the war.

Investigation, Recognitions and Verification:

Dr. Ian Stevenson, a professor and scientist from the University of Virginia, USA, known for his meticulous research on reincarnation cases, investigated Ma Than Than Aye's claims. He traveled to Burma to meet with the girl and her family, documenting her statements and behaviors.

Dr. Stevenson then set out to verify the details provided by Ma Than Than Aye about her past life as a Buddhist nun. He visited monasteries and spoke with people who had known the nun. To his surprise, many of the details Ma Than Than Aye provided were accurate and could be corroborated by witnesses. The nun's life, as described by Ma Than Than Aye, matched the accounts given by those who had known her.

During the investigation, Ma Than Than Aye was able to recognize people and places from her past life as the nun. She accurately described the monastery where the nun had lived and identified people she had known in that life. These recognitions added strength to her case, as they provided tangible scientific evidence that her memories were not merely imaginative fabrications.

Other Information:

Ma Than Than Aye said her life as a cow was short-lived. Ma Than Than Aye was born as an animal, a cow, due to some sins she had committed in her past life as a nun. This is a case that shows even if someone poses as a good person but secretly commits sins, karma

still yields results. The case of Ma Than Than Aye presents scientific evidence that challenges conventional understanding of consciousness, karma and memory. Her detailed memories of a past life as a Buddhist nun, along with her unusual behaviors and recognitions, make this case a notable example of reported reincarnation. While the intermediate life as a cow could not be verified, the accuracy of her memories related to the nun's life adds strength to her case. Dr. Ian Stevenson's thorough investigation and verification of Ma Than Than Aye's claims establish a credible basis for further study of reincarnation cases.

American Ann reincarnation case:

Researcher Dr. Karl Eugen Muller, (President of the International Spiritualist Federation, Switzerland)

A verified international reincarnation case in United States of America. [The American girl who remembered being a Canadian man.]

In the early 20th century, a peculiar story emerged from Minneapolis, Minnesota, United States of America, involving a young girl named Ann. This story was first published in The American Magazine in July 1915. The case gained recognition when it won first place in a event in The American Magazine. The account was narrated by Ann's elder half-sister, referred to as RA, who was initially puzzled by her younger sibling's unusual claims and behaviors.

Notable Statements of Ann:

- "I was a man before, and I also became a woman."

- "I have been here lots of times—sometimes I was a man and sometimes I was a woman!"
- "I didn't come from heaven to you. I went to the moon first, but...You know about the moon, don't you? It used to have people on it, but it got so hard that we had to go."
- "I can't help it, Mother, I've always done it that way!"
- "Once I went to Canada when I was a man! I 'member my name, even. It was Lishus Faber...and I took the gates!"
- "I was! I was! I was a soldier...and I took the gates!"

Ann was born into a family with Scotch-Irish ancestry, where everyone was fair-skinned except for her. She was notably dark, almost swarthy, which set her apart from her siblings. From a very young age, Ann exhibited peculiar behaviors and made extraordinary claims that baffled her family.

As soon as Ann could speak in connected sentences, she began telling stories that were unlike anything her family had heard before. These stories contained bits of knowledge that a child her age could not have possibly absorbed. One of her most striking habits was the way she drank her milk. She would lift her mug and gulp it down in one go, much to her mother's embarrassment. Despite repeated reprimands, Ann would insist, "I can't help it, Mother, I've always done it that way!"

When Ann was four years old, she made a series of statements that would eventually lead to the unraveling of a past life. During a disagreement with her father, she declared her intention to go away forever. When her father jokingly asked if she meant to go back to heaven, Ann calmly replied, "I didn't come from heaven to you. I went to the moon first, but...You know about the moon, don't you? It used to have people on it, but it got so hard that we had to go."

This statement piqued her father's interest, and he encouraged her to continue. Ann then asserted, "I have been here lots of times—sometimes I was a man and sometimes I was a woman!" When pressed for details, she mentioned a specific past life: "Once I went to Canada when I was a man! I remember my name, even. It was Lishus Faber...and I took the gates!" She was about four years old when she made this statement.

Ann's insistence on having lived multiple lives and her detailed recollection of a past life as a Canadian soldier named "Lishus Faber" were met with skepticism by her family. However, her conviction and the specificity of her claims prompted her sister, RA, to investigate further.

Investigations, Recognitions and Verifications:

RA began a thorough search through historical texts to verify Ann's claims. After a year of studying various histories of Canada, she was directed to an old documentary history book. In this book, she found a brief account of a small walled city being taken by a company of soldiers led by a young lieutenant named Aloysius Le Febre in a battle. The phrase "took the gates" was used to describe this event, matching Ann's claim precisely. "Lishus Faber" was the way the small child pronounced the name.

This event occurred during the Seven Years' War, known in the United States as the French and Indian War, which culminated in the surrender of New France to Great Britain in 1763. This would mean that the intermission life or lives between Ann's past life as Aloysius Le Febre and her present life as Ann was approximately 150 years.

[Additional Data: The French and Indian War (1754–1763) was the North American theater of the broader Seven Years' War between Great Britain and France. Sparked by territorial disputes in North

America, it pitted British forces and their allies, including the Iroquois Confederacy, against French troops, French colonists, and Native allies. Early British attempts to oust the French from contested areas like the Ohio River Valley failed, but by 1759, Britain gained ground, capturing Canada and French territories in India. Spain joined the war in 1762 to support France, but British forces prevailed, seizing Caribbean islands, Spanish Cuba, and the Philippines. The Treaty of Paris (1763) granted Britain significant territories, including French lands east of the Mississippi and Spanish Florida. However, this victory strained relations between Britain and its American colonies. To cover the war's massive costs, Britain imposed taxes on the colonies, sparking resentment and resistance. Additionally, British efforts to limit westward expansion and manage Native relations further angered colonists. These tensions set the stage for the American Revolution.]

The historical verification of Aloysius Le Febre and the event of "taking the gates" provided evidence to support Ann's claims. The case gained recognition when RA's account won first place in a contest named 'The Most Extraordinary Coincidence I Know Of' in The American Magazine. The story became a standard example in early 20th-century works on reincarnation cases.

Dr. Karl Eugen Muller, President of the International Spiritualist Federation in Switzerland, also took note of this case. He highlighted the significance of the historical verification and the specificity of Ann's claims, which added credibility to the possibility of reincarnation.

Ann's family, initially skeptical, began to see her claims in a new light after the historical evidence was found. Her unusual behaviors and mannerisms, which they had previously dismissed as imaginative play, started to make sense as potential carryovers from past lives. The

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family's acceptance of the possibility of reincarnation reflected a common trajectory in such cases, where initial skepticism gives way to belief as evidence accumulates.

Other Information:

Ann mentioned that she lived on the moon in a different plane. The case of Ann, or 'Little Ann,' is a compelling example of a child's claims of past lives, supported by historical evidence. This case contributes to the broader discussion on reincarnation and the possibility of past-life memories in young children. Ann's story serves as a reminder that sometimes, the most extraordinary claims can be rooted in historical truths, waiting to be uncovered through diligent investigation and an open mind.

German Kadjsha Schuster reincarnation case:

Researcher Dieter Hassler, Engineer, (Germany)

A verified reincarnation case in Germany. [The young woman who was a man passionate about fire engines and racing cars in her past life.]

Kadjsha Schuster was born on February 6, 1997, in Germany to parents Mario and his wife. She was their third child, and her birth was remarkable because she was born on her mother's birthday, less than ten months after her mother's brother-in-law, Friedhelm, had passed away.

Friedhelm, born on January 23, 1962, was a firefighter by profession. He was passionate about his job and had a large collection of model fire engines that he kept in a display case. He was also an enthusiast of Formula 1 and touring car races. Friedhelm was married and had a close relationship with his sister-in-law, Kadjsha's mother.

Unfortunately, Friedhelm's life was cut short when he died suddenly from a brain aneurysm on April 18, 1996, at the age of 34.

After Friedhelm's death, his sister-in-law felt a strong connection with him and believed she could communicate with him telepathically. She felt that Friedhelm had left something undone and wanted to return to life. She had been trying for a third child for seven years without success. One day, she sent a mental message to Friedhelm, welcoming him to come back as her child and asking for a sign, such as being born on her birthday. She also felt that Friedhelm wanted to come back as a girl if possible. Soon after this communication, she became pregnant with Kadjsha.

From a very young age, Kadjsha exhibited unusual interests and behaviors that were similar to Friedhelm's. When she was just one year old, she was fascinated by fire engines. She also enjoyed watching Formula 1 and touring car races on television, preferring them over cartoons or other children's programs. Unlike many girls her age, Kadjsha preferred playing with cars rather than dolls.

After Friedhelm's death, his brother Mario, Kadjsha's father, hung Friedhelm's firefighter medals on the wall as a memento. When Kadjsha saw the medals, she claimed that they were hers and wanted them back. On one occasion, she referred to her father as her brother, then corrected herself saying, "Oh, that's my daddy now."

Kadjsha also had a strong attachment to Friedhelm's widow. Once, when Friedhelm's widow tried to leave after a visit, Kadjsha clung to

her legs, saying, "You have to take me with you. You are my wife." On another occasion, as her aunt drove away, Kadjsha complained, "Why does she drive away? She is my woman. We are married after all."

Physically, Kadjsha had three congenital moles on her right cheek. One day, when she saw a photo of Friedhelm with three moles in the same place, she remarked, "I do not only look like Friedhelm, I am him."

The case was investigated by Dieter Hassler, an engineer from Germany who documented the statements and behaviors that suggested a connection between Kadjsha and Friedhelm. Here is a summary of the recognitions and verifications in this case:

- Recognition of Belongings: Kadjsha claimed that Friedhelm's firefighter medals belonged to her.
- Recognition of Relationships: Kadjsha recognized her father as her former brother and Friedhelm's widow as her former wife.
- Physical Resemblance: Both Kadjsha and Friedhelm had three moles on their right cheek.
- Shared Interests: Both Kadjsha and Friedhelm had a strong interest in fire engines and racing cars.
- Birthdate: Kadjsha was born on her mother's next birthday, as per the telepathic communication her mother had with Friedhelm.
- Statements and Behaviors: Kadjsha made several statements and exhibited behaviors that were consistent with Friedhelm's life and relationships.

This case presents scientific evidence suggestive of reincarnation, with Kadjsha Schuster appearing to have memories and behaviors that correlate with the life of her deceased uncle, Friedhelm.

British Sharon Prescott reincarnation case:

Researcher Peter Harrison, (Independent researcher and scholar, United Kingdom)

A verified reincarnation case in United Kingdom. [The girl who remembered living as a boy near the old church.]

Sharon Prescott was a young girl living in a small market town in Scotland with her parents. When she was around three and a half years old, she began making unusual statements that caught her parents' attention. One day, while shopping with her mother, Sharon suddenly said, "When I was a boy, I lived up round the back of the old church." Her mother initially dismissed this as a child's fantasy, but Sharon's insistence on the topic would soon lead to an intriguing exploration of her past.

As time went on, Sharon repeated her claim about living near the old church. One day, her mother decided to ask Sharon to show her where she had lived as a boy. Sharon took her mother's hand and confidently led the way, passing a children's play park and crossing a couple of roads. However, upon reaching the location, Sharon appeared bewildered and said that nothing looked the same. Unbeknownst to Sharon and her mother, the old houses in that area had been torn down and replaced by new housing developments.

Sharon's mother was not familiar with the area, but she later mentioned the incident to her husband. To their surprise, Sharon's father recalled that his own grandfather had once lived in that very

location. Intrigued, Sharon's parents began to pay closer attention to her statements and behaviors.

Sharon continued to share details about her past life. She mentioned that when she had grown to manhood, she had "worked at a big place down the road past Forbes Farm." Forbes Farm had long since passed out of existence, but Sharon's father confirmed that his grandfather had indeed worked at a large bakery located down the road from where Forbes Farm used to be.

The details provided by Sharon were not something a young child would typically know or invent. Her parents were struck by the specificity of her memories and the fact that these details aligned with the life of Sharon's father's grandfather. They began to consider the possibility that Sharon was recalling a past life.

As for Sharon's past life, her father's grandfather had lived in the same Scottish market town several decades earlier. He had resided in a house near the old church, which had since been demolished. He worked at a large bakery, which was located in the same area that Sharon had described.

To investigate Sharon's claims further, her parents questioned her about her past life and followed her lead to the locations she described. They also consulted with Sharon's father's family to verify the details she provided. The information they gathered supported Sharon's past-life recall, as the locations and events she described matched the life of her father's grandfather.

The recognitions in this case included Sharon's ability to lead her mother to the area where she claimed to have lived in a past life, as well as her accurate description of her past-life occupation and the location of her workplace. These recognitions were verified by her

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father, who confirmed that the details matched the life of his grandfather. The Sharon Prescott reincarnation case was documented by Peter Harrison, an independent researcher and scholar in the United Kingdom.

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American Will reincarnation case:

Researcher KM Wehrstein, (International Centre for Reincarnation Research - ICRR)

A verified reincarnation case in United States of America. [The woman who was a man and an SS officer and a WWI soldier in her 2 past lives.]

This is a rebirth case in which written records were made before verification of the previous personality, and also, documentation of the previous person's life was found to confirm things with further accuracy.

This rebirth case is important because the individual could remember 2 different past lives.

This case is about a biological woman who was a man in past lives.

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This case is about a biological woman who liked to be pronounced as 'he.' It is recorded in that way in the documentation, and we are mentioning it as it is. So, essentially, this story is about a woman who poses as a man. Therefore, to ensure there is no deception or false information, we strongly uphold the truthfulness of the report by showing the truth as it is. (Which is 'Will' is actually a woman.)

[It is crucial to address the impact of the pronoun issue on the case study's integrity. The subject is a woman, not a man, yet the records use "he" pronouns, which misinforms and distorts the scientific nature of the study.]

The individual, referred to as "Will" (not her/his real name, who is a biological woman but masculine in some other respect, pronunciation according to American new standards, as recorded in the documentation, mentioning without any changes), reportedly remembers more than one past life. In the first life investigated by a researcher, she/he recalled being Wilhelm Emmerich, a noncommissioned SS officer involved in the supervision of mass gassings at Auschwitz. In the life prior to that, he remembered being Wilhelm Schmidt, a young German soldier killed in World War I.

Will, born in the American Midwest in 1980, has spent most of his life there. She/He holds a baccalaureate in history and anthropology and lives with her/his lesbian wife, "Elise" (not her real name). Though raised in a mildly Christian environment, he is particularly drawn to the religion of ancient Egypt. Anatomically female, Will identifies as male and presents a very masculine demeanor, sometimes passing as a man in certain contexts.

Will claims to recall thirty past lives, with some memories being brief flashes. Unlike many adults, about 80% of his memories emerge during regular waking states, while 15% come through mind-clearing,

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and 5% or less occur in dreams. He is especially skilled at remembering the tactile sensations of clothing he wore and objects he handled in those lives.

[Please note that this is a case of a biological woman who identifies as a man.]

As a child, Will had no understanding of the images and sensations that would occasionally come to her/him. It wasn't until he was eighteen, after learning about reincarnation, that he realized these were past-life memories. One of his earliest memories, from around the age of six, involved an overwhelming smell that he instinctively recognized as "the smell of death." He associated this smell with "skeleton people," a term he used for the extremely emaciated figures he saw in his nightmares.

Reincarnation researcher KM Wehrstein first encountered Will's posts on reincarnation-themed internet forums in the early 2000s. Information about several of Will's past lives was gathered through forum posts, emails, instant-messaging conversations, and interviews with both Will and other witnesses. Wehrstein also conducted in-person interviews with Will at his residence in August 2016.

Wilhelm Emmerich:

Sparse historical records indicate that Wilhelm Emmerich, born in Bavaria in 1916, became a noncommissioned officer in the Schutzstaffel (SS) and was assigned to the Auschwitz-Birkenau death camp. In April 1945, he was transferred to the Bergen-Belsen camp shortly before its liberation. He died of typhus in May 1945, leaving behind a wife and one son.

Memories and Verifications:

As a young man, before identifying his previous incarnation, Will remembered:

"First was a memory of shooting a man in the back who was running away, second was standing in a room with white walls which was filled with people, hearing two shots and turning to see what had happened and feeling a searing pain in my right leg (it felt like someone had put a hot pipe across my leg—it burned) and then the lights going out. ... I also remembered my name was Wilhelm, and I was about 98% certain I had worked at Auschwitz."

Later, more details emerged about being shot by another prisoner: "Transports were coming in, you had to help out no matter what part of the camp you worked in. ... All I remember was that I was standing there watching people undress like usual, and I heard a yell ... and a scuffle and a gunshot, and I turned around in time to get shot. The guards closed the door and turned the lights off – 250-300 Jews, us and Sonderkommando ... Everyone started freaking out. ... They pulled us out, opened fire and whoever was left alive was gassed."

Will also recalled that one of his colleagues was shot to death in the incident, while he himself was left with a permanent limp.

More details emerged for Will about the incident of shooting a fleeing prisoner:

"It was not at Auschwitz ... There were a large number of prisoners formed and they were all noticeably agitated. ... The only thing that kept going through my head was that there needed to be order when 'They' showed up and I was really, really, really worried that the prisoners were going to try and riot or escape. ... At one point I pulled out my pistol and yelled 'There will be order!' Shortly after, one of the prisoners started moving towards the gate. I lowered my pistol and shot him in the back, and as he fell, I yelled 'You will all remain in line! I will have order! They will see that there is order here!'"

Two witnesses confirmed that Will had both of these memories before he identified his previous incarnation. Will initially thought his surname might have been Schmidt, but the list of Auschwitz staff had no Wilhelm Schmidt. There was, however, a Wilhelm Emmerich.

While researching Wilhelm Emmerich, Will came across an account of an incident at Auschwitz:

“Franziska Mann undressed very slowly. Suddenly she struck the wholly-surprised SS Oberscharführer Walter Quakernack in the face with the high heel of her shoe ... snatched his revolver and shot him. She narrowly missed him, but hit Schillinger, who was standing beside Quakernack, in the abdomen, wounding him severely. Schillinger died on the way to the hospital. Franziska Mann also fired at SS Unterscharführer Wilhelm Emmerich, who, subsequently, was never able to walk the same way again, left with a stiff leg. After the shots, the women rushed at the SS men barehanded. The armed men ran out of the room. Shortly thereafter, camp commandant Rudolf Hoess had two machine guns set up, and shot the defenseless prisoners ... Whoever was not hit by the shots died of the gas.”

Will also found an eyewitness account of the fleeing prisoner being shot:

“This was on the day the English [British] liberated the camp. When the amplifying unit first came to the camp to announce the arrival of the English [British], many of the prisoners rushed forward rejoicing. They were told they must not do so. One of them, a Dutchman, who persisted, was shot from behind by Rapportführer Emmerich. I saw the man was dead, and he was carried away.”

These two confirmations convinced Will that he had been Wilhelm Emmerich, but he continued to research and verify more memories. His recollection of being ordered to carry corpses with bare hands

was corroborated by photographs and film showing SS men doing so at gunpoint. Other memories he verified or found plausible through textual or photographic evidence include:

- Emmerich was interrogated by a Frenchman.
- He and his wife did not get along.
- One of his colleagues liked to kill prisoners by striking their heads with a giant wooden spoon.
- Elaborately-carved German clocks like one he remembered did exist.
- SS men would hang prisoners on evergreen trees around Christmas as a 'joke'.
- Emmerich repeatedly requested to be transferred to a combat unit but was denied each time (verification of plausibility).
- He was punched and kicked by prisoners once the liberation of the camp freed them to do so (verification of plausibility).
- Another colleague brought his young son into the camp (verification of plausibility).

Behaviors:

The full picture of Will's behavioral indicators of reincarnation is complicated by the multiplicity of his past lives. For instance, his transgender identity and fascination with the military could both stem from multiple lives, as he recalls being a man in every life and a soldier in most of them.

However, some aspects seem clearly linked to his life as Wilhelm Emmerich. His memory of the "smell of death" and his phobia of "skeleton people" appear connected to his experiences at Auschwitz, which was known for its deathly stench and emaciated prisoners.

His childhood nightmares of a demonic being with long horns and a gruesome face, which he associated with being taken to Hell, are similar to delirious visions he recalled Emmerich having while dying

of typhus. Will later learned that in southern Germany, children are warned about the Christmas demon "Krampus," who punishes bad children in a manner reminiscent of Will's childhood visions and past-life experiences. This creature is not part of American folklore.

Will's teenage interest in Nazi insignia and memorabilia, which led to conflict with his parents, also has a connection. During a WWII re-enactment event before 2012, Will played a German soldier who was captured and made to lie down while a mock American soldier pretended to consider shooting him. He felt uncontrollably nervous, which he hadn't experienced in previous reenactments. He later realized this scenario corresponded with an Emmerich memory of being forced to lie down and face similar intimidation from British soldiers in Bergen-Belsen.

Will continues to collect Nazi memorabilia and has a strong appreciation for German music, food, beer, restaurants, and entertainment. Although he is not antisemitic or prejudiced against other groups targeted by Nazi Germany, he sometimes adopts a Nazi mindset when reminiscing, which can lead him to express disturbing views. He also reports that guilt for his actions in that past life remains a constant presence in his current life.

Physical Signs:

Will's mother confirmed that he had congenital problems with his right leg, particularly the knee, as a child, but doctors were unable to identify a cause. KM Wehrstein observed that Will had a chronic slight limp that became more pronounced whenever he discussed Emmerich.

Mother's Pregnancy:

When she became pregnant with Will, "Jean" (not her real name) developed a lasting aversion to the smell of a charcoal grill, which

was similar to the coke-fueled crematoria at Auschwitz. Jean also had a recurring dream of seeing a number tattooed on her arm, though she had no other evidence of a past life. KM Wehrstein notes that while the aversion might be connected to past-life imprisonment in Auschwitz, its timing suggests a possible connection with Will.

Wilhelm Schmidt:

Will remembered his World War I life less clearly than his death-camp life and had fewer related behavioral signs and no physical signs. This made the search for evidence of that past life more challenging.

Will reported experiencing spontaneous memories of his World War I life starting in 2011 and continuing for a few years. On October 29, 2012, he wrote online: “I was in a shell hole somewhere, I think, in no man’s land. I know I was really badly hurt and in shock but what was most on my mind was that I was completely terrified that I was going to be gassed.”

Shortly after, he recalled holding and examining three British cap badges, including one inscribed with “Royal Warwickshire Regiment.”

A later, vivid memory provided a possible reason for his fear of being gassed: “We had been pulled to transport cylinders to where they were going to be buried (think big Scuba tanks) [in aid of another army unit] ... they had a ton they had to move ... think hundreds, and they had to move them fast so no one noticed. The guy in front of me tripped and fell and broke the seal on it and it hit us. Burning in your nose and mouth. Eyes too but I don’t remember it as much as the mouth ... I think someone grabbed me and pulled me back.”

Will also vividly remembered finding the corpse of a Gurkha soldier:

"He was wearing a turban and what looked like a long nightshirt and had the leather British pouches over his shoulder ... He was so dark and alien with his dark skin and short black beard ... he looked so different. I was interested in him, his exotic mystery ... I saw he was wearing a weird knife on his belt. I pulled it out and thought it was cool, so I pulled the scabbard out and took it with me."

He also reported remembering:

- Participating in the "Christmas Truce", an informal stoppage of fighting and mutual celebration between British and German troops during the Christmas season of 1914.
- Leaving home to enlist without parental permission.
- Being fifteen years old when he enlisted, lying about his age.
- Being originally from Bavaria; as a child, he had been fascinated with the "Pickelhaube", a Bavarian-style helmet of the era, and in fact, recalled as a young Emmerich being fascinated with his father's Pickelhaube.
- The battlefield trenches having "wicker sides", that is, being buttressed by thick interwoven branches (which he learned later was done uniquely by Bavarian units).
- Ammunition being carried and stored in paperboard boxes.
- German soldiers sometimes tucking their pants into their socks.
- The German army customarily marching into battle singing.

Will calculated from Emmerich's birthdate of February 7, 1916, that Wilhelm Schmidt (the name he felt he must have had) could not have died later than April 1915. For his World War I re-enacting persona, Will wore a uniform appropriate to the 6th Bavarian Reserve Infantry Division, with insignia specifying the 21st Regiment and 8th Company—numbers he felt drawn to—and indicating his rank as Gefreiter.

Verifications:

In 2011, Will posted that he had been a British soldier in the Royal Warwickshire Regiment named Wilfred. However, he later told KM Wehrstein that his actual remembered name was Wilhelm, but he thought it was improbable to have the same first name in consecutive lives. In 2013, when he had the chance to try on and handle World War I-style uniforms and weapons, he found the British outfit felt entirely wrong, but the German uniform felt right and familiar. He realized that the British cap badges he had remembered were trophies or mementoes.

Identifying Wilhelm Schmidt proved challenging due to the commonality of the name. Wehrstein's search on the German War Graves Database for a Wilhelm Schmidt killed on the Western Front in 1915 yielded eighty results. However, through a search on ancestry.com, Wehrstein and Will found handwritten records for a Wilhelm Schmidt who was born in Bavaria. Wehrstein noted that this Wilhelm Schmidt served as a Gefreiter in the 6th Bavarian Reserve Infantry Division, 21st Infantry Regiment, Company 8, for about a month and a half, participated in several intense battles, and was wounded twice. He had also volunteered for service rather than being conscripted, which matched Will's memories, and he died on April 30, 1915, consistent with Will's calculations.

All of Will's semantic memories, including details like wicker trenches, paperboard ammunition boxes, tucking pants into socks, and pre-battle singing, were verified by him through internet research.

Researcher KM Wehrstein investigated the biological woman who identifies as a man named Will (not his real name, who is a biological woman but masculine in some other respect, pronunciation according to American new standards, as recorded in the documentation, mentioning without any changes) who claimed to have past-life memories of two individuals, including a German

soldier named Schmidt. However, they found discrepancies in Will's memories, including Schmidt's unit being hundreds of kilometers away from key events and a mismatch in birthdate.

Despite these inconsistencies, the researchers were unable to find another individual who matched Will's memories as closely.

Wehrstein tentatively proposed Schmidt's identity, acknowledging the discrepancies. The case is notable for having written and time-stamped records of Will's memories prior to the tentative identification.

The researchers also observed that Will's memories of the two lives were not equally vivid, with her/his memories of another life (as Emmerich) being more prominent. They speculated that this may be due to the duration and emotional impact of the experiences, with Emmerich's crisis being more traumatic and lasting longer. The subject of this case is a biological female who identified with the male pronoun 'he.' The documentation reflects this, and we have chosen to keep the individual's preference. Thus, the story revolves around a woman who presented herself as a man and she was a man in her past lives.

[We understand that misinformation means deception in research. The researcher who investigated this case has documented a woman as a man. The use of male pronouns in the records, despite the subject being a woman, introduces a significant error that misrepresents the individual and undermines the scientific validity of the case study. This is particularly problematic in a case involving a male-to-female reincarnation, where accurate representation is crucial. The inaccuracy highlights the importance of precise documentation in scientific research to ensure the integrity of the findings. If every woman in research identified as a man and every man identified as a woman, and if the research was conducted and

documented in that way, it would cause serious damage to science and truth.]

British Mandy Richards reincarnation case:

Researcher Peter Harrison, (Independent researcher and scholar, United Kingdom)

A nearly verified reincarnation case in United Kingdom. [The girl who recalled watching a silversmith through a window in her past life.]

Mandy Richards was born and raised in Wales, United Kingdom. She was an only child and lived with her parents, Sybil and her husband. In 1993, when Mandy was just two years old, her aunt moved from Wales to Norfolk, England. A few weeks after the move, Sybil received an invitation to visit her sister's new home.

Notable Statements of Mandy:

- "Oh look, Mummy, that's where the old man made all the rings!" (At age 2, pointing to an old derelict shack near Harleston, Norfolk)
- "I remember having had a sister called Sarah, although I could not remember what my own name had been. Sarah had been a few years older than me and when we used to play around the old shack the bigger girl would lift me up so that I could peep in through the back window."
- "I saw an old man with a funny hammer thing. He was bashing away at silver rings and bracelets on a workbench."

- "I remember that the man's face. He never used to take any notice of me. He had grey hair and a grey bushy moustache, and he wore thin-rimmed spectacles which had very small lenses in them."
- "The small window at the back of the shed was, as she put it, 'in two halves. The bottom half was cloudy glass that I couldn't see through but the top half was just ordinary glass. That's why Sarah had to lift me up so that I could see in through the top half of the window.'"
- "As well as the old man there were two or three other people working in the shed, all ladies, and all doing something to the rings."
- "The man was the clearest in my memory because he had been working at his bench facing the window."
- "I don't remember any details about the women or their clothes or hairstyles but I do remember that the man was all dressed in dark colours. He wore a shirt or jumper of either black or dark navy-blue and over this he had on a large black leather apron."

Documented Conversation 1:

Mandy: "I remember watching him through the window."

Sybil (Mandy's mother): "What man, Mandy?"

Mandy: "The old man with the funny hammer."

Sybil: "Are you thinking of someone from your story books, love?"

Mandy: "No, Mummy. It was a real man. I used to watch him through the window round the back."

Sybil: "When was this, love?"

Mandy: "When I lived before, and I used to look in the back window."

Documented Conversation 2:

Mandy's father: "How could you have lived before, Mandy?"

Mandy: "Oh I remember it. I lived near here and I used to play around the hut with my sister."

Sybil: "But you don't have a sister, Mandy."

Mandy: "No, but I did have when I lived before."

Statements and Behaviors:

One bright summer afternoon, the family set off on the long drive from Wales to Norfolk. As they were driving through the unfamiliar countryside, Mandy suddenly yelled out excitedly, "Oh look, Mummy, that's where the old man made all the rings!" She was pointing to an old derelict shack with a black tarmac roof on the outskirts of the town of Harleston. Her parents were surprised and initially thought she was just imagining things, as Mandy had never been to this area before.

Mandy insisted, "I remember watching him through the window." Sybil asked her daughter for more details, and Mandy described an old man with a funny hammer who made silver rings and bracelets. She said she used to watch him through a window at the back of the shack with her sister Sarah, who would lift her up so she could see inside. Mandy mentioned that the window was divided into two panes, with the bottom one being cloudy, which is why Sarah had to lift her up.

Mandy's parents were intrigued and asked her more questions. She explained that she had lived near the shack in a previous life and used to play around it with her sister Sarah, who was a few years older than her. Mandy vividly remembered the old man's face – he had grey hair, a grey bushy mustache, and wore thin-rimmed spectacles perched on the end of his nose. She also recalled that there were two or three other people working in the shed, all ladies, packing the silverware into little boxes and wrapping them with brown paper.

Every time the family visited Norfolk and passed the shack, Mandy would repeat the same story. This consistent behavior lasted for about a year.

Mandy did not recall much about her previous parents or her past-life name, but she had flashes of memory that her family used to visit a friend's house near the old shack. It was during these visits that Mandy and her sister Sarah would watch the old man at work.

Mandy did not mention the method of her past-life death. The intermission between her past life and her present life as Mandy Richards is unknown but could be estimated to be around 100 years or more, based on the verified existence of a silversmith in the area in 1868.

Investigations, Recognitions and Verifications:

After a year of hearing the same story, Sybil decided to investigate the shack to put an end to what she thought were her daughter's imaginative wanderings. One day, as they were driving towards her sister's house, Sybil asked her husband to stop the car at the shack. They walked around to the back and found a window exactly where Mandy had described it. The window was barred with rusty iron bars, but behind the dust and cobwebs, they could see that the lower half of the window was fitted with dull frosted glass, while the top half was clear. Sybil was struck by the accuracy of Mandy's description, as the child had used simple, age-appropriate language to describe the frosted glass as "cloudy."

Looking inside the shack, they saw that it was filled with old junk, appearing as if it had been used as a storage shed but then forgotten. The shack still stands to this day, just outside Harleston near an old disused railway bridge. Mandy's parents confirmed the unique window details when they inspected the shack, matching Mandy's description precisely. Also, unbeknown to Mandy or her family, further research was conducted to see if there had ever been a silversmith in the area. The census offices in Norwich confirmed that in the year 1868, there was indeed a silversmith named Michael Mothersole operating his own little business just on the outskirts of

Harleston. The location was documented in relation to the nearest railway line, which was very close to where the road was crossed by an old iron bridge – the precise spot where the old shack still stands.

Myanmar Maung Yin Maung reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in Myanmar (Burma). [The boy who remembered being a ghost after death at the same location where his fatal plane crash occurred.]

A captivating reincarnation case took place in Myanmar, formerly known as Burma, and it centered around a young boy named Maung Yin Maung. This particular instance was meticulously examined and documented by Dr. Ian Stevenson, a renowned professor from the University of Virginia in the United States. Dr. Stevenson dedicated a significant portion of his career to studying and researching such extraordinary phenomena.

Notable Statements Made by Maung Yin:

- "I had a falling out with my sister when she married a man I did not approve of."
- "I died in a plane crash."
- "The plane crashed near my brother's home."
- "After I died, I was at the crash site, then I found myself at the gate of my brother's house."

- "I saw my sister-in-law (now mother) coming out of the toilet."
- "I walked towards her until I felt I could not go any further."
- "She said, 'If you have such a fixation on us, why don't you become my child?'"

In his past life, Maung Yin Maung was a man living in Myanmar. He had a family consisting of a mother, a brother, and a sister. His relationship with his sister was strained, as he disapproved of the man she married. Tragically, this man's life came to an abrupt end when the light plane he was flying crashed not far from his brother's home. The exact dates of his birth and death are not specified in the available information.

After his death, Maung Yin Maung became a ghost, and he found himself still present at the crash site. Somehow, he later ended up at the gate of his brother's compound. One night, shortly after his death, his sister-in-law went to use the toilet. As she exited, she heard the gate creaking and turned to see Maung Yin Maung's apparition entering the compound, walking towards her, then halting. She initially thought he was still alive but quickly remembered that he had died. She spoke to him, saying, "If you have such a fixation on us, why don't you become my child?" Her husband, from within the house, heard her speaking, and asked with whom she was conversing. She explained, to which he replied, 'You must be mad', but when he joined her and they looked again, the Maung Yin Maung, now a ghost, was gone. (Maung Yin Maung later recalled this event in his new life, remembering that he felt unable to advance any further towards her. He said that, after he died, he initially remained in the same location but then somehow found himself at the gate to his brother's house.)

That same night, Maung Yin Maung appeared in his sister-in-law's dream. In the dream, he was lying in the bed she shared with her husband, while they sat nearby. In the dream, his mother and one of

his sisters then entered the room and implored him to go home with them. However, Maung Yin Maung declined their invitation, stating that he would stay with his brother and sister-in-law instead.

Present Life:

Sometime later, Maung Yin Maung was reborn as the son of his brother and sister-in-law. (Maung Yin Maung is the name in present life) As he grew old enough to speak, he began to remember details from his past life and the intermission period. He retold the story of his plane crash, being a ghost, seeing his sister-in-law after his death, hearing her invitation, and communicating with his past-life mother and sister in a dream.

Maung Yin Maung's statements and behaviors were notable, as they aligned with the experiences his sister-in-law (now his mother) had after his past-life death. Also, Maung Yin Maung recognized her, his past-life mother, and sister. Furthermore, his decision to stay with his brother and sister-in-law, both in his sister-in-law's dream and his own, was consistent with his new family status.

Investigation and Verification:

Dr. Ian Stevenson investigated this case, collecting testimonies from Maung Yin Maung and his family. The following points were verified:

- 1) Maung Yin Maung's sister-in-law from his past life indeed saw a ghost that exactly similar to him in his past life entering their compound after his death and invited him to reincarnate in their family.
- 2) She also had a dream where Maung Yin Maung was present, along with his past-life mother and sister, who tried to persuade him to go home with them.

- 3) Maung Yin Maung independently remembered these events, recognizing his past life's sister-in-law, mother, and sister, and remembering his decision to stay with his brother and sister-in-law.
- 4) His past-life family relationships, including the strained relationship with his sister, were confirmed.

This case is notable for its corroborated accounts of apparitional experiences, dream communication, and the conscious choice to reincarnate within a specific family. It provides scientific evidence for those studying the phenomenon of reincarnation.

French Therese Gay reincarnation case:

Researcher Dr. Karl Eugen Muller, (President of the International Spiritualist Federation, Switzerland)

An international reincarnation case in France. [The girl who was a man and a friend of Mahatma Gandhi in her past life.]

This is a case that involves xenoglossy. This French girl spoke Sanskrit and English as a toddler. Therese Gay was born near Paris, France, in 1950 to Henriette Gay. At the age of three months, Therese uttered her first word, "Aroopa," which was later discovered to be a Sanskrit term meaning 'liberated from matter or formless.' At thirteen months, Therese started speaking coherently, but instead of using French, she used English words and grammar. She called her father "Daddy" and placed adjectives before nouns, which is unusual in

French. Her mother tried to make her speak in French, but Therese continued to use English.

Notable Statements of Therese:

- "Aroopa" (Sanskrit: 'Liberated from matter or formless')
- "Daddy" (referring to her father, using English instead of French)
- "Three rupees" (while playing at shops with her mother)
- "Bapoo" (Mahatma Gandhi's nickname)
- "You look like a soldier." (to her mother wearing a dark blue beret with a badge)
- "A soldier like I saw with Bapoo."
- "I went horse-riding with Bapoo."
- "Yogananda, I know him; he came to Bapoo's when I was there, he had meals and slept there twice, he was very kind." (upon seeing a portrait of Paramahansa Yogananda)
- "I look like a monk." (when draped in yellow color cloth)

When Therese was around two years old, she was playing at shops with her mother. Suddenly, she named the cost of an item as "three rupees." Eight months later, Therese started talking about "Bapoo," which puzzled a visitor. It was later learned that "Bapoo" was the nickname used by those very close to Mahatma Gandhi. Therese's parents knew nothing about Mahatma Gandhi's life at that time.

Once, when Therese was a bit older, her mother put on a dark blue beret with a badge. Therese exclaimed, "You look like a soldier." When her mother asked what soldier she meant, Therese replied, "A soldier like I saw with Bapoo." Her mother later found out that the Highlanders in the Boer War wore a similar hat, and Gandhi had lived in South Africa for some years. Therese also mentioned horse-riding with Bapoo several times. It was later discovered that Gandhi was indeed a good rider.

When Therese was four years old, a portrait of Paramahansa Yogananda was hung up in the house. Therese remarked, "Yogananda, I know him; he came to Bapoo's when I was there, he had meals and slept there twice, he was very kind." This statement turned out to be correct, as Yogananda had spent time with Gandhi in South Africa around 1935.

Up to the age of five and a half years, Therese often assumed the yoga exercise position. She was endowed with extraordinary vitality and was precocious and extremely capable with her hands. She was strictly vegetarian and uttered severe judgments in front of butchers' shops or if somebody ate meat in front of her. This behavior induced the whole family to become vegetarians. Therese liked boiled rice and minced almonds, a favorite dish of Mahatma Gandhi.

At the beginning of her mother's pregnancy, Henriette Gay heard a ghostly voice and heard the words, "The child can be a guide, don't forget!" This unusual message seemed to hint at Therese's unique journey and past life connections.

Once, Henriette Gay draped a yellow cloth around eight-year-old Therese. The girl exclaimed, "I look like a monk." In India, monks wear yellow robes, as Yogananda did. Whenever her mother asked questions in response to such spontaneous exclamations by Therese, the girl could not answer, although she was usually quick at repartee.

Investigation and Verifications:

Dr. Karl Muller investigated and reported this case. He observed that since Therese was born in 1950, the intermission between her past life and present life appeared to be no longer than about fifteen years. The case suggested a change in gender from male to female.

Muller verified many of Therese's statements and recognitions:

- Gandhi lived in South Africa during the Boer War, aligning with Therese's comment about her mother's beret.
- Yogananda spent time with Gandhi in South Africa around 1935, confirming Therese's statement about the portrait.
- Gandhi was known to be a good rider, matching Therese's mentions of horse-riding with "Bapoo."
- Gandhi's favorite dish was reported to be rice and minced almonds, which Therese liked.
- Indian monks wear yellow robes, as Yogananda did, corresponding to Therese's remark about looking like a monk.

Other Information:

Therese's memories seemed to be triggered by external stimuli, such as the medallion, the beret, or the yellow cloth. Her recollections were often isolated and specific, without a broader context or explanation.

Therese's past life personality is not definitively established, but her statements and behaviors suggest a connection to Gandhi's close circle in the 1930s. If this is accurate, the intermission between her past life and present life would be around fifteen years. The case also suggests a change in gender from male to female and a change in location from South Africa or India to France.

Indian Pratima reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. L.P. Mehrotra, Medical Doctor, (Independent researcher and scholar, India)

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

A verified reincarnation case in India. [The girl who claimed to be her own grandmother.]

In the city of Bareilly, Uttar Pradesh, India, a peculiar and intriguing case of reincarnation unfolded. The story begins with the birth of Pratima Saxena on May 24, 1965. Pratima was the only child of Vinay Krishna and his wife, Shail. The family belonged to the Kayasth caste, and Vinay worked as an assistant engineer with the Irrigation Department of the State of Uttar Pradesh.

Pratima's pregnancy and delivery were normal, but she had some unusual traits from the start. As a baby, she refused to nurse at her mother's breast and had to be given cow's milk. Additionally, she suffered from bronchopulmonary symptoms throughout her childhood, which continued into adulthood.

When Pratima was less than a year old, her paternal grandfather noticed two birthmarks at the superior parts of the pinnae of her ears. One of these faded over time, but the other remained visible. Pratima's mother, Shail, had not noticed these birthmarks until her grandfather pointed them out.

Notable Statements and Behaviors:

- "My name was Godavari."
- "I was Vinay's mother."
- "Gokul was my husband."
- "My mother is my daughter-in-law."
- "I had a fever before I died."
- "I passed stools in my bed before I died."
- "I was cremated too soon." (Intermission memories)
- "I said that after dying I was rushed to cremation and that they (the members of the family) threw me to the Ganges." (Godavari's body was cremated 7 or 8 hours after death, sooner than is customary. The ashes and bones not consumed in a cremation fire are usually thrown into a river)
- "I went up and that whenever Vinay was in any trouble I would come down."

Pratima began to speak coherently when she was about 1.5 years old and started making references to a previous life when she was between 2 and 3 years old. She claimed to be Godavari, her father's mother, who had died about 20 years before Pratima's birth. Pratima made several statements about her previous life and exhibited behaviors that were unusual for a child of her age.

She called her father Vinay instead of "father" and wanted to sleep with him, but Vinay did not allow it. She once made Vinay put his head on her lap as a mother might do to a suffering child. If Vinay came home late, Pratima would become concerned about him. She also showed an attitude of parental authority, telling her mother bluntly, "I am your mother-in-law," and even asking her mother to touch her feet, a sign of respect in Indian culture.

Pratima had a particular interest in wearing saris, which was unusual for a child of her age. She raided her mother's cupboard and tried to

wear saris, spoiling a couple of them in the process. She was especially possessive about one particular sari that had belonged to Godavari. Pratima also showed a strong interest in being in the room where Gokul and Godavari had slept.

Past Life and Family Statuses:

Godavari was born in about 1915 in the Mainpuri District of Uttar Pradesh. She married Gokul Chandra and lived in his large joint family house in Bareilly. Godavari had two children: a daughter who died in infancy and a son, Vinay, born in 1938. Godavari was already ill with pulmonary tuberculosis when Vinay was born, and her health gradually declined. She became a bedridden invalid and died on April 28, 1945, at around 30 years old. Her body was cremated at Kachla, by the Ganges River, the next morning at about 10:00 a.m.

Intermission Memories:

Pratima claimed to have spent the 20 years between Godavari's death and her birth at Gokul Chandra's home in Bareilly. Pratima made several statements about the period between Godavari's death and her birth. She said that she "went up" and that whenever Vinay was in any trouble, she would "come down" to help him. Vinay was about 7 years old when his mother, Godavari, died from pulmonary tuberculosis in 1945. Pratima also spoke about the shradh ceremony held a year after Godavari's death, expressing gratitude for the food and water offered in her name but complaining that too little water had been given.

Dreams:

When Pratima was 3 months old, her mother Shail had a vivid dream. In this dream, a woman with a covered face asked, "Where is your child?" Shail replied, "Over there. Who are you?" The woman then identified herself as Shail's mother-in-law, Godavari. This dream is

significant because it occurred before Pratima started making statements about her past life.

Vinay, Pratima's father, had several dreams involving his mother, Godavari. One notable dream occurred when Vinay was about 21 years old, in 1959. After undergoing a small operation, he dreamed of a woman whom he initially did not recognize but eventually identified as his mother.

Vinay also had dreams of his mother when he was a child, particularly when he was ill or injured. In one instance, he dreamed of his mother telling him to take a certain medicine when he had typhoid fever, and he recovered after following her advice.

On another occasion, Vinay had fallen down and injured his chin. He then had a dream of his mother, who asked about his health.

Investigations:

Dr. Ian Stevenson, a professor and scientist from the University of Virginia, USA, investigated the case of Pratima Saxena. He first learned about the case in October 1969 during his investigation of the case of Pratima's great-uncle, Jagdish Chandra. Dr. Stevenson met Pratima and her parents in November 1971, October 1976, and November 1988. He was assisted by Dr. L. P. Mehrotra in 1971 and Dr. Satwant Pasricha in 1976 and 1988.

Recognitions and Verifications:

Pratima made several recognitions related to her previous life as Godavari. She recognized a photograph of Vinay as a child sitting on Godavari's lap, saying, "He is my son." She also recognized Godavari's saris and embroidered bed coverings, claiming them as her own. Pratima recognized Gokul Chandra as her husband from the previous life, taking his hand when asked who her husband was. She also

made an indirect recognition of a family servant, commenting that the cook had forgotten how to cook food.

Pratima's statements and recognitions were verified by her family members. Gokul Chandra confirmed that Pratima had given a vivid description of how she (as Godavari) had died. Shail and Vinay verified Pratima's statements about having a fever and passing stools in her bed before she died. Vinay also confirmed that Pratima had said she was cremated too soon, as Godavari's body was cremated 7 or 8 hours after death, sooner than is customary.

Other Information:

By 1988, Pratima had matured into a gracious young lady. She had completed an undergraduate degree and an M.B.A. but was unemployed at the time of the last meeting with Dr. Stevenson. She had not married and was living with her parents. Pratima's health was only fair; she was myopic and needed to wear glasses. She still suffered from a susceptibility to colds and coughs. The birthmark on the pinna of her left ear was as prominent as it had been earlier.

[Special note: If you are interested in stopping reincarnation, please follow the instructions of PRACTICAL MEDITATION GUIDE BY A FOREST MONK book. That book is a meditation book written by a forest monk named Brahma Deva. It is a free book. It is free to download from the internet. This website also provide that book for free: <https://practicalmeditationguide.mystrikingly.com> Download now!]

Myanmar Ma Par reincarnation case:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

An international reincarnation case in Myanmar (Burma). [The Burmese girl who remembered being a husband and father in England.]

In the village of Myet-thi-kyin Taungywa, located in Mahlaing Township, Upper Burma, a unique and intriguing case of reincarnation unfolded. The subject of this case was Ma Par, born on January 16, 1946, to U Mya Yin and Daw Waing Kyi. Ma Par began expressing memories of her previous life as soon as she could speak, around the age of 3. Ma Par was the youngest of three children, with an older sister who died at the age of 5 and an older brother named Maung Aung Tun. Ma Par stood out in her village due to her unusual physical appearance. She was an albino with extremely pale skin, blond hair, and blue-gray eyes.

Daw Waing Kyi, the mother of Ma Par had a significant dream a few days after visiting the graves of Allied airmen who had crashed near her village during World War II. In her dream, a man followed her, and despite her attempts to evade him, he persisted. This dream happened just before Daw Waing Kyi became pregnant with Ma Par. Because of this, she believed the dream was a sign of her daughter's upcoming birth and a link to the graves of the Allied airmen.

Statements About the Past Life:

- "I remember being a married man with a wife and three children, all boys."
- "I was more prosperous in that life than in my family in Burma."
- "The weather was colder than in Burma, and the rooms were heated in winter."
- "I could remember my physical appearance in the previous life and that it was similar to my present appearance. The man I remembered having been was a blond with fair hair and blue-gray irides. I also thought my facial appearance similar to that of the man whose life I remembered."
- "I had become, an infantry officer in the British Army. I had flown to some other land to the west of Burma. From there I was sent in a small airplane on a special mission over Burma. This was toward the end of the war."
- "The airplane ran out of fuel and crashed. I had a gun between my legs and when the airplane crashed the gun discharged and killed me instantly. This was the cause of the birthmark on my abdomen."
- "There were three occupants; the pilot, myself, and one other person."
- "The pilot of the crashed airplane and the man I remembered being were buried together at Kangyi."
- "As a none human personality, I thought of my family in England and went to them. However, the 'King of Death' did not permit me to stay there, and I returned to Burma. I went a second time to England, but was again pulled back to Burma and 'ordered to be reborn.' I was not told in what family I should be reborn."
- "The bones of the deceased airmen had been removed to England. The none human personality of the pilot was allowed to follow his bones back to England, but I had been 'ordered to remain here,' at Kangyi."
- "I stayed in an acacia tree near the site of the airplane crash at Kangyi. One day my (present) mother (Daw Waing Kyi) passed by with some other women. I liked her best of all the women in the

group passing by, and I followed her. I remembered 'sending' a dream to Daw Waing Kyi. After that, I lost consciousness."

As Ma Par grew older and began to speak, she made remarkable statements about a previous life. She claimed to remember being a married man with a wife and three children, living in a city in the middle of England. This city was described as being on the coast, with an airport and a factory where airplanes were made. Ma Par recalled working in a family business that produced parts for airplanes and automobiles.

She also remembered being an infantry officer in the British Army. According to her account, she was sent on a special mission in a small airplane over Burma toward the end of the war. The airplane ran out of fuel and crashed near Kangyi, a place halfway between Myet-thi-kyin Taungywa and Mahlaing. Ma Par described having a gun between her legs, which discharged upon impact, killing her instantly. This event, she said, was the cause of the birthmark on her abdomen.

Behaviors and Preferences:

Ma Par's behaviors and preferences further supported her claims of a past life in England. As a child, she disliked the spicy food typical of Burma and preferred milk and bread. She also had a strong preference for cleanliness, especially regarding kitchen utensils, which was unusual for a Burmese village girl. Additionally, Ma Par wore skirts instead of the traditional longyis until she was 8 years old, at her parents' indulgence.

She had a mild phobia of airplanes, becoming anxious whenever one flew low over her village. This fear diminished as she grew older, but a residue of it persisted. Ma Par also expressed a preference for being a man, feeling that men had more freedom than women. She

regretted the change in sex from her previous life and attributed it to her deep attachment to her past wife and family.

The Birthmark:

Ma Par had a birthmark on her abdomen, which she claimed was a residue of the bullet wound received in her previous life when the rifle discharged as the airplane crashed.

Intermission Life Memories:

Ma Par claimed to remember experiences between her death as the airman and her rebirth as Ma Par. She remembered her dead body being buried with the pilot of the crashed airplane at Kangyi. As a ghost person, she thought of her family in England and went to them. However, the "King of Death" did not permit her to stay with her previous family, and she was pulled back to Burma. She went a second time to England but was again ordered to return and be reborn in Myanmar. She mentioned a "King of Death" who existed in a different plane. She further said that she had to obey the "King of Death" whether she liked it or not. However, the pilot also became a ghost, just like her, but he was ordered to go back to England with the bones and ashes when they were removed to England. She gave no reason for this apparent discrimination. Apart from the pilot, the other man in the plane had not become a ghost after his death, and she did not know what had happened to him after he died.

During her time in this abnormal state, Ma Par stayed in an acacia tree near the site of the airplane crash at Kangyi. She described observing her surroundings in her ghost life. One day, her present mother, Daw Waing Kyi, passed by with some other women. Ma Par liked her best and followed her, eventually "sending" a dream to her. (This dream was the same announcing dream that Daw Waing Kyi experienced.) After that, she lost consciousness. She died from that intermission life. Then she was reborn as Ma Par. Daw Waing Kyi had

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actually visited the graves of Allied airmen who had crashed near her village during World War II, and this was verified.

Investigations

The case of Ma Par was brought to the attention of U Win Maung by Maung Aye Kyaw of Mahlaing. U Win Maung, accompanied by U Tin Tut, visited Myet-thi-kyin Taungywa village in July 1971. They interviewed Ma Par's mother, Daw Waing Kyi, and met Ma Par herself. Daw Waing Kyi was ill and bedridden at the time.

Subsequently, U Win Maung and Dr. Ian Stevenson met Ma Par twice in Mahlaing, once in November 1972 and again in November 1975. U Win Maung also had occasional correspondence with Ma Par afterward. Daw Tin Tin Myint, the sister of the informant Maung Aye Kyaw, made extensive inquiries about the authenticity of the case and satisfied herself that the case had not been made up to explain Ma Par's blondness.

Verifications:

The crash of the airplane at Kangyi and the subsequent burial of the killed airmen were verified.

Other Information:

When U Win Maung and Dr. Ian Stevenson met Ma Par in the 1970s, she was living with her brother, Maung Aung Tun, in Myet-thi-kyin Taungywa village. She worked with her brother in the making and selling of jaggery, a product of the sugar of palm trees. Ma Par remained a spinster and expressed a desire to go to England to meet her previous family, feeling she would be more "comfortable" there than in Burma.

Ma Par's desire to be a man was a recurring theme in her most statements and behaviors. She expressed this preference both in

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1972 and 1975 during interviews with U Win Maung and Dr. Ian Stevenson. She complained that men had more freedom and opportunities than women, and she regretted the change in sex from her previous life. This desire to be a man was deeply rooted in her.

In 1985, Ma Par remembered four names related to her previous life: Paris (a place), Restin Boswick (her own name), Rosie Fall (wife's name), and Cheswick (son's name). This reincarnation case gives scientific evidence for the existence of the rebirth cycle, workings of karma and the existence of different planes in the universe. The book 'Reincarnation and Biology: Volume 2' by Ian Stevenson contains full scientific research information about this topic, along with other related cases and studies.

American Kendra Carter reincarnation case:

Dr. Jim B. Tucker, Professor and Scientist, (University of Virginia, United States of America)

A verified reincarnation case in United States of America. [The 4-year-old girl who recognized the woman who had aborted her in a past life.]

Kendra Carter was a little girl living in Florida, United States of America, with her mother. When she was four and a half years old, her mother took her to her first swimming lesson. The instructor was a woman named Ginger. As soon as Kendra saw Ginger, she jumped into her lap and acted very lovingly towards her. This was unusual, as

Kendra had never met Ginger before. Over the next few weeks, Kendra became very attached to Ginger. She would talk about her all the time and became very upset when Ginger had to cancel a lesson.

Notable Statements of Kendra:

- "Ginger's baby died before it was born."
- "I'm the baby that was in her tummy."
- "Ginger allowed a bad man to pull her out; I tried to hang on but couldn't."
- "I was scared in a dark and cold place afterwards."
- "I have to die, and I won't come back this time." (The phobia of Kendra)
- "I love you." (To Ginger during their meeting after the period of mutism)

A few weeks after her first lesson, Kendra started saying strange things about Ginger. She said that Ginger had a baby who died before it was born. When her mother asked how she knew this, Kendra replied, "I'm the baby that was in her tummy." She described an abortion, saying that Ginger had allowed a "bad man" to pull her out and that she had tried to hang on to life but couldn't. She also described being scared in a dark and cold place afterwards. Kendra's mother was shocked by these statements, as she knew that Kendra had never been alone with Ginger and had no way of knowing these things.

Kendra's mother decided to investigate and found out that Ginger had indeed had an abortion nine years before Kendra was born. At that time, Ginger was unmarried, ill, and struggling with an eating disorder called anorexia nervosa. Kendra's mother was troubled by this information, as it seemed to confirm what Kendra had been saying.

Kendra became very happy and bubbly when she was with Ginger but quiet and withdrawn otherwise. Her mother allowed her to spend more and more time with Ginger. Eventually, Ginger set up a room for Kendra in her home, and Kendra spent three nights a week there. Kendra's absences were hard for her mother, but she permitted them because Kendra's wish to be with Ginger was so intense.

However, Kendra also started saying worrying things. She said that she would die because Ginger had been unable to deliver her. She said, "I have to die, and I won't come back this time." This fear of dying became so severe that Kendra's mother took her to a therapist. The therapist suggested a ceremony in which Kendra would be "born" to Ginger. Following this, her fear of dying seemed to resolve.

Unfortunately, Ginger and Kendra's mother eventually had a falling-out, and Ginger said that she did not want to see Kendra anymore. Following this, Kendra did not speak for four and a half months. She showed no interest in activities, ate little, and slept a lot. At the end of that time, Ginger met with Kendra for two hours. During this meeting, Kendra talked again for the first time when she told Ginger that she loved her. Ginger began calling Kendra again, but Kendra did not feel comfortable going to her home. Kendra slowly began talking more and participating in activities again.

Kendra's mother found all of this very troubling. Her daughter's struggle with the situation upset her, and the possibility of reincarnation or rebirth troubled her as well. She attended a conservative Christian church and felt that she was committing a sin by merely considering the idea of reincarnation which is mentioned in Buddhism. She thought that perhaps Kendra's soul had been looking for another body after Ginger's abortion, but she did not

accept the idea that reincarnation is a process that normally occurs in the world.

This case presents several perplexing questions for thinkers to consider. Why would a four-year-old girl think that she had been involved in an abortion? What caused her to develop the idea of reincarnation when she was being raised by a mother who could not even consider the possibility? And why did she become so emotionally attached to a woman who was often not very warm toward her? Despite these questions, the case of Kendra Carter continues to be studied by those interested in the phenomenon of reincarnation.

Other Information:

In this case, the statements and recognitions made by Kendra were verified by Ginger's confirmation of the abortion and the emotional attachment between them. The investigation was primarily conducted by Kendra's mother, who sought to understand her daughter's unusual statements and behaviors. The case spans a time period from nine years before Kendra's birth to her early childhood, with the main events taking place in Florida, United States of America. The method of death in the past life was described as an abortion, and Kendra's memories of the intermission period included being scared in a dark and cold place. The family statuses involved are Kendra's single-parent household with her mother and Ginger's past as an unmarried woman dealing with illness and an unplanned pregnancy.

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Other reincarnation cases:

We also have the following data; however, we did not include it for several reasons. If we were to add this data into the book, it would become much longer. The children's memories are similar to those of other children mentioned in this book. Some other reincarnation cases are not verified because the past life's personality could not be identified. This could be due to the reincarnation case being international, or the children's memories not being of human lives but of different none-human beings.

We have data on children who talk about being animals, ghost-like beings, or another person in a different environment, such as a different country, in past lives. There are also reincarnation cases where the child was a god in their past life. These cases are similar to those mentioned in this book, with the primary difference being the child's family and country.

We have data on a child who remembered being a cat and another who remembered being a cockroach. One was American, and the other was European. There are also children who remembered lives as other animals such as dogs, birds, wolves, and tigers. They could only remember animal lives, making it impossible to identify a human personality, as the child was not a human being in their past lives. Many people claim, "I remember being an animal," but we can only identify a previous personality if the child was an animal and, before that animal life, a human being.

We also have data on toddlers who spoke of being ghost-like none-human creatures or gods in heavens in past lives. All these children were unable to remember any human life they had. Identifying the previous personality of a child who speaks of being a person in a

different continent presents challenges, mainly distance. There are also reincarnation cases where the child was a human being in ancient times but was a different creature, such as a ghost, in the interim period. In such cases, the previous human personality cannot be identified due to the barrier of time. The empirical data collected from these reincarnation cases offers insights into the nature of consciousness, its continuity and different planes or different worlds.

Additionally, we have data from parents who say, "My toddler speaks of such and such things." Some parents say, "My child says I am not his mother. He says he has another mother and siblings. He says he lived before and died from an accident." Some of these new cases are currently being investigated by researchers. Most parents publish their experiences online, seeking to find whether other parents also have children who say, "I lived before. I can remember how I died. I have another mother and father."

At the end of 2002, researcher Titus Rivas and his team were approached at a fair in Nijmegen, Netherlands by Mrs. M. She told researcher Titus Rivas and his team, among other things, that her daughter Joanneke had made remarkable statements. In her own words, it was: "I had an uncle who lived with my parents; he was a bachelor and he was 55 years old when he got leukemia, died, and was buried. And when I visited the cemetery with the children, Joanneke always went to look at the children's graves. She couldn't read or write at all yet, she wasn't even in school yet. I think she was 3 years old. When I asked her what she was doing there, I always got the answer: 'I was a mother before and my little child is buried here somewhere.' She didn't say it once, but several times when we were there. I never paid much attention to it. Did she ever come back to those statements? Yes, regularly, when we visited my uncle's grave again."

We also have data on reincarnation cases where some children claim to have come from hells and spoken to Yamas, the rulers of hells.

Briefly, one such case is as follows: An individual entered a monastery in 2005 to become a monk. He said, "I came from hell. I saw fire and sinful people being punished by monsters. Monsters dragged me, but I screamed that I wanted to become a monk and begged them to let me go. Just as I said that I wanted to be a monk, I immediately heard a voice from the sky above. I saw Yama and met him. I begged for his mercy and told him, 'Please let me be a human. I promise not to sin again.' Yama agreed to send me back to human life, considering some of my good deeds and my good intention to become a monk. He told the monsters to abandon me. Yama then advised me to go to the human world, become a monk, and meditate for liberation. He further told me, 'Now, you will go to the human world but will be born into a very poor family. Even in the human world, you will have to suffer for your sins.' Then I died immediately from that life."

This child claimed to have seen the dangerous hellfire and environment. He said he became afraid even to remember those memories. He had become very thin due to the intense fear. This child actually became a Buddhist monk when he grew up. In 2005, when he entered a monastery in Sri Lanka, he shared this information with the elderly Buddhist monks in the monastery. He did so because he was having difficulty with meditation practices, as he always experienced intense fear due to the memories of the hell environment. However, in these types of cases, the previous human personality cannot be traced, as the child only remembers one previous life and not any human one.

We mostly focused on entering data on verified reincarnation cases. We omitted many unverified cases where the previous personality could not be correctly identified. Most children's memories are

unclear about their distant past lives. There is nothing abnormal about it; most people cannot even remember what happened before their second birthday in this current human life.

We have also observed that in cultures where rebirth is not a common belief, parents are often skeptical and uncomfortable when their children talk about past lives. Some parents even suppress such conversations, discouraging their children from sharing these experiences. One such case occurred in the Netherlands.

In the Netherlands, on May 16th, 1986, 14-year-old Annet van de K approached researcher Titus Rivas and his team. When Annet was five, her grandfather died, and she tried to comfort her mother by sharing her own past-life experience. She explained that death wasn't so bad, as she had died once before. Annet described having another mother who resembled one of her current aunts and living in a house with a bay window. She recalled being killed during wartime by a man with a flat hat and a gun while standing in the bay window. She was shot in a spot where she now has a round birthmark. The Foundation for Scientific Reincarnation Research (Stichting Wetenschappelijk Reincarnatieonderzoek) interviewed Annet's mother, brother, and several aunts, confirming that Annet had indeed shared these details as a child. Her mother, however, was not comforted by the story and told Annet to stop talking nonsense, as she did not believe in reincarnation. Annet insisted that her story was true, regardless of their beliefs.

A mother named Toinette Loeffen told researcher Titus Rivas and his team at the end of 2002 in Nijmegen, Netherlands, the following: she had a son named Bo Monsanto. According to common standards, her son would be considered 'developmentally delayed' or handicapped due to a cerebral hemorrhage just before or during birth. However, despite this, Bo displays wonderful insights and a sensitivity that are

not directly associated with handicaps. Around his fourth year, when his great-grandmother Esseline was seriously ill, he suddenly said to his mother one night that he felt short of breath. He said, "When I was little, mom, I also died once. Then I went to heaven and then I came to papa and you." After the death of his great-grandmother, when Bo was about five years old, he added, among other things, "You die and become alive again and die again. And when you die, you see that you die." Bo Monsanto's mother, Toinette Loeffen, tells that she initially had a very hard time with the child's statements because she herself was very materialistic and skeptical.

Our data collection shows that toddlers aged 2 to 5 often spontaneously speak about their past lives when triggered by an event or memory. They might say, "In the other house I lived, this thing was more beautiful," or express extreme fear about an incident, leading to statements about their past lives.

Pregnant mothers sometimes see various dreams during pregnancy. Our data shows that the most dreams pregnant mothers see during pregnancy have some connection with the child and the child's past life. Also, our data shows that extremely realistic dreams children see are memories of past lives.

Furthermore, our analysis shows that many children who speak of past life memories transitioned into non-human states such as animals and ghost-like creatures after their past life's death, and thereafter became human beings. Also, being an animal repeatedly or being born into woeful states, dying, and being born again into woeful states is very common. Cases where children say they were gods in heaven are rare but do exist. Most have had intermission periods in woeful states such as animals and ghosts. We primarily focus on finding the past human personality and uncovering evidence of rebirth.

Among gender-change reincarnation cases, men who became women are more common. Women who became men are very rare. Rich people becoming poor people are more common, while poor people becoming rich people are very rare. Births in low-class families are very common. Births in high-class families are rare. Human-related or woeful states-related reincarnation cases are more common. Heaven-related past lives are less common. Falling from a high status to a low status is often noticeable. There are many reincarnation cases that are unable to be verified. Research data shows that what one did to other creatures in past lives comes back to them in future lives. Our empirical observations of these children suggest that their memories are not merely fantasies or confabulations. All the evidence supports the truth of the Buddha's teachings about birth, death, life, and the universe.

In our research data collection, we have observed another pattern: children who remember past lives, including the details of their previous deaths, often express a desire to experience love, sex, and marriage again. Only a very small number of these children express any interest in seeking permanent liberation from the cycle of birth and death, and those who do may become monks.

Our research data show that children in sex change cases exhibit characteristics that are usually associated with the other gender. Additionally, women who were men in past lives often have somewhat muscular bodies. Such women often have a strong desire for men's sports and they have excessive body hair. Furthermore, in rebirth, there may be connections between family members who would have had to do with each other in previous lives. The truth about rebirth, as we have already uncovered and which our research data show, is that even an elephant may die and instantly go its mind

into the egg of an ant, later emerging from the egg as an ant in a new life.

Our research data shows that some people know locations they have never visited perfectly from a past life by having lived in that location in a past life. One such case from a European man named Koot is mentioned below. Koot was about 17 years old when this happened. His own words are: "In 1968 I was on vacation with my family in the Sauerland (near Willingen) for the first time in my life. When we drove with the car in the vicinity of the Diemelsee, the surroundings began to seem familiar to me. From a certain point along the Diemelsee, the road was completely known to me. I knew in advance that there would be a right-hand side road that would lead over the dam and that there would be a direction sign to a place called Adorf. All the details that I knew in advance about a stretch of road of at least 2 to 3 km turned out to be correct. I must also note that I had never even seen a map of the area before." Diemelsee is a municipality in Waldeck-Frankenberg in northwest Hesse, Germany. This case is comparable to those of Fien K. and the Ponte Vecchio in Florence, Italy.

Another paranormal event similar to the one mentioned above was described by another person as follows: "When I was at Heidelberg, Germany, in company with some friends, I paid my first visit to the ruined Heidelberg Castle. As I approached it, I was impressed with the existence of a peculiar room in an inaccessible portion of the building. A paper and pencil were provided to me, and I drew a diagram of the room, even including its peculiar floor. My diagram and description were perfect when we afterwards visited the room. Still another impression came to me regarding a book, which I was made to feel was in the old library of Heidelberg University. I not only knew what the book was but also felt that a certain name of an old German professor would be found written in it. A search was made

for the volume, but it was not found. Still, the impression clung to me, and another effort was made to find the book; this time, we were rewarded for our pains. Sure enough, there on the margin of one of the leaves was the very name I had been given in such a strange manner."

There is another event like this related to the famous Charles Dickens. Charles John Huffam Dickens was an English novelist, journalist, short story writer, and social critic. In his nonfiction travelogue, 'Pictures from Italy,' Charles Dickens once described an experience: "At sunset, while walking alone as the horses rested, I arrived upon a little scene which, by one of those singular mental operations of which we are all conscious, seemed perfectly familiar to me, and which I see distinctly now. There was not much in it. In the blood-red light, there was a mournful sheet of water, barely stirred by the evening wind; upon its margin stood a few trees. In the foreground of this view of Ferrara, there was a group of silent peasant girls leaning over the parapet of a little bridge, looking now up at the sky, now down into the water. In the distance lay a deep dell; the shadow of approaching night fell upon everything. 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 blood; and the real remembrance of it, acquired in that minute, is so strengthened by the imaginary recollection that I hardly think I could forget it."

Reincarnation research data shows that when a person dies by a wound, that wound can become a birthmark in their next lives. In early 2002, researcher Titus Rivas was contacted via email by Mr. E.J. Vermeulen from Alkmaar, Netherlands, who was 68 years old. He wrote to researcher Titus Rivas that he had images of a past life since he was two years old. Further inquiry from researcher Titus Rivas yielded the following information; these are Mr. E.J. Vermeulen's own words: "I have never been able to tell my story to anyone until a

few years ago when a Christian pastor visited and the conversation turned to the life after death. I then, in the presence of my wife, told my memory for the very first time, and his response was, 'Others have also told me this in confidence.' I was a seriously ill two-year-old boy and it could have become meningitis. I saw faces with four, five rows of eyes under each other and therefore the curtain was closed so people could not look inside, because it could come through according to the doctor. Suddenly, I saw myself as a child of about 4 or 5 years old playing in the sand. To the left of me was the edge of the forest and to the right our round huts. I was sitting in front of our open hut, there was no one in it, when I was suddenly grabbed from behind by a tiger in my neck and he lifted me up. I could still scream, but from that moment there is no memory anymore. Someone from the paranormal bulletin board asked me if I also had a birthmark on my neck and that surprised me, because I indeed have a considerable spot on the back of my head. This is really all I can tell you as I have it in my memory." Later, Mr. Vermeulen sent researcher Titus Rivas a photo taken with a webcam, on which the dark spot is indeed visible. This case fits well into the category of cases of birthmarks that are related to the cause of death of the past life, as described by scientist Ian Stevenson on this subject.

According to scientist Ian Stevenson, many trance mediums and sensitives make statements regarding the prior lives of persons who consult them. In the United States, the most notable clairvoyant of this type was Edgar Cayce, who gave large numbers of so-called 'life readings' in which he reviewed the salient features of prior existences of the persons for whom he gave the readings. Edgar Cayce was an American clairvoyant who claimed to diagnose diseases and recommend treatments for ailments while in a trance-like state. He had many successors. The evidence for Edgar Cayce's clairvoyance regarding current features of living persons and their affairs seemed extremely strong to Stevenson, but the veridicality of his life readings

appeared extremely weak. In the vast majority of cases, it had not been possible to trace the existence of the person mentioned or identified as having been in a previous existence the person for whom the reading was given.

Stevenson offered a comment which bears on the general difficulty of identifying in an evidential way the persons named by sensitives such as Cayce, or persons whose existence had been supposedly remembered by themselves. The difficulty is this: If a person named or supposedly remembered had an obscure station in life, e.g., was a centurion in Trajan's army, it is exceedingly unlikely that any record could be found to prove his existence. If a person named had a prominent station in life, e.g., Trajan himself, it is possible or probable that the sensitive or rememberer acquired in a normal way the facts allegedly learned or remembered. And if the person occupied an intermediate station in life, e.g., was a governor of a Roman province during the reign of Trajan, then the facts of his career, although not generally known, may be recorded somewhere. If they cannot be learned, then no verification can occur; and if they are discovered in some obscure book perhaps known only to scholars of Roman history, the possibility that the percipient gathered the information from this book clairvoyantly cannot be completely excluded. The difficulties on the one hand of tracing and identifying a named person and, on the other hand, of excluding normal or clairvoyant knowledge of the facts adduced make this line of inquiry generally unrewarding, although it continues to be extremely interesting and possibly susceptible of further improvement.

In some instances, the statements made by sensitives showed a remarkable congruence with apparent memories of a former incarnation on the part of the person consulting the sensitive. Stevenson knew of one such instance in which a person apparently recalled, when a young child, a scene from a previous existence in

ancient Greece. Later in life, two sensitives independently described with regard to herself details of a previous existence in ancient Greece. These two accounts matched the subject's own apparent memories and each other. In such instances, however, telepathy from the mind of the sitter becomes a plausible explanation for the statements of sensitives.

Somewhat more difficult to explain as due to telepathy are instances (three of which had come to Stevenson's attention) in which sensitives had named and described in some detail persons of obscure or intermediate renown, saying that these persons had been in a former incarnation the persons for whom the statements were made. After extensive research, the named persons were actually found to have existed and found to match closely the descriptions, e.g., of occupation, birthplace, etc., given by the sensitives. In these instances, both the sensitives and the subjects for whom the statements were made denied any conscious knowledge of the matching persons. According to Stevenson, the sensitives may conceivably have achieved access to the records which verified the existence of the persons they named. But as all persons concerned, including the sitters, denied any conscious knowledge of the persons named or the records prior to verification, one wonders through what steps the sensitive gained clairvoyant access to the verifying records. Incidentally, the sensitives did not communicate the information they gave in the form of readings from books or records, i.e., in the style of the book tests such as those of Mrs. Osborne Leonard. In some respects, however, this kind of perception constitutes a kind of proxy book test without a living original to engage the proxy. Since an entirely fortuitous matching between the data given and the records found cannot be excluded in these instances, this kind of evidence can add little weight to the theory of reincarnation.

According to scientist Ian Stevenson, many persons find themselves, during parts of their lives or throughout them, especially attracted or repelled by certain countries, people, names, food, or other objects. Sometimes such fears and attractions clearly derive from experiences in early life (or later), and psychiatric research has demonstrated the frequent long duration of such reactions, without understanding why they last so long in some persons and quickly vanish in others. Sometimes the person who enjoys or suffers from a special liking or fear forgets its origin. When this happens, memories of the original conditioning experience can sometimes be recovered through special techniques, e.g., the use of certain drugs or hypnosis. Under certain conditions, recall of the memory of the original experience brings a marked and therapeutic modification of such reactions. In a number of instances known to Stevenson, such predilections and fears had been related to apparent memories of former incarnations. The following two examples illustrate such predilections.

An American couple cruising around the world stopped at Bombay. Walking around the city, they both found themselves extraordinarily familiar with parts of it so that they had no need of a guide and could tell each other in advance of coming to a place, say around a corner, what they would see. They tested this knowledge by going to a particular quarter they thought they remembered and looking for a house and a banyan tree they remembered standing in the garden of the house. When they reached the place where they expected to find the house and tree, they did not find them. They then noticed a policeman who happened to be there and asked him if the house and tree had formerly stood there. He recalled having heard from his father that they had been there as this couple described them. He added an additional item of information: The house had belonged to a family named Bhan. This couple had, for some reason unknown to them, liked the name Bhan and given this name as a first name to their son.

A second instance deserves a slightly longer summary. A Dutch portrait painter named Henriette Roos married a man called Weisz, whom she subsequently divorced. Although it is the custom in Holland for women to resume their maiden names after a divorce, Mrs. Weisz, for an unaccountable reason, liked her married name and did not want to give it up. When her mother reproached her for not resuming her maiden name, she replied: "I don't know, it is a strange feeling, I can't explain. That name somehow suits me. I feel one with it; it is more me than my own name, Roos. Each time I call myself that way, I have the feeling I'm talking about someone else." So, she decided to call herself Mrs. Weisz-Roos.

Some time after her divorce, she was in Paris working hard to support herself by her painting. One evening, she went to bed extremely fatigued, hoping to benefit from a good sleep. She then heard a voice say, or was impressed by a sudden thought like: "Don't be so lazy, get up and work." After further importuning which she at first resisted, she did get up and went to her easel. She was impressed to paint in the dark and did so with feverish haste and hardly knowing what she was doing. After a time, she felt better, naturally sleepy, and returned to bed and to sleep. Upon awakening the next morning, she discovered that she had painted a beautiful little portrait of a young woman.

Puzzled by this experience, she described it to a friend who persuaded her to consult a sensitive who practiced psychometry. Mrs. Weisz-Roos took her portrait to the sensitive and, without saying anything to her, placed it on a table from which the sensitive picked it up. The sensitive went into a trance-like state and after a time said, "I see very large golden letters. A name is spelled to me.... G-O-Y-A. Now he speaks to me. He says: He was a great Spanish painter. He had to flee from his country from his enemies, and it was you who

received him in your home in a big southern city in France—until the end of his life. He still is so thankful for this that he wants to guide you—but he is not satisfied; you resist too much; you are too much tied up in your academic education—you never relax and let him guide you; you make it very difficult for him—he therefore made you paint in the dark so you couldn't see what you were doing...."

At the time of this communication, Mrs. Weisz-Roos had never read anything about Goya. However, that same evening, she went to a home where her host owned a copy of a life of Goya. She borrowed this and was astonished to find in it an account of Leocadia Wei, in whose home Goya had lived during his exile from Spain at the end of his life.

There is something to note about non-human, ghost-like creatures: when humans engage in war or fight, these non-human, ghost-like creatures also fight for their loved ones, specially against other non-human, ghost-like creatures from the opposing side. Another thing to mention about those non-human, ghost-like creatures is that they often possess female mediums or channelers, while male mediums or channelers are very rare. This is because the energy aura of a woman is generally weaker than that of a man, making women more susceptible to possession. Research shows that these non-human, ghost-like creatures can penetrate the energy aura of women much more easily than the energy aura of men.

Near-death experiences (NDEs), out-of-body experiences (OBEs), reincarnation, and parapsychology are all closely related subjects. In his reincarnation research, scientist Ian Stevenson noted that children often recall details of the funeral or burial of the person whose life they claim to remember. Some children claim to have lingered near the place where they died and describe trees in which they dwelt as a spirit. Others report observing relatives or friends

from their past life or following their future mother to her home. In some of Stevenson's cases, there is evidence suggesting communication after death with members of the previous or future family through announcing and departure dreams, apparitions, and psychokinetic interactions with the human world, similar to certain poltergeist accounts.

More than 5000 children have spoken of past life memories on all continents except Antarctica, and those cases are documented. We do not know how many cases there are that are not documented and did not become part of a research program. Scientist Ian Stevenson alone had documented more than 2400 cases.

Our collected research data reveals a recurring pattern: an individual becomes a human, then enters a woeful state, and subsequently becomes a human being again. Our ongoing research and data collection seek to uncover more evidence and insights into these cases, with the ultimate goal of providing empirical data that contribute to the understanding of consciousness, life, and death. We also have a message for other organizations related to reincarnation research: we ask them to release all data they have gathered over the years to the internet for the benefit of this subject.

Understanding Statements of Past Lives and Near Death Experiences:

The phenomenon of children remembering past lives and individuals recounting Near Death Experiences (NDEs) has long fascinated researchers and the general public alike. These accounts often include vivid descriptions of otherworldly beings and experiences that defy conventional understanding. By decoding these statements, we can gain deeper insights into the spiritual and metaphysical realms that these individuals claim to have encountered.

Interpreting Encounters:

1. Divine Beings:

- "I saw the god and angels." : This statement suggests that the individual has encountered a god king and other citizen gods.
- "I saw devas" : This means the individual has seen gods. Devas are often depicted as celestial beings in various religious texts.
- "I saw angels" : This also means the individual has seen gods.
- "I saw light people" : This indicates the individual has seen gods.
- "I saw light beings" : Similar to light people, this means the individual has seen gods.
- "They were blazing like a lamp" : This refers to the individual seeing the body aura light of gods.

2. Inhuman Beings:

- "I saw a dark figure" : This suggests the individual has seen an inhuman being.
- "I saw a smoke-like figure" : This also indicates the individual has seen an inhuman being.

- "I saw the god of death" : This means the individual has seen a Yama being, an inhuman type, the ruler of Hell.

- "I saw the king of death" : Similar to the god of death, this means the individual has seen a Yama being.

- "I saw a yama dooths" : This indicates the individual has seen a messenger of Yama. Yama dooths are often depicted as servants or emissaries of the ruler of Hell. (Yama Toots)

3. Personal Divine Experiences:

- "I was an angel and I saw god": This means the individual has been a god and saw the king of the gods.

Other Information:

One common question is why we cannot see ghosts or spirits that supposedly live in our own homes. The answer lies in the nature of different planes of existence. Ghosts and spirits inhabit different planes, making them invisible to the human eye under normal circumstances.

Some children report seeing sadhus or saints in heaven. Sadhus or saints are holy men who engage in meditation and ascetic practices with the goal of achieving liberation from the cycle of birth and death. Buddhist scriptures mention that through their meditation, these saints gain supernatural powers and sometimes leave the earth to reside in heavens, still retaining their human bodies. It is possible that a child who remembers a past life could have encountered such a holy man during his time in heaven.

Additionally, some children claim to have been guided by a saint. Buddhist scriptures support this idea, stating that those who have faith in meditative saints are blessed and helped by them.

Non-human spirit beings are generally described as beings in states of woe and craving to be a human being. This is because that human existence, despite its challenges, offers pleasure, unique opportunities for spiritual growth and supreme enlightenment.

Xenoglossy, the speaking of unlearned languages:

Xenoglossy is the phenomenon of children remembering past lives speaking unlearned languages. Xenoglossy, derived from the Greek words xenos (foreign) and glossa (tongue or language), refers to the ability to speak or write a language that one has not learned through conventional means. This phenomenon is often associated with cases of children who claim to remember past lives and exhibit knowledge of languages they have never been exposed to in their current lifetime. The subject has garnered significant interest in both parapsychological and linguistic circles.

The xenoglossy has been documented in various cultures and historical periods. Ancient texts and folklore from different parts of the world mention individuals who suddenly began speaking in tongues they had never learned. However, it was not until the 20th century that the phenomenon began to be studied more systematically, often in conjunction with research on reincarnation and past-life regression.

One of the most well-documented cases of xenoglossy involves a young girl named Swarnlata Mishra from India. Born in 1948, Swarnlata began speaking about a past life in a different town when

she was just three years old. She provided detailed descriptions of her previous family, including names and specific events. What was even more astonishing was her ability to sing songs and recite poems in Bengali, a language she had never been taught. Her claims were later verified by researchers who found that the details she provided matched the life of a woman who had died several years before Swarnlata was born.

Another intriguing case is that of Gretchen, a German girl who, at the age of four, began speaking a language that her parents did not recognize. It was later identified as a dialect of Arabic. Gretchen claimed to remember a past life in Lebanon and provided specific details about her previous family and surroundings. Her case was studied by Dr. Ian Stevenson, a psychiatrist known for his extensive research on reincarnation and xenoglossy.

Dr. Ian Stevenson, of the University of Virginia, is one of the most prominent figures in the study of xenoglossy and reincarnation. Over several decades, Stevenson collected and analyzed thousands of cases from around the world. His meticulous approach involved interviewing the children and their families, verifying the details of their past-life claims, and documenting instances of xenoglossy. Stevenson's work has provided a substantial body of evidence that challenges conventional materialistic explanations.

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Karma Research:

Name: Karma Research.

Research Date: 1970 to 2000.

Location: Sri Lanka.

Goal: Finding the truth about the Buddha's teachings on Karma.

Main Researcher: Professor and Scientist Nandasena Ratnapala University of Sri Jayewardenepura, Sri Lanka and his team.

Methodology: The research employed a combination of methods of social science, including observations, interviews, and case studies. Data were collected from a diverse sample of participants across Sri Lanka.

Key Findings: The study revealed correlations between past actions and present circumstances, supporting the Buddha's teachings on Karma.

Collaborators: The research was conducted in collaboration with the University of Sri Jayewardenepura, Sri Lanka and the Sarvodaya Research Center.

Publications:

Ratnapala, N. (2006). 'Retribution in this very life.'

Outcomes: The research has contributed to a deeper understanding of Karma and its implications for personal and societal well-being.

The findings have been used to develop educational programs and workshops aimed at promoting ethical behavior and spiritual growth.

Karma Research Foreword:

Karma Research by Professor and Scientist Nandasena Ratnapala.
(University of Sri Jayewardenepura, Sri Lanka)

I started this scientific research in 1970. I initially started this research by analyzing 48 men who killed pigs and bulls. They were the first group of men who became subjects of my experiments. From the first group of 48 men, many had already died by 1980. They died very painfully, and my team and I were able to come to a conclusion. The conclusion was that those who harm living beings and those who kill living beings become subjects of the very same things they did to others previously. By 1990, all 48 men in the first group were already dead. In our scientific research, we used social science methods for conducting experiments. Specifically, we used observation as a tool for our experiments. We went to the places where those 48 men lived and saw for ourselves how they harmed or killed living beings. It was very clear to us from our scientific experiments that those 48 men had karma results in their present lives. We witnessed how they lived in pain and died in pain when the results of their actions came back to them. I can provide an example here. In the first group of 48 men, one man killed bulls by attacking the bull's head using a hammer. One night, a thief entered his house and attacked him using a hammer. His head had been burst open due to the hammer attack. Not only the men who harmed or killed bulls and pigs, but we also conducted experiments on other people who harmed or killed other living beings such as dogs, cats, iguanas, and

elephants. We saw how they died in pain due to their own sinful karma results. According to the words of Buddha, rather than killing an animal, one does a highly sinful karma if they kill a human being. In the years 1987 and 1988, many human beings were killed in Sri Lanka due to riots and terrorist attacks. My team and I have presented many case studies here. However, we haven't included all the case studies of our first group of 48 men because all of them are somewhat similar. Therefore, we have included other case studies that are different. Almost all our cases are prospective analysis cases, meaning an examination of incidents and events as they occur. However, a few cases are retrospective analysis cases, meaning an examination of incidents and events after they have occurred. In retrospective analysis cases, we used interviews to collect information as we did not have direct access to observe and collect data. Also, we mention that we maintained a high priority on protecting the privacy of the individuals. I especially thank the following persons: the late music teacher P. K. Tilakaratne, who traveled with me everywhere in Sri Lanka for my experiments. If I did not have such a friend as my research assistant, I would never have been able to do this scientific research on Karma. I was very fortunate to have him as my research assistant. His death is a great sorrow for me. I also want to mention two other friends of mine: the late Mr. Wilbert Samarasinghe and the late Mr. Dharmasiri De Soysa. They both helped me in conducting my research in the southern areas of Sri Lanka. I also thank my students and researchers at the Sarvodaya Research Center who helped me when I needed their assistance.

The Discussion:

Karma Research by Professor and Scientist Nandasena Ratnapala.
(University of Sri Jayewardenepura, Sri Lanka)

(Year 1976)

It is mentioned in Buddhism that there is a karma type that brings results in this present lifetime. According to social science, I have been looking for the validity of this for some time. It is too early to come to a conclusion. But I believe my research will help us understand this strange phenomenon known as the karma energy.

According to Buddhism, there are some karmas that give their results in this present life. Based on this, I was able to come to a presumption. The presumption was that if someone continuously does the same type of karma, it will affect them very decisively at a certain point in their life. Let's make this easy to understand. If someone lived their life killing animals often, it should affect them at a certain point in their life. If someone often commits dangerous, sinful, criminal acts, they will someday face the results of what they did.

I had many reasons to come to this presumption. Sayings in society such as, "Someone attacked his father and his hand got crippled," "someone broke the leg of an animal and his leg got crippled," and "there was a man who always blamed others using bad words and he developed cancer in his mouth," led me to this presumption. When I studied Buddhist scriptures, my presumption was confirmed. There are many incidents in Buddhist scriptures showing karma giving results in this present life.

In general, karma is a large field that is suitable for scientific research. I made this research focus on a small part of the karma field, specifically 'the karma that gives its effect in this present life,' due to the ease of research. To make that small area even smaller, I made the following presumptions. If someone does some action as a hobby or a way of living, sacrificing a lot of time for that action, I took that as my karma research field. Then I came to a presumption that they need to face results according to that action at a certain time in their life. By a certain time, I mean a decisive time, an important event in their life. For example, I can say marriage, death, or something similarly important.

To prove these presumptions, it is hard to find evidence from a laboratory. Because I use human beings for my scientific research, I cannot control and make them behave as I want. Also, when I find someone doing some karma often, to get evidence from their life, I had to wait a long time until a decisive time comes. For example, for a butcher who kills bulls often, I had to wait a very long time to know how karma gave its effect at a decisive time such as in his death.

There were various obstacles for me. First, I argued like this: is there any possibility that a butcher who kills bulls every day will die exactly as he harmed and killed bulls? In this, we can remember an ancient man named Chundasukarika and his death mentioned in Buddhist scriptures. He was a pig killer and he died in pain for seven days, just exactly similar to a pig. If a butcher who kills bulls then dies behaving like a bull or similarly to how he killed bulls, it may be a random fact. But if many butchers who killed bulls are observed and all of them died in pain just exactly similar to a bull, is it not a fact or evidence that proves the karma that gives its effect in this present life?

I had two methods to do my scientific research. The EX POST FACTO method, which means observing after an incident has already

happened, was one such method. For example, a man who was a cattle killer died exactly behaving in pain as a bull. As I see his death, I go to his life and history based on how his death happened. Getting scientific evidence from the history of his life, I see he killed cattle, which was his karma. He is not one who killed one or two bulls, but in his life, as a method of living, he had killed a lot of bulls. I made a scientific method: seeing the effect and then following someone's history and past karmas. I gathered information according to that.

My second method was that I see a man with my own eyes who is alive and does some kind of similar karmas every day. If I see a man who often harms and kills animals, I keep him in my sight. And I investigate how his marriage was, how his children are, will he become sick, how will he die. It is now 1976. I have been investigating 23 men who kill bulls as a way of living. Their religion is not Buddhism. From these 23 men, 11 men have already died within the past 5 years. Those 11 men died in extreme pain exactly as they harmed and killed bulls. They died after living in pain exactly similar to how they harmed bulls, and their death was similar to the death of a bull.

I am still collecting data by using the above-mentioned two methods. When doing it according to social science, we need to check again and again for the confirmation of the accuracy of data. Firstly, to understand one's karma was such, I need to know that he had done that every day again and again. Secondly, I need the proof that he got results of his karmas in a decisive event in his life. I must be able to prove that someone's habit of killing animals gave him a similar fate and he died like he killed animals. If I show you an example: the person named "A" killed pigs all of his life. And I must be able to say according to the evidence: The person named "A" behaved many days in pain similar to a pig, he screamed like a pig, and he died like a pig.

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I would like to describe my main presumption here. If someone practices and develops some kind of karma all his life, that karma may give its results in this current life. I took animal killing or criminal actions which are sinful karmas because of their ease and we can see results related to sinful karmas with mercy than with meritorious karma results, and we can see grossly the results of sinful karmas with our own eyes. What karma one does more and more in life, its effect will come at a decisive moment of life. In such a case, when a man is in pain, we can gather scientific evidence for the existence of karma energy.

For proving my presumptions, I collected information about 48 men whose job was killing bulls. From those 48 men, 25 men are already dead. The 25 who died received extreme mental and physical pains. Their death was very painful. I myself saw the man who cut and ate the tongue of bulls die like a bull whose tongue was pulled out. And this information was not limited to just one case or one person. From the other 23, there are only 12 alive right now. Also, 11 others of sinful men died very painfully after receiving extreme mental and physical pains. One thing highlights in every case as: if they harmed or killed any bull, they themselves received that pain later in their lives.

Here I have said in brief something that I should tell in detail. Because my scientific research is ongoing, if someone asks me if I have come to a conclusion, all I can say to them is I still cannot come to a conclusion because I am still doing my scientific research. It is now the year 1976. I started the scientific research in the karma field in 1970. You may ask me, "Can't these all be random cases?" If only one or two cases happened, they could be random cases. But all cases happened in the previously mentioned manner. Then I ask you, how can all of them be random cases? And you may also ask me, "Can it

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be the case that the mentality of these people affected their death?" I mentioned previously these people are not Buddhists. They do not think killing animals is a sinful action. They do not know about karma energy. You may also ask me, "Maybe they died like that because they closely associated with animals." But then I ask you a counter question: why then do those who are kind and merciful to animals not come into such painful experiences?

I have seen and heard things that give light to this scientific research. Criminals who kill others die the same way they killed others. Those who did not care for their parents are in return harassed by their own children. Those who give poison to others also die by poisoning. Those who disrespect others get disrespected in return. It is possible to see these things in society. They give important information for social science.

Karma Cases:

Karma Research by Professor and Scientist Nandasena Ratnapala.
(University of Sri Jayewardenepura, Sri Lanka)

Only selected Karma Experiment Cases of Scientist Nandasena Ratnapala. Not included all Karma Experiment Cases in this book.

Experiment objectives: To verify the accuracy of the Buddha's words. To check whether the Buddha spoke the truth or false. To check the existence of karma energy.

Included KE cases in this book: 35

All of these people did not have a normal peaceful death. Their death was unfortunate and very painful.

Cattle Killer Karma Case 1:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a man who was 40 years old. For the past 10 years, he had been killing cattle. He killed bulls according to his religion's views. After we met him, he lived for only two more years and then died. This is the case about him. He had a small family and lived in a small house. There were bulls that were brought to be killed in his garden around the house. In general, those bulls would scream if he went near them. In the morning, he would generally kill about 10

bulls at the slaughterhouse. He preferred killing cows more than killing bulls. Sometimes, when he killed pregnant cows, he would eat the meat of both the cow and the calf. His wife would cook it, and he would eat that meat with his children. When he met cows, he would fondle them for a moment, then say some words, and immediately cut the cow's neck. At those times, his helpers had bound the cow to a pole. When he cut the neck of the bull or cow, blood would ooze out. Then the bull or cow would become weak, and his helpers would stab the bull or cow to death.

This man's wife had become pregnant three times, but all three pregnancies were unsuccessful. When his wife became pregnant for a fourth time, the pregnancy was successful, but she gave birth to a child who was very sick. The child had an incurable illness, and no treatment could heal the child. Once, a group of men came to him. They were a group of Buddhist men who wanted to save a bull from death for the full moon Buddhist holiday. The Buddhist men had said that they wanted to gain good karma by saving one bull from death. Sometimes, these saved bulls or cows, when given to farmers to keep, would be sold later back to the butcher due to financial problems. Once, he had brought to his house a cow and calf that were wandering on the road. He then killed the calf. The cow screamed, and he then killed the cow as well.

After some time, this butcher became very sick. A part of his body became paralyzed. He moaned due to sorrow. The doctor who visited his house said he had paralysis. The doctor did treatments inside his house but couldn't heal him. So, the butcher's wife brought him to the hospital. The doctors in the hospital said a nerve in his brain had burst. The doctors in the hospital performed surgery. Then he came back home. After several days, another sickness came to him. There became a wound in his throat area. The wound spilled blood. When he came to the hospital, doctors said it was cancer. Blood often came

from the wound in the throat area. While he had this sickness, another sickness came, and boils appeared on his whole body. Doctors said the cancer was spreading all over his body. He lived painfully. After one month, he died in extreme pain.

The Butcher Karma Case 2:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a butcher who preferred killing water buffaloes. He became extremely happy when he could kill a water buffalo. When he found poor farmers, he bought water buffaloes from them. This butcher also loved to eat water buffalo meat. He was a merciless man and once even killed a female water buffalo that had given him milk for some time. There are many bulls and water buffaloes in the house's garden, bound to poles. Later, there was one water buffalo he could not tame. That water buffalo tried to stab him with its horns. Eventually, he managed to bind the water buffalo to a pole very tightly. Thereafter, he poked the water buffalo with a hot iron rod. The water buffalo cried loudly, and this only gave the butcher great happiness. He then prepared a hot pan filled with hot embers and put it under the genitals of the water buffalo as punishment. However, the strong water buffalo somehow broke free from the pole and chased the butcher away. The butcher ran to save his life. But at the moment when the butcher entered his house, the water buffalo attacked him. The water buffalo's horns first pierced his buttock. Then he fell down, and the water buffalo continuously gored him many times. Some other people took the butcher to the hospital, but the injuries were serious, and he died soon after.

Pig Farmer Karma Case 3:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

He had a pig farm. It was his profession. He bought pigs when they were very little. He gave them discarded foods from the city's hotels. Because these foods were discarded, he did not need to pay any money for the foods. Growing pigs and, after some time when they were grown, killing those pigs and selling them was his business. Once he bought a little female pig. Just like a loyal dog who follows the master, this little female pig loved him and followed him often. This female pig lived as a pig until it grew. This man showed a special interest in this female pig. After some time, this female pig gave birth to a lot of little piglets. The female pig often gave birth to a lot of piglets and because of that, this man did not need to buy little pigs anymore. He killed a lot of pigs and sold pig meat for Christmas to a lot of people who celebrate Christmas. This man bought several other female pigs and they too gave birth to a lot of piglets. Therefore, his pig farm grew very well and his pig farm became a profitable business.

Generally, he sold his pig meat to a big company located in the city. When buyers from that company came, he killed pigs. He put each pig inside a bag and attacked those pigs using sticks. That is how he generally killed pigs. However, sometimes he took the help of two dogs to kill pigs. Sometimes, if a pig ran away from him when he tried to kill a certain pig, his dogs attacked that pig and held that pig without letting it run inside the farm. Then this man stabbed the pig with a knife until the pig died. When pigs screamed and cried in pain, those who lived near his pig farm knew he was killing pigs. Generally, in a single session, he killed approximately 35 pigs. He did his pig

farm business for some time. But after several years, he suddenly became sick. He said, "I feel someone is attacking me with sticks." He was unable to sleep. If he tried to sleep, he soon woke up. It was impossible for him to sleep anyway. He said, "Pigs come and attack me, pigs eat me. I see pigs in dreams." After he became terribly sick, the pig farm was closed and there were no pigs, only the buildings of the pig farm left. He even screamed in the morning. He screamed, becoming afraid of pigs. He said, "Look, these pigs put me inside a bag and attack me! Look, these pigs try to stab me with knives." He screamed loudly due to fear. With each passing day, his sickness only grew. When his bones started to swell, people took him to the hospital. But medicines could not cure his sickness. After some time, doctors said, "His situation is not good. It is not possible to cure this sickness; we have tried our best. Take him back to his house and give him any food he likes to eat." Thereafter, he came back to his farmhouse. Yet he spent his days in extreme pain. His bones swelled and injured, and he cried loudly, just exactly as a pig cries. No one was able to stop his loud screaming. He was a bachelor and did not have a wife. So people who lived near his pig farm visited him from time to time. Once, one of his cousins came to stay with him, knowing that he would die soon and to get the ownership of the farm's buildings. That cousin gave him food. He lived in extreme pain for several months. In his last days, he often shouted and screamed very loudly due to the unbearable pain. His painful sounds were exactly similar to the sounds pigs make.

The Butcher Karma Case 4:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a strange butcher. He would buy a cow with a calf and bind the calf to a pole. He would bind the calf for several days continuously without giving it food or water. After several days, when he would unbind the calf, the calf would go directly to the mother cow and drink milk. After the calf drank a lot of milk, he would bind the calf again to a pole. After 2 hours, he would kill the calf. He would then remove the calf's stomach. The calf's stomach would be filled with milk. The butcher would then prepare a curry using that milk-filled stomach of the calf. That was his favorite food. Generally, he did this after buying a cow and a calf. When he killed the calf and then went to the mother cow, the mother cow would cry. But he was merciless. After some time, when he had killed hundreds of calves, he developed a stomach ache. When he went to the hospital, doctors told him that he had a boil in his stomach. Doctors performed surgery and removed a boil inside his stomach that was the size of an orange. After the surgery, he came back home and continued killing calves, cows, and bulls just as he did before. After some time, he developed another boil inside his stomach for a second time. This time, doctors analyzed the sickness and said the boil had spread all over his stomach. Doctors also said that performing a surgical operation was useless now. But he insisted that the doctors perform a surgical operation. Then, when doctors performed the surgery, he died. Doctors mentioned that his boil had spread all over the stomach and if he had lived like that, he may have died due to the bursting of the boil.

Cattle Killer Karma Case 5:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

He had a cattle farm. It was his profession. Drinking the blood of bulls and killing bulls was his habit. He binds the bull that was brought to be killed onto two poles in his farm, making the bull unable to move. He cuts the bull's throat and collects the oozing blood of the bull in a vessel. He then drinks that raw blood. Sometimes he prepares curries with that blood of the bulls. He said, "It is a great pleasure for me to drink the blood of the bulls." Generally, he kills 8 bulls per day. When he cuts the throat of a bull, sometimes he takes away a lot of blood of that bull until that bull loses consciousness. He does not care about the bull's pain. This is how he ran his cattle farm. Several years passed. This man was diagnosed with blood cancer. Doctors told him that if someone did not give him blood constantly, there was a chance of his death. Therefore, his relatives and friends gave him blood. Meanwhile, he and his relatives prayed to God and did other religious rituals according to his religion. However, no matter what he did, he was unable to cure his sickness. After some time, it was useless even giving blood to him from outside. His body swelled. In the middle of his throat, a blister appeared. It became bigger and bigger slowly. On his body, in various places, his nerves burst. Blood came out from those burst places and his whole body became wet with his own blood. Doctors said, "We are not capable of doing anything in this situation." He was sent home from the hospital when doctors decided they were not capable of doing anything more to cure his sickness. After he came back to his house, he was lying on the bed. Often he made a sound similar to a bull that a bull makes when a bull dies. The blister on his throat was injured without a proper reason. Then pus came out from that injured blister and fell

to the ground. His body became extremely stinky, making other people unable to come near him. He lived painfully like this for some time and then died.

Chicken Slaughterer Karma Case 6:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a man who killed chickens and roosters. He generally killed about 50 or 60 chickens and roosters per day. This chicken slaughterer worked in a marketplace. Customers who came to the marketplace would show him the chicken or rooster they wanted, and he would immediately kill it and sell it. He killed chickens by cutting their necks using a sharp knife. He had done this, killing chickens and roosters, for about 20 years. After some time, he suddenly became sick. The sickness caused him to immediately lose the ability to stand up; his body became somewhat paralyzed, and he was not even able to lift his head. His body became very weak, and he was bedridden. Meanwhile, blisters appeared on his hands and legs. He was taken to the hospital, but the disease was incurable. People brought him back home. He painfully lived, laying on the bed. Furthermore, he started to act like a chicken. He sometimes moved as if he were a chicken flapping its wings and also cried like a chicken. He even told his wife to bring him a pan of chicken poop and keep the pan near his bed. He told his wife that he loved the odor of chicken poop. Meanwhile, his sickness progressed more and more. He was not able to eat or drink. After a very short time, he died in pain while acting like a chicken flapping its wings and also making sounds like a chicken crying.

The Butcher Karma Case 7:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

He was a butcher by profession. His father was also a butcher. His father had died in his 40s, and then his son had started his (father's) profession. He loved to torture bulls. He loved to cut the legs of bulls. It was an action that brought happiness to him. He would bind the bull onto two poles and then cut a leg of the bull. Sometimes he would cut two legs of a bull and let the bull lay on the ground. Generally, he killed a lot of bulls. Once he saw a good bull used by a villager in a bullock cart. The butcher went to that man and asked him whether he was interested in selling that bull. The villager said he didn't want to sell this bull. However, the butcher tried to make him agree to sell the bull for some time. After some time, the villager agreed to sell the bull. The butcher bought the bull and brought it to the butcher's place. Then the butcher bound this bull to a pole. With great happiness, he cut a leg of that bull using a big knife. The bull fell to the ground screaming loudly. The bull lived for the next day, and he cut another leg of that bull the next day. After these things, the bull died, and the butcher produced beef from this bull's meat. After 3 weeks since this incident took place, a blister appeared on the right leg's knee of the butcher. And that blister became bigger and bigger. He went to a hospital, and doctors cut the blister and applied medicines to the injury. He came back and lived for some time without any problem. However, after some time, several blisters appeared again on the left leg's knee. But this time it was several blisters, and they became bigger and bigger. Also, this time blisters grew up towards his thighs, and blisters got injured. The blisters and wounds developed until the hip joints. When he went to the hospital, the doctors decided to cut off his left leg. The doctors said he also

had diabetes and they should cut his leg as soon as possible. The doctors cut the leg. He came back home. But after some time, his other leg also became like the left leg with blisters and wounds. Then doctors cut his right leg too. Now without his both legs, he became legless and had to move with the help of others. His wife also had to suffer because of his condition. Even while all this was happening, his cattle farm sent him meat every day, and he always ate that meat with great happiness. His wife cooked that meat every day. His wife helped him to move here and there because he had no legs now. He lived like this for some time. And after some time, once again a blister appeared on his hip. People immediately brought him to the hospital. Doctors checked him and said it was spreading inside his body. The blister became larger and larger. Then it got wounded and pus came out. There was a lot of bad smell, and he lived moaning. His wife helped him while tolerating the bad smell. The butcher lived like this for several months and died in pain.

Cattle Killer Karma Case 8:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

He had a cattle farm. He was a butcher. It was his profession. He killed many bulls for many years. After some time, his 40th birthday approached. He planned to perform a religious ritual according to his religion by killing a cow that gives milk. However, one problem arose: it is hard to buy a cow that gives milk, because many people do not sell such cows. He went to several villages in Sri Lanka searching for a cow that gives milk to buy and perform his religious ritual by killing that cow. In one village, he met a man who had a cow that gives milk.

For that cow, the villager had built a separate place. The butcher told the villager, "I am interested in buying your cow." But knowing this man was a butcher, the villager had refused the butcher's request several times. However, the butcher did not give up. He said, "I will give you three times more money for this cow. I will not kill this cow. Give me this cow that gives milk." The villager was a kind man who treated the cow as one of his own family members. However, the villager's wife had said, "We can never have such a large amount of money. Let's sell this cow. If we want a cow for milk, we can buy another cow later." Due to the wife's insistence, the villager man finally agreed to sell the cow that gives milk. However, even at the last moment, he had said, "Please do not kill my cow." The butcher had replied, "I paid a lot of money to you for this cow because I need milk for my children. Therefore, I will not kill this cow." When the butcher bought that cow and brought it to his farm, he found out that there was a calf in the womb of the cow. The birthday arrived. In the morning, he went to the cow and attacked its head with a hammer. The cow, being unable to bear the extreme pain, had fallen to the ground. Then he had cut its throat. Then he prepared the cow's meat and even took out the calf from the womb of the cow and had cut the calf into pieces. Then he gave meat to the people who lived near his cattle farm. After breakfast, he went to a religious place by car to pray to God and do the rituals according to his religion by offering the cow's meat. However, on the road, his car met with a dangerous accident and his car went off the road and his head collided with a tree. People brought him to the hospital with an injured head while bleeding. After a short time, he died. At that time, the meat he ate in the morning by killing that cow had not yet even digested.

The Butcher Karma Case 9:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

He is a butcher. He had a cattle farm. It is his profession. Normally, he kills about 9 bulls per day. Once he brought a big bull to kill. This bull had large horns. Since the time he brought this bull to his cattle farm, the behavior of this bull changed and the bull was extremely angry. It sometimes moved around restlessly and blew air from its nose. On other days, other bulls never acted like this and when this butcher approached other bulls, other bulls immediately became calm. However, this bull did not act like that and this man had attacked that bull two times. After that this bull had become even more aggressive. With the help of others, the butcher had tightly bound the bull to a pole. Then he had stabbed the bull one time using a knife. Then the bull, with oozing blood, had jumped forward by breaking the pole and chased the butcher. The butcher ran around the yard of the cattle farm. His helpers ran away. The butcher took a shaft and hit the bull. But the bull jumped onto him when he hit the bull. He had screamed loudly but helpers were not able to help because the bull chased away all the helpers if they came to help. The bull chased the butcher again and near a wall gored him with its horns continuously. The butcher fell down and then the bull continuously gored him again. A lot of blood flowed. If at any time any helper tried to help the butcher, the bull always chased them away not letting them help the butcher who was oozing blood. And after continuously goring him with its horns again and again, the bull also fell down because the bull also was injured previously by the butcher with knives. The butcher died painfully due to the wounds at that place. The bull also died after a while.

Cattle Killer Karma Case 10:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

He was a butcher. He killed bulls. His wife became pregnant. He thought that if the delivery of the child happened without any problems, he would worship and pray to the god by offering a bull. Later, the child's birth happened just as he wished. So he bought a big bull and killed it in the farm's garden, then offered the dead bull to the god. He believed his action was a good deed that would bring fortune to the newborn child. After some time, his wife became pregnant again for a second time. This time, he also performed his ritual. For the second time, he bought a cow for his ritual. He killed the cow in the middle of the garden and offered it to the god. He also cooked its meat and offered the meat of this cow to some other people too. By now, he had killed hundreds of bulls. When bulls saw him, they screamed loudly.

After some time, his wife became pregnant for a third time. This butcher once again thought to perform an offering and praying ritual for the god, just like in the previous times, and bought a cow. He bound the cow to a pole in the garden. But this time, even before the child's delivery, the pregnant wife died. However, with great effort, they were able to save the baby. After this incident, he married another woman. His second wife also died during childbirth, and at that time, he had bought a cow to offer and pray to the god. When his second wife died, he killed that cow in extreme hatred. After some time, he married another woman for a third time. After some time, his third wife gave him a child.

In those days, his eldest son died by drowning in the water. That son went to the river for swimming and died there by drowning. After some time, his second son, who was very young, one day played with his mother's saree by wrapping it around his neck and tying its end to the girder of the house. He was on a chair with the saree wrapped around him, and the chair immediately rolled, strangling his neck. His second son died this way, very unfortunately. His third little son died from a strange, incurable sickness. In the throat of that little son, a boil appeared. He went to the hospital and met many doctors, but nothing worked. No medicine or anything could cure that strange sickness.

After some time, he developed a mental illness. He moved like an animal walking on its four legs. He also acted strangely by blowing air just like a bull and jumping towards others just like a bull trying to gore a person with its horns. Often when he did that, people would move away from him, but sometimes people attacked him. He became insane and behaved exactly like a bull. He even urinated or went to the toilet just like a bull. For his relatives, his behavior was an irritating trouble. After some time, many wounds appeared on his body. He was sent to the hospital by his relatives. He died painfully there. And his body was buried with the help of the Sri Lankan government because no one came to claim his dead body.

Cattle Killer Karma Case 11:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

He was a butcher. He had a special way of killing bulls. That was by binding a bull to a pole very tightly so it couldn't move and then immediately attacking the bull's head with a sledgehammer. In this method, often the bull's head would crack and parts of the bull's brain would burst into the air. Sometimes the bull would become unconscious, and then he would cut the throat of the bull with a knife. Generally, for any bull, one attack from his sledgehammer was enough. He would attack a bull with all his might, and this action gave him great happiness. One day, he brought a cow to his cattle farm and killed the cow just as he would kill any other bull. That same night, a thief entered the house of the butcher, and he was afraid upon seeing the thief. The butcher took a shaft into his hand to attack the thief. Then the thief took into his hand the sledgehammer which was nearby. The thief attacked the butcher's head with the sledgehammer, and his head cracked, and parts of his brain burst into the air. That attack from the thief killed him that night. After some time, villagers said that he had been reborn as a painful ghost near the village's banyan tree. Villagers further informed that the ghost screams painfully and there is a sledgehammer in his hand. The ghost became famous among the villagers by the name "the sledgehammer demon".

The Butcher Karma Case 12:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated one butcher who had an abnormal interest. He loved to eat the tongues of bulls that he had killed. He would come home with the cut tongues of bulls and prepare a curry with condiments using the cut tongues of bulls. Sometimes he would fry the tongues of bulls using oil. He never liked to have his meals without the meat of a bull's tongue. One day, he brought a well-built bull and bound it to a pole so that the bull could not move. He then opened the mouth of the bull and cut the tongue of the bull. This butcher was very clever at cutting the tongues of bulls, and the bulls generally had no idea what was going to happen. The butcher went to his home with the cut bull's tongue. He then prepared a curry by mixing salt and condiments. When he went the next day to that same bull, the bull was alive and laying in pain, opening its mouth. The butcher killed the bull by stabbing it until it died, using a knife. Several years passed as usual. After some time, one day, a small blister appeared at the end of his own tongue. That small blister developed into a large blister day by day. The blister became a problem when eating meals, and then he went to the hospital. Doctors gave him various medicines. He used the medicines but could not cure the blister that had appeared at the end of his tongue. Therefore, after some time, he had to undergo a surgical operation. At the surgery, a part of his own tongue was cut off and removed. After he came back home, he was not able to talk properly. But still, he could not cure his sickness, and after some time, he faced another surgery for the second time. But even the second surgical operation could not cure him. He lived in the hospital in great pain. After a short time, he came back home still having his weird sickness.

Because of this abnormal sickness, his body became very thin. His teeth also fell out. His hair and body hair also started falling out. He was unable to eat, and another person had to give him food using a tube. Hence, for this purpose, a trained hospital attendant was brought. For several months, he lived in great pain like this. There was a large blister on his tongue. After some time, worms appeared in his blister and its wounds. He was in extreme pain and distress. After some more time, many blisters appeared on various parts of his body and they festered. Only liquid foods could be given to him using a narrow plastic tube through his nose. The nasal tube feeding method was used. He could only sleep for a very short time. If he slept, then after a short time, he would wake up screaming loudly. He said, "I see bulls and cows chasing me to attack me." He lived like this for several more months and died in pain.

The Government Farm Karma Case 13:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a farm owned by the government of Sri Lanka. There were both vegetables and livestock. There was a large number of pigs. They brought small pigs and sold them when they became grown pigs. The small pigs that were brought in January were sold in December for Christmas, and it gave a lot of profit to the farm. The highest income for the farm came from the pigs and pork meat. The food for the pigs was brought from the city's hotels. The food for the pigs was discarded food from hotels. Once, on this farm, a man who was

employed to kill the pigs went missing. He killed pigs by using sticks and knives. When this man went missing, his body was found in the nearest forest. It was discovered that murderers had attacked him by using sticks and then had stabbed him by using knives near the ear.

Cattle Killer Karma Case 14:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

He is a cattle killer. A butcher. One day, his pregnant wife had a strange desire. The strange desire was to eat a leg of a bull while the bull was still alive. The pregnant wife was about to deliver their first child. Therefore, the butcher decided to make his wife's wish a reality. He brought a good bull to his house and bound the bull to a pole with a rope. After that, he cut off a leg of the bull. The bull was screaming, oozing blood, and fell to the ground, unable to stand still. Then he and his wife cooked a meal using the meat of the bull who was still alive. The bull lived for two more days without a leg, screaming loudly due to the pain. He cut another leg of the same bull on the second day. The bull was screaming loudly due to pain. Thereafter, he cut the neck of the bull and killed it. And he sold the meat of this bull.

However, after one month, the wife of the butcher fell to the ground in their home's garden. She was taken to the hospital by the butcher. One of her bones was broken. She was treated in the hospital for some time. Later, she came back home. Even though she came back home, she was unable to get up and work and was confined to bed because of infirmity. She was bedridden.

After this incident, for some time, the butcher worked as usual. The butcher collected cows and bulls roaming in various villages. After some time, one day, he was walking inside a forest area, and there was a gun trap set by some other people for killing pigs. The gun trap was triggered by him, and a bullet hit one of his legs. People took him to the hospital. In the hospital, the doctors amputated his leg. He came back home with the help of crutches. But he did not stop killing bulls, and he continued killing bulls and cows.

Some time passed. He became sick. A blister appeared on the other leg of the butcher. He tried both Ayurvedic medicines and Western medicines, but nothing could cure the blister. The small blister developed into a large blister and caused a lot of pain to the butcher. And eventually, the sickness of his other leg became critical. Also, during these days, his wife, who was sick and bedridden due to a broken bone, died. After a short time, the sick butcher also died painfully. His relatives and neighbors who were with him at the time of his death reported that he died making sounds like a bull. He had bellowed just as a cow or bull does.

The Butcher Karma Case 15:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

It had been 10 years since he became the main butcher in the city's meat shop and livestock farm. For 10 years, he had been killing bulls by cutting their throats. His daily routine included coming to the cattle farm every day at 10 AM. When he arrived at 10 AM, the

others who worked at the cattle farm had already tied up the bulls, making them unable to move. The butcher then killed each and every bull using knives. For some stubborn bulls, he even attacked them using sticks. Generally, when bulls saw him with a knife, tears would come from their eyes.

After 10 years of continuously killing bulls as a butcher, he developed a sickness in his throat. He was unable to swallow anything. Therefore, he went to the hospital. Doctors treated him for some time, but doctors in the local hospital could not cure him. Thereafter, due to their inability to cure his sickness, regional doctors sent him to the Apeksha Hospital, The National Cancer Institute of Sri Lanka, to check whether he had cancer or some other sickness. Apeksha Hospital, The National Cancer Institute of Sri Lanka, diagnosed him and decided that the sickness was cancer. They used radiation therapy and various other treatments for him. He was a little relieved by them. Then he came back home. And he went to the cattle farm to kill bulls. Again the cancer widely developed and his sickness became critical. The doctors said it was extremely necessary to do surgery for him. And doctors did surgery and removed cancer-infected parts. However, the doctors said they were unable to remove all parts cancer had spread to. He was relieved a bit once again and he came back home. After several months, once again his throat became wounded. His throat became a large boil and became an abscess. His throat became very stinky. The people who brought him food also became disgusted with him. The butcher could always be seen screaming in pain. A person was hired by paying him money to bring food to the butcher. Even that medical attendant became disgusted with the butcher. The butcher was bedridden for 3 months. He sounded like a bull sounds. This butcher died in pain.

The Iguana Hunter Karma Case 16:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a strong young man who was a hunter. He was an iguana hunter. It was his hobby to kill iguanas. He also loved to eat iguana meat. He first captured iguanas alive and then killed them by using a spike that was used to peel coconuts. He inserted the spike into the buttock of the iguana to kill the iguana. Sometimes when he killed 2 or 3 iguanas, he even sold iguana meat. Some villagers even informed him if they found any iguanas in their gardens. In his area, he had the nickname "the iguana boy". He was a well-known person in the area where he lived. He lived by killing iguanas. Once he climbed a tree to capture an iguana. The iguana quickly climbed to the top of the tree. While he was chasing the iguana on the tree, he fell from the tree. He fell onto a nearby chopped down tree that had a spike-like trunk due to being cut by people. This hunter fell on that wooden spike and the spike entered his body, piercing his buttock. People took him to the nearby hospital. But the injury caused by the spike was serious and the hunter screamed loudly due to pain. After a few days, the hunter died in pain.

The Butcher Karma Case 17:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated one butcher who had an abnormal interest in doing cruel things. His interest was to pluck out the eyes of live bulls and cows. He felt great satisfaction when a bull or cow moaned in pain as he plucked out their eyes. This man would then bring home the plucked-out eyes of bulls and make his wife prepare food by frying them. It was his favorite food. He loved the glistening eyes of bulls. However, it should be noted that his wife did not like eating the eyes of bulls and she did not eat them. He also told his children, "Eating the eyes of bulls is healthy." The butcher gave the eyes of bulls to his children. So his children also ate the eyes of bulls and cows, just like their father did. The butcher did these actions continuously for some time. Time passed. After some time, a muscle growth appeared in one of his eyes. He underwent medical treatments, but the muscles in his eye only grew day by day. When the muscle growth in the eye became much bigger, he went to the hospital. Then, due to medicines, the muscle growth in the eye began to shrink. But within a short time, another muscle growth appeared in his other eye. Now both of his eyes were sick. After some time, both of his eyes became wounded. The butcher's eyes became rotted and subject to decomposition. Doctors decided that he needed to have both of his eyes removed by surgery. The doctors performed a surgical operation, removed both of his eyes, and put fake eyes in the eye sockets. But after a short time, two small blisters appeared in the places where the doctors had removed the eyes. With time, both blisters became larger and larger. After some time, the blisters became wounded and turned into very disgusting injuries. These days, he spent his days in extreme pain and moaning loudly due to the pain. His screaming

could be heard from a long distance. Very loudly he was screaming. Pus came out from the two wounded large blisters and the pus was very stinky. No one in the family went near him due to the disgust. His wife and children went to the wife's parents' house. The butcher lived for several more months and died in pain.

Cattle Killer Karma Case 18:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

He is a cattle killer. A butcher. He generally kills bulls, but he prefers killing cows. He also loves to kill pregnant cows more than non-pregnant cows. He kills pregnant cows and then takes out the calf from the womb of the dead cow and prepares curries using the meat of the calf. This is how he lives. After some time, his own wife became pregnant, and at the time of her child delivery, his baby died. He was so sad because of this. He informed us that he doesn't drink liquor. His favorite food was the meat of calves that he himself kills. After some time, his wife became pregnant again for a second time. This time, he brought his wife to a clever doctor who was a gynecologist specialist for the child delivery of his pregnant wife. However, both his wife and child died during the process of childbirth. With this incident, our butcher became very angry with cows, and he was willing to pay any amount of money for a pregnant cow. One day, he got information that there was a pregnant cow that belonged to a wealthy family. He went to see that pregnant cow. People said that there were two calves in the womb of this cow. The wealthy family refused to sell this cow to the butcher. However, the butcher wanted to eat the meat of the calves inside the womb of this pregnant cow

by any means. Therefore, the butcher went to meet a master thief. The butcher had told the thief that if he stole the cow from that wealthy family, the butcher was willing to pay a lot of money to the thief. But the thief told the butcher that he was unable to steal the cow from that family. The butcher came back home and decided to do it himself. He went to another thief and bought a key that could open the lock of the gate of the wealthy family. The keys the thief had could open any lock. After several days, in the middle of the night, he went to the house of that wealthy family. He opened the gate and went to the cow. He then stole the cow and came forward towards the gate. At that time, a dog barked, and people in the house awoke. He saw a door open. With the opening of the door, someone immediately shot his leg with a gun. The butcher ran away, abandoning the cow. After that, he went to the hospital, and doctors decided that they had to cut and remove the leg of the butcher. The doctors did cut his leg, and after that, he came back home. The butcher could move only by using crutches. He lived like this for some time. One day, he got a severe stomach ache. When he went to the hospital, doctors checked him and said there was a large boil inside his stomach. He was given medicines by doctors, but the sickness was incurable. Because medicines could not cure his large boil, the doctors decided to cut the boil in a surgical operation. After the surgery, he lived well for only several days. Another stomach ache developed. He was unable to eat anything. He was also unable to drink anything. He went to the hospital. Once again, doctors tried to heal him, but the boil only grew day by day. The butcher wanted to do a surgery for the second time, but the doctors advised him that his body was too weak for a second surgery and further advised him to wait until his body became a little stronger. With time, the stomach boil grew so large that it was visible from the outside that the boil, which was inside the body, had a lot of pus. The butcher lived in these days moaning loudly. He came back home once again, and within a few days, the stomach boil burst. He lived only several

more days after the boil's burst and lived his final days in extreme pain. He died within a short time.

The Butcher Karma Case 19:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a butcher who, while killing grown bulls, also loved to kill young calves. He did this for many years. He loved to eat the meat of young calves. He would go to villages and buy bulls and young calves. Then he would bring them to his farmhouse and bind them to poles. In his farmhouse, he loved to torture bulls and young calves. When a calf screamed due to fear when he separated it from its mother cow, the butcher would attack the calf. The butcher showed no mercy. One day, he had brought two small calves and a mother cow to his farmhouse. He kept them for some time without giving them food. After that, he burned the two small calves alive and prepared curries using the meat of those young calves. On that very same day, the following incident took place. In his house, a kerosene lamp fell down and the butcher's young child was burned and died. The butcher took his child to the nearest hospital, but it was too late. It is worth noting that this happened on the same day he burned the two small calves. He burned the two small calves in the morning, and this incident happened at night inside the kitchen of the butcher. After this incident, time passed and everything went as usual. After one year, in the next year, the butcher's wife delivered a child. That child's whole skin was extremely dark black, just like he had burned his skin. The butcher tried various treatments on the newborn child due to his love for his own child, but none worked. And after several

weeks, that child died by convulsion. After some time, the wife delivered the butcher's third child. There was a strange phenomenon with him: his both legs were like those of a young calf. The butcher was in shock and mental pain due to this. And that third child only lived for several days and instantly died without any proper reason. After this, the butcher and his wife were childless, and the couple could not bear or give birth to any child. Time passed, and the butcher brought a child from one of his relative's families into his home. The butcher seemed to love this child very much. When this child grew up for some time, the butcher taught the child how to hit a cow using a cane. Thereafter, that child also hit bulls, cows, and young calves using a cane for fun. After some more time, the butcher had taught this child how to kill a calf. Thereafter, by cutting the throat of a small calf, the child also killed calves. For several years, we did not see any notable incident in the butcher's life. However, after several years, his relative child went missing from his house. The boy vanished, and the butcher tried to find him. But the butcher could not find his relative boy. After one week, the dead body of the cousin boy was found in a nearby forest. The body was identified as having been bitten by foxes. Specifically, the throat and neck of the boy had been bitten by the foxes. The fact that the butcher's boy's throat and neck had been bitten by foxes was valuable evidence for our karma research. Because the boy had been killing small calves by cutting the throat or neck of small calves. The butcher said there were no enemies for him and his cousin boy to kill his cousin boy inside the forest. It was not possible to uncover the reason for the death in the examination done by the government officials in the autopsy. And also, after several months, wounds appeared in various places on the butcher's body, making him extremely sick, and he died in pain.

The Religious Place Karma Case

20:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a man who worked in a religious place, a fane belonging to Hinduism. They were doing animal sacrifices for the almighty Brahma creator. There was this man for killing goats. This man would cut the neck of goats after saying some religious words. When various people gave goats to the fane, he would bind goats to a pole and do sacrifices to the almighty Brahma creator by cutting the neck of goats. Once a female goat escaped from him. He ran to catch the female goat. After he captured the female goat, he stabbed the female goat's both eyes with a sharp knife. Blood came out from both eyes of the female goat. Thereafter he killed the female goat. After some time, his eyesight became weak. He went to the hospital. The doctors said that in his both eyes there was some muscle growth happening. This man took medical treatments. But the eye sickness only grew with time. He went again to the hospital and doctors said his both eyes were in bad condition and it was necessary to remove his both eyes. Thereafter doctors removed his both eyes. He came back home without both eyes. After this incident, even though blind, he killed goats in the fane with the help of helpers. Helpers would guide his hands closer to the tightly bound goat's neck and he would cut the neck of the goat. Once when he was walking in the garden without eyes, a thorn pricked into one of his legs. His leg was injured. And with time the wound became bigger and bigger despite medical treatments. He again went to the hospital and doctors decided it was necessary to cut his leg to save his life. Doctors did a surgery and removed one leg of him. He came back home. Now he was blind and

also without a leg. Yet he went to the Hindu fane to kill goats. Because helpers helped in doing animal sacrifices to the Almighty Brahma creator, it was not difficult to kill goats even though he was blind and without a leg. He used crutches to walk. After some time, there became a sickness in his throat. Doctors diagnosed it as cancer. This man committed suicide by cutting his own throat using a knife, after hearing that he had cancer.

The Butcher Karma Case 21:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a butcher. Once when his wife got pregnant, she had a strange desire. However, she did not tell her husband about it and she became thinner and thinner due to the strong desire. One day, her husband, the butcher, asked her what was wrong. She said that she had a strange desire. When the butcher asked what the desire was, she told him, "I want to cook and eat the first calf of a young cow." The butcher replied that it was possible to do that.

The butcher then went to villages to find a young cow that had never given birth to a calf. Later, he found such a cow. He bought that young cow and brought it home. Then he prepared a special place for this cow and gave it food. After several days, he bound another bull near that cow. That was another bull brought to kill. After some time, the cow became pregnant. Then he killed the bull. And after 3 months, he killed the cow and cut the womb of the cow and brought out the small calf. The pregnant wife helped to cook. Then he cooked

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the meat of that calf and gave the meat to the pregnant wife to eat. The wife then ate the meat.

After some time, it was time for the pregnant wife's delivery. Then the butcher and wife both went to a religious place and promised the god to give a small golden statue if the wife's delivery of the baby happened without any trouble. When they were coming home from the religious place, their car collided with a tree and an accident happened. The car immediately got ignited. The driver survived. But the butcher and pregnant wife did not survive and died by burning. With that fire, the child who was inside the womb of the pregnant wife also died.

The Butcher Karma Case 22:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a butcher who loved to pour hot water on bulls. He brought bulls to his slaughterhouse and forcibly poured hot water on the bulls. He boiled water in a kettle and then tied the bull to a pole before pouring the hot water into the bull's mouth. The hot water went inside the bull's body via the throat. When he tied a bull to a pole, he did it in a way that the bull could not move. He then pushed the spout of the kettle into the bull's mouth. This action gave the butcher great happiness. He poured one kettle of water on each bull. Once, when he was boiling water in the kettle, the kettle fell and hot water burned his chest and stomach painfully. He went to a hospital and got treatment immediately. But after he came back from the hospital, he returned to his old habit of pouring hot water into the

mouths of bulls. Now, he did it with more anger. Once, he poured hot water into the mouth of a bull and excessive water spilled onto the body of the bull. The bull could only scream loudly as it was tied tightly to a pole. After pouring hot water into the mouth of a bull, he would kill the bull. He loved to eat the burned mouth and throat area of a bull. After some time, this butcher got a pain in his own throat. He took medical treatments but was unable to cure it. He then went to a hospital. The doctors in the hospital said there was a boil in his throat area and it needed to be removed by a surgical operation. The doctors performed a surgical operation on the butcher. But the surgical operation could not cure his throat. There was a pain in the throat area that made it hard for him to eat food. Once, he was unable to bear the extreme pain and he himself drank boiling hot water. His mouth and throat were burned by the hot water and he screamed loudly. People took him to the hospital. When treating those wounds, more blisters formed in his throat. The blisters developed down to his stomach internally. He screamed loudly due to pain. The screaming sound of him spread around half a mile. He screamed loudly just exactly as a bull screamed. After one month of his loud screamings, blisters burst and pus came out. Because pus and blood came out from his mouth, no other person liked to even get closer to him. He lived several more days with extreme pain and died loudly screaming.

Cattle Killer Karma Case 23:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

There was a man who was like the leader of cattle thieves. Wherever someone stole a bull, it went to him. Many cattle thieves brought bulls to him. For several days, they would hide the bull inside the forest. Meanwhile, the owners of the bulls would discuss with him using third parties. If discussions with him were successful, the bull owner would receive the bull within 3 days. But such a thing only took place if the owner could pay a lot of money to him. If not, he would kill the bulls inside the forest. This butcher used to kill bulls at first, but now his helpers did the killing. However, he still killed highly grown bulls. He would kill the bulls by striking the bull's head with a rod. The bull would become faint due to the attack. After that, he would stab the bull using knives. He had a habit of cutting a large chunk of meat from near the heart of the bull. However, whether he killed the bulls himself or not, his helpers always sent him a large chunk of meat from near the heart of the bull. When attacking a bull's head using a rod, if the bull's head burst, the helpers needed to prepare a curry using the brain meat of the killed bull. He loved that curry very much. Eating those curries with liquor was one of the favorite things of this group. His beef-selling business gave him good profits. Many people bought meat from him.

Once, a villager had a bull. Someone stole this bull and then gave this bull to the butcher. The villager also came to him looking for his bull. But the butcher did not want to sell that grown bull back to the villager. The villager tried to stab the butcher using a knife. The butcher's helpers came and beat the villager. The villager later went to the police, but the butcher was a friend of high-ranking police

officers, and no action was taken against the butcher by the police. After this incident, several months later, the butcher got a strange sickness. A blister appeared on his chest. Doctors said it was a rare cancer and it was dangerous to do a surgical operation to heal him. The butcher went home and lived in pain. But still, he loved to kill bulls. After a short time, he died painfully from the aforementioned cancer.

The Butcher Karma Case 24:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

One butcher we investigated enjoyed hurting bulls. He kills bulls by attacking the bull's head using a rod. But before that, he tortures them very much. Sometimes when he attacks the head of the bull, the bull faints from just one blow. If not, he attacks the bull several times. Even when he kills the bulls by cutting their necks, he tortures the bull before that. Sometimes he sets nails on a wooden board and then hurts the bull with that wooden board with iron nails. The bulls scream when he does these things. Sometimes he doesn't give food and water to the bulls. He binds the bulls to a pole for several days continuously and does not give them food or water. When these bulls cry loudly, he attacks them without any mercy. Like this, he did killing bulls and cows for several years continuously. Once this butcher fell to the ground in his cattle killing place. Doctors in the hospital said a nerve in his brain had burst. He lived several months in the hospital. Slowly his body became weak. He came back home from the hospital but he could not do much work due to his feeble body. It was even hard to get up from the bed. He often said his body

was in pain. After some time, his leg also broke due to falling from the bed. After some time, his one hand also broke. After several months, a rash spread all over his body. During these times, he tried to commit suicide. He tried to do that by using kerosene. But his clothes were somewhat wet, and the fire couldn't consume all his body. The fire did not spread well. However, the fire had damaged his hands and stomach area. He went to the hospital. But after this incident, he only lived a few months in extreme pain and died painfully.

The Butcher Karma Case 25:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated another butcher. He killed bulls. When bulls are bound to poles, he cuts one leg of a bull while the bull is standing. His habit was to cook that leg and eat it. He did this often. He cut the leg of one bull that was brought to be killed. When the bull cannot stand up due to oozing blood and fainting, he cut the neck of the bull using a knife. If the bull is young, sometimes he cuts two legs from that young bull. After several years, the butcher developed a sickness in his legs. His bones in his legs swelled and became weak. It was very painful for the butcher. He went to various doctors, but that sickness was an incurable disease. The pain and sickness only grew with time. After some time, this sickness spread to both his hands as well. No medicine could cure his strange sickness. However, he tried to cure his sickness by any means necessary. Once he went to meet a Buddhist monk who was famous as a psychic. The Buddhist monk had said to him, "Because of a sinful karma you have done, this sickness

has come to you." The butcher had money and after meeting the Buddhist monk, he went to India to meet Sathya Sai Baba who was also famous as a psychic. The butcher then told Sathya Sai Baba about his sickness and Sathya Sai Baba had told him, "This is due to a sinful karma, save the animals, do not harm animals." After meeting Sathya Sai Baba of India, he came back to Sri Lanka and stopped harming bulls and killing bulls. But his sickness did not cure. Because of that, he became very angry and after several months started his old habit of harming bulls and killing bulls. But he was feeble and so he did harm and kill bulls with difficulty. His sickness only grew. After a short time, the butcher died in pain.

The Butcher Karma Case 26:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a butcher who loved to cut the genitals of bulls. It was a great pleasure for him to cut the genitals of bulls. He did this work continuously for several years. One day, he fell ill. His illness involved blood coming out with his urine when he urinated. He went to a hospital, but doctors could not determine what the illness was. At first, doctors thought it might be due to a problem with his kidneys or liver, but they found no issues with his kidneys or liver. Therefore, this illness was a strange one. He returned from the hospital to his house and continued cutting the genitals and killing bulls as before. Sometimes, when he was standing, blood would come out from his penis. After some time, the blood flow increased, and he went to the hospital again. Doctors made him lie on a bed and used a tube to remove the blood that was coming out spontaneously.

He lost a lot of blood, and his relatives had to donate blood. But blood often came out from his body. The illness was incurable. After some time, his urinary tract swelled, and he died painfully.

The Butcher Karma Case 27:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a butcher who loved to have sex with young cows. In his slaughterhouse, if he found any young cows, he would bring them home and have sex with them. Because of that, some young cows' deaths were postponed for a few days or a few weeks. But eventually, all cows and bulls received death by his hands. He also loved to cut the genitals of cows and prepare a curry from the cow's genital meat. Once he brought a young cow home and tried to have sex with it. The cow was angry and stabbed the butcher. According to him, this was the only cow that treated him like this. The butcher was injured by the cow and he went to a hospital. After he came back home, he stabbed the cow using a sharp knife. He stabbed the genitals of the cow. Sometimes he brought very young small cows home. Once he kept such a cow for months without killing it. But in the end, he killed that small cow after several months, just as he did to other cows and bulls. After some time, he became sick. The sickness occurred in his genitals. He went to a hospital. Doctors treated him but his sickness was incurable. Blisters formed on his penis. Doctors decided it was necessary to cut his penis. There was no other choice and the butcher had to agree with the doctors. A part of his penis was cut and removed by surgery by the doctors. But after some time, the

other part of his penis got wounded and pus came out. He lived very painfully due to this. After some time, he died in pain.

The Hunter Karma Case 28:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a hunter who was also a pork seller. He was a wild boar hunter. He goes to the forest and hunts wild boars. He hunted wild boars by using a gun trap. If he found a dead wild boar in his traps, he first burned fluff by using the fire of a flambeau. Then he attacked the body of the dead wild boar to marinate wild boar meat. After that, he sold wild boar meat. Once he found a dead deer in one of his traps. He became happy to eat deer meat because it was a rare chance. The hunter had a pregnant wife. Once his wife saw a dream. The dream was that a wild boar chased her husband and stabbed him to death by using its tusks. But after this incident, exactly one week after seeing the dream, he went to the forest to check whether there were any new dead wild boars in his gun traps. When he found a wild boar in one of his traps, it was not completely dead and the wild boar had jumped at him and stabbed him to death by using the tusks of the wild boar. He did not come back home that day and his wife went to the forest to find him. When the wife went forward, she saw her dead husband and a dead wild boar near a gun trap. She was able to realize what had happened. She understood that what she saw in the dream had actually happened. The hunter's wife went to other people living near the forest and brought back the dead body of her husband. About 2 days after his death, they held the funeral of the husband. That same day, the pregnant wife delivered a baby. But the

baby died that same day during delivery. And the wife survived. The hunter's wife provided this information for the research.

The Butcher Karma Case 29:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a 38-year-old butcher. He was the main butcher in the nearby city's slaughterhouse. He sometimes even killed bulls in his home. He went to villages and bought bulls and goats. He killed bulls by attacking their heads using a stick. He killed a lot of bulls in the slaughterhouse and brought home every day about 5 kilograms of beef. His wife cooked it for him. He did this for sometime. Once this butcher was caught in an argument with some other men in the neighborhood. The argument escalated into a fight. We could not get information about what the reasons were that led to the argument. However, boys and men had attacked him. Due to the attack, he was bedridden and his wife helped him. After sometime, wounds appeared all over his body. He was sent to the hospital but doctors could not heal his wounds. He came back home in pain. He lived painfully. After one year from the spontaneously appearing wounds, he fell from the bed and died in pain. But before his death, he said that he sees fire and he feels that his body is burning in a great fire. He further said that bulls come to stab him with their horns and he screamed loudly. He sometimes cried that someone is attacking his hands and legs. Within his last year before death, he often screamed loudly saying the above-mentioned things.

The Butcher Karma Case 30:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a butcher who loved to eat the tongues of bulls. When he killed a bull, he would cut out the bull's tongue and tell his wife to prepare a curry using it. After some time, he started to cut out the tongues of bulls while they were still alive. He would bind the bull tightly to a pole by the neck, then open the bull's mouth, pull out the tongue, and cut it out using a sharp knife. Sometimes he even cut out the tongues of young calves. He often said he loved the milky taste of the tongues of young calves. However, after he continuously did this, a blister appeared on the butcher's tongue. The blister slowly grew. He tried to cure it using folk medicines at first, but the sickness was incurable. He then went to a hospital. Due to the treatment he received in the hospital, the blister stayed the same size without growing any more. Therefore, he came back home and resumed his old habits of cutting out the tongues of bulls and killing bulls. After some time, many blisters appeared on his tongue. He went back to the hospital, and the doctors said he had cancer. The doctors diagnosed that it was essential to cut out and remove his tongue. Then the doctors cut out and removed his tongue. He came back home. Now he lived without a tongue. Yet he still loved to cut out and eat the tongues of bulls and young calves. He was unable to taste anything because he was living without a tongue, but his desire for the tongues of bulls and calves was very high. After some time, he became sick again. This time, the cancer had spread all around his throat area. Doctors diagnosed it and said a part of his throat had been infected with cancer. And doctors further said they could do nothing now but for some relief, he could do radiation treatments. Radiation treatments, also known as radiation therapy, use high-

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energy rays to kill or damage cancer cells. The butcher then did radiation therapy. But even that didn't work, and his cancer was incurable. The throat area became fully wounded. He was unable to eat or drink water. Doctors, with great difficulty, put liquids into his stomach using a tube. The butcher lived in extreme pain for some time and then died shortly after.

The Butcher Karma Case 31:

(This case is a prospective analysis, meaning an examination of incidents and events as they occur.)

We investigated a butcher. He went to villages and brought bulls to his slaughterhouse. He did this by using a bullock cart. He generally loaded 2 bulls with 2 calves into this cart. The butcher's cart is pulled by a strong young bull. After some time, once he was going on a steep mountain area, this young bull could not pull the cart. The reason was that this time the butcher had loaded more bulls onto the cart. The young bull tried to pull the cart with the heavy load, but it couldn't pull the cart on the mountain road. The butcher had attacked the young bull using a cane. But the young bull was unable to pull the heavy load in this steep area. The butcher had become very angry and he had cut the end of the tail of the young bull. After several days, a wound appeared in the tail of the young bull. He had decided not to treat the young bull but instead to kill this young bull that he used to pull his cart. Thereafter he killed this bull too. But after about one week, a boil appeared in the buttock of the butcher. The boil grew bigger and bigger with time and he went to see a doctor. The doctors had said that it was necessary to do a surgical operation and remove the boil. And doctors did a surgical operation

and removed the boil. But after several days, another boil appeared in his buttock. He went to the hospital and did treatments for the second boil but could not heal it. Later, when doing an X-ray, it was uncovered that the boil had developed till intestine. He did radiation therapy but could not heal the boil. He came back home and lived in pain. Pus came out from the boil and it was very difficult for him to go to the toilet also. Soon he died in pain.

The Bad Man Karma Case 32:

(This case is a retrospective analysis, meaning an examination of incidents and events after they have occurred.)

There was a young man. He lived with his mother as his father had died when he was a small child. His mother provided him with all the support she could, but he was disobedient. When he came of age, he did various bad things with his bad friends. He was addicted to alcohol, drugs, and gambling. He also brought a beautiful girl into his house as his wife. The mother was unable to say anything against her son and lived with her son and his wife like a servant to them. He did not have a job, and what he did was collect coconuts from the land that belonged to his mother. He did not have any siblings and could do whatever he wanted. He also did steal and became a problem to the whole village. Sometimes when he spent time away from his home and then came back, all he did was blame his mother endlessly for some time. His wife also encouraged him to blame his mother by saying wrongs about her. Sometimes, he also attacked his mother. One day, his wife said to him, "Let's bathe that woman with boiling hot water; then she will learn a lesson." He was intoxicated due to alcohol and agreed with his wife's advice. Both of them then brought

the mother onto a chair and bound her to the chair. They had bound the mother to the chair to make her immovable when the boiling hot water fell on her body. Thereafter, the wife brought a pot of boiling hot water, and the son dropped the water on the mother's head. The mother screamed in this incident. The wife brought another pot of boiling hot water. The mother-in-law's body was burned due to the hot water. After a while, her hair fell from her head. The skin also became dry, and blisters formed all over her body. The wife said, "This woman does not like to bathe; we should put itchy plants on her body." The son agreed with his wife and brought itchy plants. He then put them and rubbed them on his mother's body following the advice of his wife. The mother stayed moaning due to pain. After 3 days, wounds formed all over the mother's body. The son told his wife to rub some oil, and the wife mixed oil with salt water and rubbed it on the mother's wounds. The mother lived in pain for several days and then died. The daughter-in-law said to those who visited the funeral, "The mother-in-law disliked even bathing. I had to bathe her by force. The mother-in-law loved to stay unclean." Exactly three months from the death of the mother-in-law, boils formed on the daughter-in-law's body. The sickness was incurable, and medicines did not work. The boils developed all over the daughter-in-law's body. The daughter-in-law lived in pain. Seeing what happened to his wife, the son became afraid. He then went to meet Buddhist monks in the village and gave alms to the Buddhist monks in the name of his mother. However, after some time, wounds formed all over his body. He went to the hospital, but no medicine could cure his sickness. He lived in pain like this for about a year. He said to the villagers that he sees his mother in dreams often. He said to the villagers, "Mother comes to me in dreams while I am sleeping and asks me why I hurt her, and when she touches my body in dreams while I am sleeping, it is painful as if a plant of thorns touches one's body." This son lived painfully for some time and then died in pain.

The Army Soldier Karma Case 33:

(This case is a retrospective analysis, meaning an examination of incidents and events after they have occurred.)

There was an army soldier who loved to cut off the breasts of women. He was a high-ranking officer, and whenever he arrested a woman, he would cut off their breasts. It was a time of terrorism in Sri Lanka. If his army friends brought in some terrorist women, when they died, he would cut off the breasts of those women. He had a great desire to go to the dead bodies of women and cut off the breasts of women. The army soldiers who knew about his actions laughed at him. He would keep the cut-off breasts with him for about two days and then discard them. He did the cutting of breasts of women by using a sharp blade. Sometimes he even killed terrorist women by cutting off their breasts. In the years 1987 and 1988, he had a great opportunity to cut off the breasts of terrorist women because, being a high-ranking officer, terrorist women fell under his arrest. He would make them be alone and cut off the breasts of women. Other soldiers did not care because they were terrorist women. After some time, he had to go home and found out his wife had breast cancer. Doctors said it was necessary to remove the breasts of his wife. Thereafter, doctors performed surgery and removed the breasts of his own wife. Due to this incident, he was mentally extremely sad and came back to the army camp after the surgery of his wife. One day, terrorists attacked the army and he died from a bomb attack. The explosives had hit exactly his chest area. He was taken to the hospital but, after several surgeries on his chest area, he died soon in pain.

The Army Officer Karma Case 34:

(This case is a retrospective analysis, meaning an examination of incidents and events after they have occurred.)

In the years 1987 and 1988, this army officer was sent to defeat terrorists. He captured terrorists and brought them to the army camp, and then attacked their heads. He generally attacked the heads of terrorists by using the body of his gun. Then, when the terrorists fainted, this army officer tortured them. Sometimes he made them stand several meters away from him and shot their heads. Even in 1971, he had done this to terrorists. When he destroyed the heads of terrorists, he became extremely happy. Sometimes he asked several questions of the terrorists and then shot their heads. Sometimes he didn't ask anything of the terrorists and shot their heads. Once he had made a hole in the head of a young terrorist who was bound by ropes. And after that, he shot the hole from several meters away. He became happy in 1987 and 1988 because he could do more damage to terrorists than in 1971. Some soldiers were angry about terrorists, and this army officer was able to get their help too. If any terrorist was captured alive and brought to him, they died due to attacks to the head. His passion was attacking enemy heads. Once he had even killed a stray dog in this manner. He was known to be a merciless army officer. In the year 1990, this army officer suddenly became ill. He developed a strange sickness that made him unable to lift his head and caused extreme pain inside his head. He screamed loudly due to the unbearable pain in his head. He was treated with both Ayurvedic treatments and western medical treatments. But the sickness was incurable. Doctors could not reduce the pain in his head no matter what they did. After some time, doctors said that it was essential to perform brain surgery. Thereafter, doctors performed a surgical operation on his brain, but it was also useless. It could not

heal his sickness. He often cried loudly. The sound of his cry went far. He screamed loudly, keeping his hands on his head. He lived in pain without any sleep. Before his death, he had said, "There is a dog and it is chasing me to attack me," and "There is a man with a gun; he comes to shoot me." He had often screamed loudly saying these two statements. He died in pain without being able to drink and eat.

In 1987 and 1988, Sri Lanka experienced significant turmoil due to the Indian Peace Keeping Force (IPKF) intervention and the JVP insurrection. In 1987, the Indian government, led by Prime Minister Rajiv Gandhi, signed the Indo-Sri Lanka Accord with the Sri Lankan government, led by President J.R. Jayewardene. The accord aimed to end the Sri Lankan Civil War between the government and the Liberation Tigers of Tamil Eelam (LTTE), a separatist Tamil terrorist group. As part of the agreement, the Indian Peace Keeping Force (IPKF) was deployed in Sri Lanka to disarm the LTTE and other militant groups. However, the IPKF's presence in Sri Lanka was met with resistance from the LTTE and other groups. The IPKF's actions were also criticized for human rights abuses and excessive use of force. In 1988, the Janatha Vimukthi Peramuna (JVP), a Marxist-Leninist group, launched an insurrection against the Sri Lankan government. The JVP, which had been banned in 1983, had been secretly rebuilding its strength and launched a series of attacks against the government and the IPKF. The insurrection was marked by widespread violence, including assassinations, bombings, and attacks on government buildings. The Sri Lankan government responded to the JVP insurrection with force, and the IPKF also became involved in the conflict. The JVP insurrection was eventually crushed, but not before it had caused significant damage and loss of life. The IPKF's presence in Sri Lanka continued until 1990, when it was withdrawn following a change in government in India. The Sri Lankan Civil War continued until 2009, when the LTTE terrorists were defeated by the Sri Lankan military.

The Police Officer Karma Case 35:

(This case is a retrospective analysis, meaning an examination of incidents and events after they have occurred.)

He was a 35-year-old young police officer. In the year 1971, many young men and women were arrested for rioting. This young police officer attacked them in any way he wished. He attacked them with his hands, legs, batons, the body of guns, and by using various other objects. He also loved to make young men naked and hang them on the girder. After that, he attacked them. Sometimes he slammed them to the ground. He used various methods for punishing young men and women who participated in riots. Once, some young men surrounded the police station and attacked it. They threw bombs into the police station and shot at the police station using guns. Several police officers were injured due to the attacks of these rebels. This police officer also got injured by the attacks of the young men. After this incident, he became even angrier at the young rebels. After this incident, he often arrested a lot of young men and attacked them. He brought a lot of young men and commanded them to attack each other. Sometimes he gave a rod to the hands of young men and ordered them to attack each other. Sometimes when young men disliked attacking each other, he attacked them using his other police officers. Sometimes he cut the fingers of young men, removed the nails of young men, opened a drawer and put the genitals of the young men in it, and closed the drawer. Like this, he tortured arrested rebels. In the year 1988, he was promoted to a high-ranking officer. However, after a short time, his wife died suddenly. The death of his beloved wife gave him great mental pain. And on his own body, some wounds appeared abnormally. The wounds spread all over his body. Doctors could not find the reason for this strange sickness. His whole body gave him great pain. His bones also gave

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him great pain. His knees got swollen, and he was unable to walk. Meanwhile, his mental condition also became bad. He often screamed, mentioning, "I see young men come to kill me. They come with a gun. Please save me from them." He also moaned loudly due to extreme body pain. He was taken to a mental hospital. In the mental hospital, he was kept bound by a rope because he tried to hurt himself. However, once he tried to cut his neck using a sharp blade. He also once tried to stab himself using a broken soda bottle. He lived like this for some time in extreme mental pain and physical pain. After some time, he died in pain as an unfortunate person.

Karma Research Data Analysis:

Karma Research by Professor and Scientist Nandasena Ratnapala.
(University of Sri Jayewardenepura, Sri Lanka)

(Year 2003)

This our experiment is about Karma, specifically the Karma that gives effect in this present life, which is mentioned in Buddhism as 'Ditta Dhamma Vedaniya Kamma'. Karmas are of two types as: sinful karmas and meritorious karmas. We conducted our scientific research on sinful karmas. It is important to note that karma not only gives effect in this present life but also in future lives within the reincarnation cycle. It is hard to conduct scientific research on meritorious karmas. Therefore, we decided to conduct scientific research on sinful karmas and their effects. In Buddhist scriptures, there are many ancient stories about how both meritorious karmas and sinful karmas gave effect in the present life. Regarding meritorious karmas, one example is about a poor man named

Punnaka and his wife. Punnaka and his wife gave a meal and a wooden toothbrush to an Arhant monk named Sariputra who awoke from the Nirodha Trance. As a result of that meritorious karma, Punnaka's farmland became a gold mine, and Punnaka became a rich baron within seven days. Regarding sinful karmas, one example is about a woman named Chincha who accused Buddha of being a lustful man who had sex with her. Due to this sin, a hole opened on the earth spontaneously, and she was drawn down into a hell through that hole. There are many ancient examples mentioned in Buddhism like that about how Karma gives effect. We wanted to test if Buddha's words on karma are true or false. We have come to the conclusion that the words of Buddha are true and accurate. Our scientific experiment was generally based on the killing of animals. We understood that, for the karma that gives effect in this present life, killing animals is a clear sinful action. In the first part of our scientific research, we inspected 48 men who killed pigs and bulls. We inspected these 48 men through observations. We observed how they killed animals and how they harmed animals. We started this research by traveling throughout Sri Lanka. For our experiment, we placed informers in every village where there were animal killers. Our informers provided us with information about various people. It was our habit to go to those Sri Lankan villages and observe them when our informers informed us of any matter. In the year 1990, all the selected animal killers by us were dead. In the last years of their lives, they lived in pain. Also, they all died in pain. Around 1980 - 1985, we had already come to an understanding that those who harm or kill living beings often come to pain more than other good people. Based on our evidence, we conducted our scientific research further. We also met sinful men who killed not only pigs and cattle but also iguanas, elephants, and dogs. All those sinful men who killed animals faced cruel and painful deaths. We ourselves saw that. We ourselves saw how they harmed animals like bulls and we ourselves saw what happened to them several years later. We saw sinful men such as

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butchers cutting and harming bulls. We saw how they killed bulls. But when we went to them later, they were screaming loudly due to the pain of something. We even attended the funerals of the butchers. Except for our small number of retrospective analysis cases, all other cases were directly investigated by us. Our private visitations to the sinful people and investigating them were very valuable. This scientific research contains data that we saw by ourselves. We confirm the accuracy of the data. We conducted our experiment through direct observations and interviews. This scientific research provides scientific evidence for the existence of Karma energy, which has been spoken of by Siddhartha Gautama Buddha. We consider that this endeavor assists science in analyzing abnormal phenomena of nature.

NDEs collection:

(Selected statements only.)

What is a NDE? According to Buddhist scriptures Near Death Experience is as follows: There happens the real death of that person, and they become a spontaneous invisible being for a short time. Then, after a while, due to the strong desire for the previous human life and belongings and powerful karma yet available for a human life, they die again from the spontaneous invisible spirit life, and their consciousness re-enters the human body. The ancient Buddhist scriptures mention that when most of the spontaneous beings, such as ghosts, die, their body vanishes instantly without a remainder.

Iranian Muslim Near-Death Experiences:

Researcher Alinaghi Ghasemianejad Jahromi, PhD (Kermanshah University Medical Sciences, Kermanshah, Iran)

Researcher Jeffrey Long, MD (Near-Death Experience Research Foundation, Houma, Louisiana, United States of America)

Iranian Muslim NDE case Subject 13:

There was an overwhelming sense of loneliness along with my fear. I was very scared and kept thinking about where to go and what to do. I felt like I had nothing except loneliness. (S13)

[As a result of my NDE] I believed and understood that there is a world other than this one. (S13)

Iranian Muslim NDE case S9:

I was certain that time in that environment did not have any meaning. I reviewed 15 or 20 years of my life in perhaps two seconds. All my actions came to my eyes, perhaps in two seconds. But it's just what I say with earthly words, because time had no meaning at all there. (S9)

[In the context of a life review], I was sorry and regretful for all the moments in my life and for everything I remembered. (S9)

Iranian Muslim NDE case S10:

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I saw some wooden boxes that looked like coffins. They were open, and I could see people in them. I felt like I knew them. Three more coffins caught my attention. One of them was my [physically deceased] dad. He was dressed in white, and his face was bright. I was telling myself, "What is my dad doing here!" I saw him getting up and coming toward me. He was brighter, younger, and more attractive and handsome than the last time I had seen him. (S10)

Iranian Muslim NDE case S14:

I noticed the presence of two very beautiful angels. They didn't enter the house . . . As soon as I saw those angels, I said to myself, "How magnificent!" It was as if I realized they were coming to accompany me. They had wings. (S14)

I remember the angels hugging me, and we peaked with indescribable joy. I was so happy and relieved, as if I was back where I belonged. (S14)

We went to a star that had a bright light. A light that didn't bother me at all. On the contrary, it was very charming and full of strange love that I did not even experience in my mother's arms. I had never experienced this before. (S14)

Iranian Muslim NDE case S12:

I said to myself, "Why don't I feel pain anymore? What happened to my severe, fatal physical pain? Where are the pains? Where did they go?" I looked up at the sky. I was sure I was dying or moving to another world. I was incredibly happy with the tranquil, pleasantly calm, and quiet atmosphere. (S12)

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[About aftereffects] I get more involved in charitable activities and social affairs. (S12)

Iranian Muslim NDE case S11:

The encounter with the light was very nice and pleasant. It was a very quiet, safe, and secure place. (S11)

At one point, I entered the blue tunnel like water. It was beautiful, relaxing, and safe, and almost indescribable. It was very transparent and beautiful and very comfortable. I was moving in the tunnel at a very, very fast pace. In the tunnel, I was going at a great speed. I said to myself, "What a great place! I wish I could stay here and not come back." (S11)

Iranian Muslim NDE case S4:

Suddenly, I accelerated upwards where a light from a valve could be seen. As I went up, the colors of the light became much brighter, more beautiful, and shinier. I even saw colorful, beautiful particles of light. (S4)

Now I really believe in the afterlife. (S4)

I'm not afraid of death anymore. But I will do my best to enjoy every hour of my life. I love living in the world very much. Love it so much. I even love its misfortunes and tragedies. Because I feel like I am a traveler who must live well. (S4)

[About aftereffects] Before my experience, spirituality for me was prayer and fasting, worship. I prayed not to go to hell. But now, I believe that being religious and spiritual is all about making a better world and home. (S4)

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Iranian Muslim NDE case S15:

On the bed, I felt sick and I couldn't remember anything. I just remember entering a tunnel as if it were connected to the sky from the ground. At a very high speed, I was moving vertically in the tunnel towards a very wide white light. (S15)

Iranian Muslim NDE case S7:

The moment I was dying, I saw my whole life. All my life passed before my eyes. It's like a movie in seconds; all the events, even those that were forgotten, even in the womb. I remember right now I was in my mother's womb feeling like I was in a bag. All I had to do during my staying there was to keep my mouth and nose closed. (S7)

American Near-Death Experiences:

Magis Centre, (California, United States of America)
Dr. Brian Weiss, Psychiatrist, (United States of America)

Anonymous American Individual 1:

In a 2001 study by renowned cardiologist Pim van Lommel, a man who had been in a deep coma later told a nurse that he recognized her. He told her that he saw where she had placed his dentures during resuscitation efforts, and then described the cart where she placed them. They were there, precisely as he described it.

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Anonymous American Individual 2:

One man who had an NDE as a child recalled the experience of meeting dead relatives: "There were some presences there. There were some ladies... I didn't know them at the time... They were so loving and so wonderful, and I just didn't want to come back... I didn't see any pictures of them until I was an adult, but then I said, 'Oh, yeah.'... They were my great-grandmothers who had died years before I was born."

Anonymous American Individual 3:

When he realized that collision was imminent, the patient said that time seemed to slow down as he hit his brakes and went into an uncontrolled slide. Then he seemed to pop out of his body. While in this state, he had a life review which consisted of brief pictures—flashes—of his life. His car struck the truck and the truck bed crashed through the window, causing multiple injuries to his head and chest. Medical reports show that he was in a coma and nearly died. Yet he had a vivid sensation of leaving his physical body and entering into darkness. . . He had the feeling of moving up through a dark tunnel toward a point of light. Suddenly a being "filled with love and light" appeared to him. Now he had a second life review [or life review proper], one guided by the being of light. He felt bathed in love and compassion as he reviewed the moral choices he had made in his lifetime. He suddenly understood that he was an important part of the universe and that his life had a purpose.

Anonymous American Individual 4:

One patient reported travelling through a wall and seeing her young daughter wearing mismatched plaids, which was highly unusual.

Another woman travelled through a wall and overheard her brother-in-law in the hospital waiting room talking to a business associate in a very derogatory manner; she was able to report this back to him later.

Anonymous American Individual 5:

"[She] suffered a cardiac arrest during her stay in the hospital where I [Weiss] was the chairman of the psychiatry department. She was unconscious as the resuscitation team tried to revive her. According to her later report, she floated out of her body and stood near the window, watching [the resuscitation]. She observed, without any pain whatsoever, as they thumped on her chest and pumped air into her lungs. During the resuscitation, a pen fell out of her doctor's pocket and rolled near the same window where her out-of-body spirit was standing and watching. The doctor eventually walked over, picked up the pen, and put it back in his pocket. He then rejoined the frantic effort to save her. They succeeded.

"A few days later, she told her doctor that she had observed the resuscitation team at work during her cardiac arrest. 'No,' he soothingly reassured her. 'You were probably hallucinating because of the anoxia [lack of oxygen to the brain]. This can happen when the heart stops beating.'

'But I saw your pen roll over to the window,' she replied. Then she described the pen and other details of the resuscitation. The doctor was shocked. His patient had not only been comatose during the resuscitation, but she had also been blind for many years."

Indian Near-Death Experiences:

Dr. Ian Stevenson, Professor and Scientist, (University of Virginia, United States of America)

Dr. Satwant Pasricha, Professor, (University of Virginia, United States of America and National Institute of Mental Health and Neurosciences, India)

Indian Bir Sahai's Near-Death Experience:

In about 1970, Bir Sahai almost died from a serious illness. He lost consciousness and died temporarily. During the period when he was unconscious, he found himself taken in hand by two men and brought to a paradisal place. At the place to which he was taken, he was told by a stout man that his time had not yet come, and he was sent back to continue his human life. He then recovered and became awake. However, on a visit to Nardauli in December 1980, Dr. Pasricha learned that Bir Sahai had died soon after Dr. Ian Stevenson's meeting with him in April 1979.

Netherlands Near-Death Experiences:

Researcher Titus Rivas, Psychologist and Philosopher, (Athanasia Foundation, Netherlands and International Centre for Reincarnation and Survival Researches)

Netherlands Anny Dirven's Near-Death Experience:

16 years ago, I had a hemorrhage and was already in a black hole (tunnel), which felt very pleasant. I arrived at the hospital just in time and heard the specialist say: 'There lies a corpse in bed, but now that she is here, little can happen to her'. After the operation I had to undergo, I immediately regained consciousness in the operating room. I couldn't say anything myself yet. But I was standing in a huge field full of flowers of all colors. And I was standing right in the middle of that field, with a large bouquet of flowers in my arms. When I could speak, I said: 'I am reborn'. I can still vividly recall standing there with those flowers in my arms. It was beautiful and felt wonderful. I can't describe it.

Netherlands suicidal woman's Near-Death Experience:

A woman told researcher Titus Rivas in early 2002 that she had attempted suicide several times in the past. During one of those attempts, she felt she had gone 'very far away'. She saw a path or road. Everything looked very bright. The path led to a beautiful meadow full of flowers and colors. There were people in white standing next to her. After being resuscitated, she was very upset, partly because she was forced to stay in a hospital for three months.

However, she found the experience very beautiful and is no longer afraid of death.

Thailand Near-Death Experiences:

Researcher T. Suwannathat, (Independent researcher and scholar, Thailand)

Researcher Todd Murphy, Neuro Scientist, (United States of America)

Researcher Dr. Debsanom Muangman, (Director of the Rangsit-Harvard Medical International Program)

Kodien's Near-Death Experience:

[Kodien]... "came upon a group of his friends who had died six or seven years ago. He realized that these were people who had died but had not yet been cremated. Now he understood that he was really dead. He came to a lawn in front of an office building where there were many groups of people with sad, pale faces.... He noticed that some of the groups had food and water, while others had only piles of ash. He wanted to ask for some water, but he didn't know anyone whom he could ask. He kept on walking until he saw one group where there was someone he knew. A friend who had died recently. His friend greeted him with a smile. He asked for something to eat. Kodien asked, "Is this your food?" His friend said, "Yes, but you can't eat any of it, because it doesn't belong to you. We cannot give any of it to anyone else. Your food is over there." Kodien's friend pointed to a pile of ash. Kodien said, "How can I eat that?" His friend only laughed in response. Kodien said, "You're just teasing me," and reached to take a drink of water without waiting for permission [as is the custom in Thailand where hospitality is often taken for granted,

especially in rural areas]. He found that the water was scalding. He asked his friend: "How can you drink it when it is so hot?" With a smile, Kodien's friend took the glass and drank it, saying that it didn't belong to Kodien. His friend said that those who made merit by donating food to the monks during their lives would have food, while those who only helped their own ancestors (by burning joss-paper replicas of food according to Chinese tradition) would only have piles of ash. Kodien realized that his friend was suggesting that he create merit according to the Thai custom, but during his life, he had not believed in the practice. He had thought that the Chinese forms of religious observance were better, and had only made joss-paper offerings. Then someone came and asked Kodien's friend to come inside the building. Kodien sat down for a while, still thinking about food. Soon, someone came to lead him into the building as well. There were many people in the building. He was led to the right, and into a room with a large table in the center."

"Someone came to lead him into a building.... There were many people in the building. He was led to the right, and into a room with a large table in the center. There were three men sitting at the table, which had several stacks of books on it. The man sitting in the middle seemed to be the boss. The other two were looking into books opened before them. After Kodien sat down, the one in the middle asked for his name and age. The boss asked the one on the right to check to see if it was correct. They found that it was not correct. The boss told the one on the left to take him back quickly."

A man dressed in black clothing came and told Kodien to walk with him. The man walked in front, with Kodien walking behind. He led Kodien down a different road than the one he had taken on his way in. This one was lined with trees and was partly overgrown with grass. It was deserted. After a while, they came upon an old, sun-bleached water buffalo skeleton with a puddle of water next to it. Kodien was

still thirsty and sat down, intending to drink. Just as his hand was about to reach the water, he felt the man in black pushing him into the water from behind. At that instant, he blacked out. When he regained consciousness, he found himself in his coffin and heard the sound of his own funeral.

Anonymous Thailand Individual 1:

"I thought of my family, but I could not see any way to get back to them. The voice told me that I would not see them. It said that I could cry if I wanted. At these words, I burst out crying. Then I saw a woman wearing green clothes. She had long hair and spoke so sweetly. She said to me: 'This is your food. Please eat it. We have a long walk ahead of us.' I ate all of the food. There were fried eggs, an omelette, beef curry, chicken curry, and candied eggs. These were all my favorite foods, prepared just as my mother had made them for me. I was full after this, and I became thirsty. I told this woman that I wanted some water. She said that there was no water for me here, because I had never donated anything to drink to the monks or to a temple. I was very thirsty, and I thought that if I could regain my life, I would never forget to donate cool drinks to the monks I went to visit. After a long walk with this angelic woman, I came home, where I revived. I was so thirsty."

Anonymous Thailand Individual 2:

"I climbed these stairs and found myself in the judgment hall of Yama's palace. I knew that they were ready to judge me for my sins. A giant rooster appeared who told Yama that I had killed him. He emphasized that I had tried to kill him again and again. The rooster said that he remembered me exactly. An entire flock of roosters also appeared and testified that I had killed them, as well. I remembered my actions, and I had to admit that the roosters had told the truth.

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Yama said that I had committed many sins and sentenced me to many rebirths, both as a chicken and many other kinds of birds. After these births, I would then be reborn as an angelic being (a god) due to my having performed meritorious actions many times."

Anonymous Thailand Individual 3:

He then found himself in front of Yama, the lord of the underworld. Yama looked into a book in which his actions were written. Before the judgment could begin, Yama said that he was the wrong person and had to be taken back. The patient "sneaked" a look into the book, and he saw that it was written in Thai. Surprised, (possibly because he expected it to be written in Pali) he took a closer look, and saw the name of a person he knew from his village, with the date of his death written as three days after his own NDE. The man named in Yama's book did, in fact, die on the date named. (D. Muangman, personal communication, 1997)

Anonymous Thailand Individual 4:

"Yama told me that I had committed a number of sins, especially in having butchered a number of chickens. I denied it and said that I had not done that, not even once. Yama was surprised and asked his records-keeper, 'How old is he?' 'Thirteen years, lord,' came the answer. 'What's his name?' My name was read out. Yama said, 'You've taken the wrong man. Take him back.'"

Anonymous Thailand Individual 5:

"The Yamatoot ... revealed that he himself had both merit and sins, so that he had to spend some of his days as an animal, and some as an angel. During his life, he had earned his money by torturing both men and animals. He promoted bullfights, cockfights, and boxing

matches. Then, he said, he took the money and used it to make donations, so that he could create merit. This merit helped him to become an angel, while the sins committed by encouraging these fights helped him to be an animal."

Anonymous Thailand Individual 6:

"I asked the Yamatoots to wait a while, because I had to tell my family that I was dead. I told them: 'Nobody knows I'm here.' I walked to my house, stood in front of it for a minute, and then went inside. I saw there were a number of people there, and all of them were crying. I saw my husband and daughter sitting together. I tried to run to them, but I tripped on something. I fell. As I hit the floor, I revived."

Anonymous Thailand Individual 7:

"I... found myself in the judgment hall of Yama's palace. I knew that they were ready to judge me for my sins. A giant rooster appeared who told Yama that I had killed him. He emphasized that I had tried to kill him again and again. The rooster also said that he remembered me exactly. An entire flock of roosters also appeared and testified that I had killed them, as well. I remembered my actions, and I had to admit that the roosters had told the truth. Yama said that I had committed many sins and sentenced me to many rebirths both as a chicken and many other types of birds as well.... But, quite suddenly, an enormous turtle appeared. It screamed at Yama, saying, 'Don't take him, he is a good human, and should be allowed to live.' Yama answered the turtle: 'What did he do to help you?' The turtle answered: 'Long ago, I almost died because another of these humans wanted to eat me. This man prevented him, and so I was able to live out my life.' Yama asked the turtle if he had any evidence. The turtle asked to be turned upside down and told Yama to look at his underside where he would see where the man had carved his name

so many years ago. Yama saw the man's name was there just as the turtle had said, and he believed the turtle's story. Yama announced that he was canceling the sentence and told me that when I revived, I was to take a vow not to kill any living thing."

Anonymous Thailand Individual 8:

"The Yamatoot asked me if I really wanted to see heaven. 'If so, then you must contemplate the three treasures of The Lord Buddha, His Teachings, and the community of monks who follow his teachings. Concentrate your mind, pray, and you will go to heaven.' After I closed my eyes and put my hands in the prayerful gesture, the Yamatoot disappeared and I was no longer in hell. I found myself in another place which was very pleasant. The weather was nice; I was no longer hungry. I saw a garden with trees all in rows. It was very beautiful, like the garden of a king or a millionaire. As I walked into the garden, I smelled some flowers. They were so very fragrant, with a scent I had never known before. Next, I saw some angels, both male and female. They glided through the air. They were dressed beautifully and wore exquisite jewelry. Some had flowers in their hair. I kept walking and saw a pavilion with a roof like that of a palace. There was an angelic man sitting inside. His body was surrounded by a green halo. I approached the angel, sat down and made obeisances. I asked: 'Who are you? Where am I?' He answered: 'I am the lord of the angels, and this is the angelic world.' I then recognized that this was none other than Indra, the King of Heaven. He said to me: 'When you go back to your world, you should teach your fellow men not to commit sins, as it causes them to go to hell. If they do good and behave in a moral manner, they will be reborn in my heaven. I will show you the mercy of teaching you the Dharma, the sacred law.' He imparted this knowledge by opening my wisdom eye. I then saw all the truths of the universe. The future, the past, and the present. After six earthly days, Indra told me that he would take me to

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another level of heaven, The World of Brahma. I saw Brahma, the creator of the universe. His face was similar to Indra's, with a fresh, clean look about it that indicated mercy, compassion, loving kindness, and equanimity. He had a golden halo. Brahma explained that the angels in his level of heaven were all on their way to take new births in the ordinary world. Therefore, there were many houses that were empty. He was waiting for those who had created much merit during their lives to take rebirth there, but they were very few. Those who were there had mostly been monks who had been strict in their observance of the monastic rule. 'You have been separated from your body for 7 days,' he said. 'If you don't return soon, you will not be able to.'"

(Note: This individual personally believed the brahma was the creator. It was his religion. But he is wrong as there is no almighty creator of the universe. Brahmans are not almighty creatures.)

Anonymous Thailand Individual 9:

"Both of the [Yamatoots] were carrying torches. They looked about thirty years old and had very dark skin. They only said: 'Let's go.' I asked them: 'Where are you taking me?' They answered: 'Don't ask.'... One of them said to the other: 'He is too young, so I'm not going to help you. You do it alone; I have another job to attend to.' Eventually, the remaining Yamatoot forced me to go with him."

Anonymous Thailand Individual 10:

One night, close to midnight, he sat down to do vipassana meditation. He felt like he couldn't breathe, and he had heart palpitations. He began chanting in his mind "Being dead, being dead, being dead." He felt a change in his state of consciousness and found himself looking at his body from outside. He found himself thinking that he had just

left his body for a little while the way it can happen during meditation. He walked downstairs and saw 4 people standing at the bottom of the stairs. One of them said that a Yamatoot had told them to come and take him. He was shocked. It was then that he realized that this was not a meditative out-of-body experience. He asked: "Am I dead?"

(Note: This person has done the meditation wrongly. If he did the correct meditation method or his mind was pure meritorious mind, he then directly goes to a heaven world or ends the rebirth cycle.)

Anonymous Thailand Individual 11:

"The Yamatoots guided me to a torture chamber; one for those who had committed murder. I saw guards hitting the prisoners on the head with an iron hammer. People were being chopped into pieces. They reassembled themselves and were then chopped up again and again, until the karma acquired by killing people was exhausted. After this process was finished, their pieces were fed to dogs and vultures with iron beaks. The Yamatoot explained that these prisoners were not afraid of making bad karmas; that they actually liked killing people. This torture, he said, was the result of their murderous karmas. After these karmas were extinguished, they would be reborn as animals in the earthly plane of existence. In that life, they would have to die by being killed. They would not be allowed to live out their natural life-span. The Yamatoot then took me to another torture chamber. I saw a path made of hot coals. The guard was forcing people to walk this path. If someone could not bear the pain and stopped walking, the guards would stab them with spears and thus force them to continue. This process was repeated until the person was burned up completely. First their feet, then their calves, then their knees, and so forth. Their bodies then returned to their previous state, and the whole process was repeated. The Yamatoot

explained that this path of hot coals was for those who had too many defilements (Kilesa) and desires (Tanha). We came to another torture area. These prisoners were punished by having their tongues put between red hot pincers. I thought: 'This is so horrible.' They could not bear their punishment, and some tried to escape. They would run to get a drink of water. As they tried to scoop it into their mouths, it was turned into scalding hot oil. In pain, they rolled around on the ground, but even as they did so, nails grew under them. The Yamatoot explained that they were being punished like this because, during their lives, they were liars and slanderers. I then saw a grove of Niew trees. There were many of them. They had large trunks. At the bases of these trees there were naked people trying to climb up. Anyone who would not climb was stabbed by the spears the Yamatoots held. I then came to the hell for those who drank, took heroin, or opium. There were more people in this hell than any other I had witnessed so far. Some were being boiled in a copper pot. Others had been set on fire, while still others were being forced to drink acid. They tried to escape to find water, but when they did so, it turned into boiling oil. Some were able to escape, but those who succeeded found themselves harassed by vultures with iron beaks. The Yamatoot said that this was the last place we would visit in hell."

Anonymous Thailand Individual 12:

"I asked [the Yamatoot] to take me to see the Lord Buddha. I told him I needed to see The Buddha. The Yamatoot looked at the sky and pointed. 'That big star,' he said, 'is The Buddha. And those little stars are the other enlightened ones; those who have followed the Dharma [the Buddhist teachings] to the end. 'I'm afraid you won't be able to see them in any other form. You are not pure enough.'"

(Note: Here' Yamadooth has shown a sign by using his supernatural powers. It is not the actual Buddha)

Anonymous Thailand Individual 13:

[I was taken].... to the next level of heaven. There, I found many of my old friends. Most of whom were soldiers. They were very happy to see me. I thought that this was where I was going to be forever. They did not know that I would revive. There were 10 people. Some of them gave me food and water. Others took me to see even more friends. Some of them were sleeping on a bed. All of them were feeling bad because they were separated from their families. I asked them, "Where is my bed?" They said, "There is no bed for you here because this is not your home. Your home is in the next level up. It's better up there." I asked them to make a temporary bed for me, but they said that it was impossible. "We have only two pieces of wood and only two nails." I said, "Never mind. I'm in a hurry. I must go now."

Anonymous Thailand Individual 14:

"One morning in 1982, while brushing his teeth, Sanit Tahnarat passed out for reasons unknown. He had an OBE in which he saw his own body, unconscious on the floor. He saw clouds approach him, and he was able to take hold of one. He found it was as hard as a stone. He climbed onto it and sat down. The cloud carried him up to one of the heavens. He saw it was filled with diamonds and jewels. He moved up to another heaven and saw that it had people dressed like angels. He wanted to see more, so he climbed up the clouds until he came to another plane. There were no people there, just spiritual lights. He heard a voice calling 'grandfather' four times. At this, his hands became limp so that he could no longer hold on. As this happened, the cloud disappeared, and he fell to earth. When he hit the ground, he revived and found someone doing CPR on him."

Canada Near-Death Experiences:

Researcher Irving Hallowell, anthropologist, (Canada)

Anonymous Canada Individual 1:

"But even daylight here is not as bright as it is in the country (divine world) I had visited. I had been lying there for two days. But I had traveled a long distance in that length of time. It is not right to cry too much for our friends, because they are in a good place. They are well off there. So I'm going to tell everybody not to be scared about dying."

Various Other Near-Death Experiences:

Here are some Near-Death Experiences obtained from various online resources. These have not been documented in any research database and are personal accounts shared by the NDE experiencers with people other than researchers.

Anonymous Individual 1:

"I've never had a Near Death Experience myself, but my grandmother once shared with me that she saw fire during her own Near Death Experience."

Anonymous Individual 2:

(1029)

"I was undergoing an operation in the operating theater. The doctors administered anesthesia, and after a while, I found myself passing through a dark tunnel or cave. I traveled a long distance at an incredible speed. It was extremely fast. Then, suddenly, I arrived at a place filled with fire, where flames were blazing intensely. There were no living beings present. Immediately after, I heard a loud noise, followed by a voice saying, 'Abandon that one, his brother is performing an offering to the Buddha at a peepal tree for him. Let him go back.' I heard the voice, but I didn't see anyone. After that, I immediately regained my sanity. I was unaware that my brother was making an offering to a peepal tree for me at that time. When I shared my experience with him, he was shocked, and it was only then that I learned about the offering from him."

OBEs collection:

(Selected statements only.)

What is an Out Of Body Experience? An OBE or an Out Of Body Experience is also a NDE but with a little difference of walking outside his human body.

Iranian Muslim Out-of-Body Experiences:

Researcher Alinaghi Ghasemiannejad Jahromi, PhD (Kermanshah University Medical Sciences, Kermanshah, Iran)

Researcher Jeffrey Long, MD (Near-Death Experience Research Foundation Houma, Louisiana, United States of America)

Iranian Muslim OBE case S8:

I was near the ceiling. I could see doctors and nurses who were performing surgery on my body. One of them dropped his scissors and picked them up. (S8)

I'm not afraid of dying. I'm afraid of being alone after death. I'm afraid to be alone when I die. I am afraid there will be no compassion there. (S8)

[About aftereffects] I don't like to go outside. I want to avoid social interactions. However, for the sake of my kids and family, I really can't. (S8)

Iranian Muslim OBE case S17:

I saw myself for a moment from above. I saw my mom and dad and even myself on the bed. I realized that the soul was separated from my body. I saw the nurse who was trying to resuscitate me. Then, while I was watching, I stared at the sign on my right on the wall: Keep Silence! (S17)

(1031)

Iranian Muslim OBE case S3:

When I got out of my body, I saw the light channel. This channel was not something I wanted to get into. It was just like a vacuum cleaner. I don't know how to express it. I was being dragged towards it, and it all happened immediately. There was no other choice, like a vacuum cleaner. There was no distance. I can't describe this space. It's hard for me to explain. (S3)

In the end, they forced me back. (S3)

When I wanted to go back to my body, I endured severe torment that I will never forget. It was a very painful return. It was as if they put me in a press and crushed me back into my body. (S3)

[About aftereffects] I easily get along with everyone. No matter who they are: friends, relatives, family members, strangers. (S3)

Iranian Muslim OBE case S2:

I saw in my experience Ayatollah Khomeini who was alive at that time. He was sitting in the library room with his robe. I went forward, put my head on his feet, and cried from the bottom of my heart. (S2)

The next point was that the speed of time was slower than usual. It was something like pondering things deeply at a very, very slow pace. (S2)

[About aftereffects] My understanding of religious beliefs has become more realistic, deeper, and more meaningful after my NDE (OBE). (S2)

Iranian Muslim OBE case S1:

Then a clear tunnel appeared to me that was neither wide nor narrow. My guess is now that I was dragged into the tunnel and had no choice. (S1)

The first thing I saw was that my head was on my grandmother's feet. My grandmother died a few years ago. She was wiping blood droplets from my forehead. Then I saw my brother. My brother was a martyr in the Iran-Iraq war. I also had an aunt who had passed away 20 years before I was born, and I had no image or memory of her. I had a brief meeting with her in my experience, and I was told that "She is your aunt." She loved me so much. When I came back and described her appearance to my mother, she confirmed that she was my aunt. (S1)

I visited with some religious figures and imams in my experience that I don't want to say much about them and these visits. (S1)

They [spiritual beings] showed me a lot of events from the future—about my own future and the future of the world. One of the events that I was told about is the numerous wars that will take place before the reappearance of Imam Mahdi in the world and in the Middle East. (S1)

My brother gave me a choice to go back or stay there. He told me if I came back, I'd regret it. However, he also insisted on my returning because of our mother who was very dependent on me. So I decided to return. (S1)

Now I have no fear of dying. Death is really beautiful. The world is no more than a passing place. It's not a place to reside. (S1)

(1033)

I believed in God and the afterlife, but after my NDE I became more and more confident. (S1)

[About aftereffects] My prayers and other religious practices are not the same as before. I worship with a special feeling of love. It is as if God is getting closer and closer to me. (S1)

[About aftereffects] I was very isolated before my NDE. But now I have become more social and go out more. (S1)

Iranian Muslim OBE case S5:

At one point I felt that my whole life was being shown to me with all the things I had done: the sins I had committed and the severe psychological torments that appeared to me after these sins. I felt like my soul was pulling back like a movie and feeling all my behaviors. The torments were all psychological, including feeling ashamed before God and the martyrs. (S5)

That luminous face didn't introduce himself to me. I just felt that he might be one of the imams. (S5)

I realized that everything became dark. A curtain appeared behind me, which I passed through. The space behind the curtain was very unpleasant and horrible. Until that moment, I had never seen such things with my own eyes. Behind the curtain was a space where the hands and feet of the people were bound with shackles and manacles. Anyone who entered this place would be pushed forward. I also wanted to put myself into these shackles and manacles to go along with others. (S5)

There were some people standing in line for several hours. The queues were too long. I didn't like standing in the queue or going

(1034)

back to my body. I said, “Let me go with the rest of the people who are going to the other side.” They came to me and said, “No! You have to go back.” Again, the luminous person came and took my hand and returned me to my body. (S5)

[About aftereffects] After my experience, I do not like to interact with anyone. I became very uncommunicative; however, I value and respect my mother very much. I do not become very comfortable and intimate with others like before, maybe only saying hello and greeting. (S5)

After-Death Communications (ADCs) from Non-Human Animals:

(Parallels with Human ADCs)

HIGHLIGHTS

Reports of after-death communications from non-human animals closely resemble those from humans, suggesting common underpinnings to these events.

ABSTRACT

In an earlier study, Rupert Sheldrake, Pam Smart, and Michael Nahm reviewed accounts of end-of-life experiences (ELEs) involving non-human animals. They showed that animal ELEs are similar to human ELEs, suggesting common underlying processes. Here, we consider apparent after-death communications (ADCs) from non-human animals and compare them to accounts of ADCs from humans. We collected 442 accounts of animal ADCs from our own appeals and

from reports in the literature. We found a close resemblance between ADCs from animals and from humans in the types of experience—dream visitations, a sense of presence, visual, auditory, tactile, and olfactory apparitions, and psychokinetic effects. As with human ADCs, the great majority of animal ADCs were reported to have occurred in the first hours or days after death, with a dramatic falling off over time. Moreover, our data show that people grieve their pets in much the same fashion as they grieve their human loved ones, suggesting that human bereavement studies would do well to take into account the animal data to which we draw attention. Doing so may help clarify issues regarding the fundamental nature of the experiences—determining whether they are best regarded as internal hallucinations, as living-agent-psi-mediated subjective or objective phenomena, or as actual contacts with the deceased—which in turn carries implications not only for academic studies of bereavement but for clinical practice with the bereaved.

KEYWORDS

After-death communication, animals, bereavement, continuing bonds, phenomenology

INTRODUCTION

Sheldrake et al. (2023) reviewed accounts of end-of-life experiences (ELEs) involving non-human animals. They showed that animal ELEs are similar to human ELEs, suggesting common underlying processes. Here, we consider apparent after-death communications (ADCs) from animals. Generally, these were animals that lived with people as pets and companions—mainly dogs and cats, but also horses, other mammals, birds, a goldfish, and a house spider.

Our database comprises four distinct samples: accounts reported to Sheldrake and Pam Smart between 1996 and 2009, predominantly in response to appeals in 2003 and 2004; accounts collected by James

Matlock and Bethany Hilton from Facebook groups between June 2020 and the first months of 2023; accounts culled from the scholarly and popular literature published between the 1880s and 2020s; and accounts from stories and reader responses in the London Daily Mail online edition in 2016. We defined an ADC as apparent contact with an animal after its death without further specifying the form of that contact. We excluded animals in place-centered hauntings, in which there was no connection between the deceased animals and living human percipients. We also excluded mediumistic contacts with deceased animals, borderline accounts involving symbolic signs and synchronicities, experiences that seemed to us equally well or better interpreted as psi from living agents, and photographic anomalies. Our four samples combined contain a total of 442 accounts we judged to be apparent after-death communications from animals.

The accounts are largely anecdotal, although some include information from follow-ups through Facebook instant messaging or email. As our literature sample demonstrates, animal ADCs have been widely reported for some time, although as with Sheldrake et al.'s (2023) ELE study, the present study is the first to focus on this material in an academic journal. It is also the largest study of these experiences to date. Consistent with animal ELEs, we show that animal ADCs are, in many respects, remarkably similar to human ADCs in their phenomenology, again suggesting common processes underlying the experiences. Although we recognize the limitations of our reliance on anecdotal accounts and the informal and heterogeneous strategies by which they were collected, we anticipate that the patterns we have identified will be confirmed and extended in more formal surveys. After describing our methods and outlining our results, we provide illustrative examples of each account type, comparing them to human ADC types. In discussion, we treat the animal accounts within the framework of human bereavement studies.

METHOD

Matlock and Hilton began their informal survey of Facebook groups in response to Sheldrake et al. (2023, in draft) without knowing that Sheldrake and Smart already had a substantial sample of animal ADCs. When we realized that we had two samples of the same occurrence, we decided to compare them, later adding samples of previously published accounts (one in print, the other on the web). The four samples were collected over different time periods, utilizing different protocols, and we wanted to see how similar they were. The more similarities across the samples, the more robust our conclusions could be, we reasoned.

Our Sheldrake/Smart (S/S) sample is drawn from the same large dataset from which their animal ELE accounts were taken. The majority of accounts came in reply to Sheldrake's requests for animal ADCs in the London Daily Mirror in 2003 and 2004. Others were reported in response to articles in other newspapers, pieces in his newsletter or on his website, or his books 'Dogs that Know When Their Owners are Coming Home' (1999) and 'Seven Experiments That Could Change the World' (2002) between 1996 and 2009.

Our Matlock/Hilton (M/H) sample derives mainly from four Facebook groups in which Matlock and Hilton solicited animal ADC accounts between December 2022 and July 2023. They also searched the same groups for earlier relevant postings, adding a few accounts that go back as far as June 2020. Matlock and Hilton engaged with respondents on the group pages and, in some instances, followed up accounts in instant messaging or email to obtain additional information. They did not attempt to investigate accounts through in-depth interviews, nor did they request supporting documentation, although sometimes this was volunteered.

Our Literature (Lit) sample consists of ADC accounts that have appeared in books and periodicals. Some of our sources (Bayless, 1970; Bozzano, 1950; Gaddis & Gaddis, 1970; O'Donnell, 1912/2012) compiled narratives from early psychical research publications, whereas others contained previously unpublished accounts (see Database Sources, following paper References list). A few of these accounts were investigated to some degree, but the majority are anecdotal only. This is true especially of more recent accounts in books, often self-published, intended for the general reader. On the whole, we believe our coverage of both older and newer accounts of animal ADCs is reasonably comprehensive, although we have not sought to make it definitive. With the exception of a few French cases in Bozzano (1950), all accounts were drawn ultimately from English-language sources.

Our Daily Mail (DM) sample contains accounts published in an article (Mail Online Editor, 2016) promoting a book by Bel Mooney (2016a), along with comments from readers, and two additional accounts contributed in comments following a subsequent article by Mooney (2016b). Mooney's own account is taken from her book and is included in our Lit sample.

From prior acquaintance with the animal ADC literature and accounts on Facebook, we had the impression that animal ADCs conformed to the same types as human ADCs (a sense of presence; dream visitations; visual, auditory, tactile, and olfactory apparitions; psychokinetic effects) and we coded the animal accounts accordingly. Several respondents contributed accounts of more than one animal.

Table 1. Animals Involved in ADCs (Combined Sample):

Animal	Number (N)
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Dog 220
Cat 195
Horse 5
Llama 1
Pig 1
Ferret 1
Guinea pig 1
Hamster 3
Rabbit 3
Rat 2
Opossum 1
Bird 5
Fish 1
Spider 1
Unclear 1
Total 442

Many accounts included more than one type of ADC, similar to human ADC reports (Streit-Horn, 2011; Woollacott et al., 2022). We assigned each animal a unique account record, with the records recording all ADC types pertaining to that animal. We grouped ADC phenomena that did not conform to one of the seven major types in an Other category. A few submitted accounts were, in one way or another, ambiguous or questionable as true after-death communications. We classified these as Borderline/Questionable and excluded them from our analysis.

Matlock and Hilton coded accounts in each of the four samples, deciding on the assignment of type of ADC and other variables (e.g., country, animal, time elapsed between death and ADC). Although they did not code independently, they checked each other's work and discussed and resolved all coding disagreements. Codes were later reviewed by Sheldrake and Nahm, and disagreements were

again discussed and resolved so that we had a four-way agreement on coding decisions.

OVERVIEW OF RESULTS

Because we collected accounts in an open-ended way and coded them rather than using a questionnaire, our data for many variables is incomplete. Follow-up questions compensated for this incompleteness to an extent, although our questions were aimed at clarifying ambiguities and obtaining more comprehensive descriptions rather than adding data on specific variables. The obvious disadvantage to this approach is the incompleteness of the data, but there is an advantage also, in that we avoided leading questions, and the responses we received and coded were, by and large, spontaneous.

Similar to reports of human ADCs, the overwhelming majority of the respondents in all five samples were women, but this should not be interpreted to mean that experiencers of animal ADCs were predominantly women. Woollacott et al. (2023, p. 426) note that although their questionnaire respondents were predominantly female, other studies have shown no sex difference in those who experience ADCs. In our collection, husbands, sons, and other men frequently figure in the accounts as co-percipiants of the phenomena in question.

Although we coded for country, many of the accounts we collected did not specify the place respondents lived, so we refrained from reporting this statistically. However, it is our impression that the bulk of our accounts came from the United Kingdom and the United States, with some from Canada, Australia, and countries in Europe and Asia. One account is identified as coming from Argentina. A list of the animals represented in our collection is shown in Table 1. It should be noted that this list is based on our combined sample and

tallies accounts, which we located in the literature and on the web, along with accounts reported to us. Unsurprisingly, since dogs and cats are the most common pets, they are disproportionately represented in our dataset. Significantly, however, we collected accounts involving horses, a llama, a mouse, birds, and a fish. Our Lit and Mail samples contributed several mammals (rabbits, hamsters, guinea pigs, rats, a pig, a ferret, an opossum) and a spider that did not appear in the responses to our own appeals.

Human ADC studies beginning with the classic 'Phantasms of the Living' (Gurney et al., 1886) have consistently found that the majority of experiences occur near death, with a dramatic falling off over time. Haraldsson (2012, p. 232) found that in surveys in Iceland, 14% of respondents reported apparitional experiences within 24 hours of a death.

In the third volume of his 'Death and Its Mystery' trilogy, which analyzed thousands of European human accounts and cases, Flammarion (1923, p. 299) presented a graph that is reproduced as Figure 1. Researchers concerned with animal ADCs have observed a similar pattern: the great majority of contacts are reported in the first days after death, which is a dramatic decline in the number of experiences over time (Warren, 2009, p. 121).

The majority of our accounts do not specify a precise time from death to ADC, so we coded in periods of \leq 24 hours, \leq 1 week, \leq 1 month, \leq 6 months, \leq 12 months, and >12 months. The results from the 291 accounts for which we have pertinent data are presented in Figure 2.

Our data show the same trend as with human ADCs, with the majority of experiences coming in the first hours or days after death. In fact, 37% of the accounts we collected were of events occurring

initially within the first 24 hours, and 63% occurred initially within the first week. Some (30, or 6.3%) were coincident with the death itself. However, it is important to appreciate that Figure 2 records the date at which experiences began and does not capture their duration. ADC experiences were recurrent in 134 accounts (30.3%). When they recurred, it was usually not in exactly the same way, although this reportedly did happen on occasion. Often, various visitations appeared for days or weeks before they ceased, not to resume, whereas in other instances, they persisted for a period of time, ceased, and then reappeared at some point (often years) later. In some accounts, the experiences were ongoing at the time of the report.

Many records (103/442, 23.3%) contain reports of collective percipience, either on the same occasion or on different occasions. In 30 instances (6.8%), a living animal reacted to the perceived presence of a deceased animal. Sometimes animals reacted (e.g., by seeming to follow with their eyes, vocalizing, or otherwise responding) as if they saw something no human could see, but in the majority of animal reactions (26/30, 87%), the apparition was perceived simultaneously, or on separate occasions, by one or more human.

Table 2. ADCs from Non-Human Animals in Five Samples:

ADC Type	S/S Sample (n = 120)	M/H Sample (n = 82)	Literature Sample (n = 165)	Daily Mail Sample (n = 77)	Total Sample (N = 442)
Visual apparition	45	26	82	28	181 (25.3%)
Tactile apparition	50	28	58	32	168 (23.5%)
Auditory apparition	40	17	76	23	156 (21.8%)
Dream visitation	12	30	28	10	80 (11.2%)
Sense of presence	18	7	17	6	48 (6.7%)

(1043)

Psychokinetic effect	4	5	26	6	41 (5.7%)
Other ADC phenomenon	9	4	8	1	22 (3.0%)
Olfactory apparition	8	1	8	3	20 (2.8%)
Total ADC phenomena	186	118	303	109	716 (100%)

Subtypes of Other ADC Phenomenon (N = 24):

Other Phenomena S/S Sample M/H Sample Literature Sample					
Daily Mail Sample Total Sample (%)					
----- ----- ----- ----- -----					
Telepathic message	4	3	5	0	12 (54.6%)
Electric charge felt	2	0	1	0	3 (13.6%)
Influence on living	1	0	0	1	2 (9.1%)
Sign/synchronicity	2	1	2	0	5 (22.7%)
Total Other subtypes	9	4	8	1	22 (100%)

Borderline/Questionable ADC Phenomena (N = 24):

B/Q Subtype S/S Sample M/H Sample Literature Sample					
Daily Mail Sample Total Sample (%)					
----- ----- ----- ----- -----					
Sign, synchronicity	2	2	--	0	4 (17.4%)
Living agent psi	12	2	2	0	16 (69.5%)
Photographic anomaly	0	2	1	0	3 (15.0%)
Total B/Q	14	6	3	0	23 (100%)

Note: n counts are number of records in each sample. Each record represents a single animal. The totals of ADC counts exceed n counts because many records include multiple types of ADC.

Animals have been reported to have reacted to the apparitions of humans as well, sometimes as co-percipients (Nahm, 2016). Respondents sometimes reported that they were in deep grief for

their departed pets at the time they saw their apparitions or felt their presence. A state of grief coincident with the phenomena was mentioned in 73 accounts (16.5%). Negative reactions, such as a woman who said she would rather her cat not come back, were reported only in two accounts.

The top section of Table 2 shows the numbers of ADCs of different types in each of our samples in order of prevalence in our Combined sample. By and large, the distribution of types is consistent across the five samples, although the proportions of visual and tactile apparitions are reversed in the Lit sample versus the others. The variations across our samples may be attributable to sampling error or (in the Lit sample) selection bias. There is considerably more consistency across our samples than across studies of human ADCs, perhaps an artifact of the different methods, questions, and sample sizes of the latter (Woollacott et al., 2022, p. 428), which was evened out by coding all accounts we collected.

Accounts assigned to the Borderline/Questionable (B/Q) category, and therefore not included in the present analysis, comprise a small minority (only about 5.2%) of the total number of accounts (ADC + B/Q) in our collection.

EXAMPLE ACCOUNTS

Examples of the types of animal ADC in our S/S and M/H samples appear below, with citations to the corresponding record number in our database. We preface the narratives in each category with reference to human ADC analogs. In editing the narratives for publication, we have retained differences between American and British vocabulary, spelling, and punctuation.

Visual Apparitions:

Streit-Horn (2011) concluded that visual apparitions were one of the three most common types of human ADC. Indeed, almost half (46.4%) of the respondents to the survey of Elsaesser and colleagues (Elsaesser et al., 2021; Woollacott et al., 2022) reported having seen apparitions of deceased loved ones. In his literature review of animal accounts, Edward Anderson (2021, p. 167) says that visual apparitions were “by far” the most common form of ADC. Although we cannot say that visual apparitions are “by far” the most common type of ADC in our collection, they are the most common type, representing about a quarter (25.3%) of all ADCs. Visual apparitions frequently co-occur with ADCs of other types, and they may be collectively perceived. Often, they are recurrent. The following narratives are drawn from our collection.

“When our beloved pit bull passed away from kidney failure, we were so heartbroken. We cried like babies, we loved him so much. His name was Judge. Judge liked to go to bed, in our bed, by 9:00. If we went to bed too, then all was well. But if we stayed up later, he would go ahead without us. When you walk out of the living room and pass through the dining room, you pass by a set of windows that allow you to see the living room if you’re in the dining room, and if you’re in the living room they allow you to see the dining room. Every night when Judge went to bed early, he would stop in the dining room and look at us for a few seconds as if to say, “You sure you’re not coming?” Then he would walk on by and go to bed. A couple of days after he passed away, I saw him pass by the windows on his way to bed. I saw something and when I turned to have a better look, I saw him “going to bed,” just as clear as I see my own hands. My husband said he sees him almost every night in the same place” (M/H, Record 14).

“The visits from my dear llama Al E. were for a time frequent and very comforting. Al E. chose to leave after his companion llama

Grandpa died of old age. Al E. and I were both heart-broken. Al E. was only 7 and Grandpa had been his only friend. I quickly arranged to have two more llamas delivered to keep him company; llamas being herd animals. Al E., still grieving for his friend, would spend his days sitting on Grandpa's grave. Two weeks after Grandpa's death, Al E. stripped all the bark off all the cherry trees in his field and died of cyanide poisoning with me by his side. Devastated by the loss of my two best friends, I would drag myself across town early every morning before dawn to feed the new llamas. I would make the long trek through the field and up the hill to their barn. On the trip back down the hill, I would find Al E. sitting in his favorite spot under the evergreens watching me. It was such a comfort. I saw him every morning for nearly two weeks, until I guess he figured I was OK" (S/S, Record 239).

Woollacott et al. (2022, p. 427) remark on the various forms visual apparitions of humans may take. Sometimes, they look as solid as in life, whereas on other occasions, they are indistinct; they may represent the complete body or only a portion of it, and they may appear in a variety of locations. Our animal accounts reveal similar variations.

"A short while after our cat Penny died, she was sleeping on our bed, then at other times licking my face and purring as usual. She visited us many times; sometimes she was solid just like in life, and at other times she was "see through" (S/S, Record 222).

"Tatty was my first cat – or, rather, he adopted me. We became great friends after he used to visit me in my garden very often when I was tiny. When it became apparent that his former owners were no longer interested in him, my mum persuaded my dad to let me 'keep' him. He would stay very close to me and would give up whatever he was doing to come to me when I came into a room. He was a tabby,

of unknown age (people in the village claimed he was over 20 when he died), and very much a ‘philosopher’ sort of cat. He gave the sense of being a very wise older soul – or to me as a toddler, he felt infinitely wondrously old and clever. About two weeks after Tatty died, my mother and I saw his tail. This happened several times off and on for about a couple of years after he died. I only once saw the whole of Tatty many years later, in 2020, when I was ill. He stood still until I recognised him, and then disappeared. He was easy to recognise, as he had one very ginger back leg amongst his very tabby fur” (M/H, Record 397).

As with humans, animal apparitions are sometimes reflected in mirrors.

“My dog died after 14 1/2 years. A month or so after his death, I was looking in the bathroom mirror, and I noticed something move. I looked into the hallway, and the white shadow form of my dog walked by. He stopped and turned his head to look into the bathroom, and walked on. I thought perhaps I was imagining all this, and as I thought about what had just happened, he came back the other way – totally white form (he had been dark brindle) –stopped, turned his head to look at me, and moved on” (S/S, Record 230).

“I had an Eclectus parrot who was run over by a car. He now rarely appears to me; however, after his death in early 2017, he was with me all the time for months. He was etheric and occasionally appeared visually in a mirror, at other times ghostlike” (S/S, Record 259).

Woollacott et al. (2022, p. 428) received the report of an apparitional image projected on a screen, similar to the following account from our collection.

"Recently my goldfish died. I found him sick one Sunday morning (he got fungus overnight) and died that Sunday afternoon. I'd had him for 6 years plus. His friend, the other fish, was very sad and lonely, and it showed. On Tuesday morning, I fell asleep on the couch and suddenly woke up around 3 a.m., still having my glasses on. Something made me look in the direction of the fish tank. I saw this 'enlarged' vision of my little dead fish on the 'surface' of the tank glass, as if it had been 'beamed' onto it. That was there for a few seconds. It looked very peaceful, so I think it was telling me to let go" (S/S, Record 268).

As reported with humans, apparitions of animals may portray the animal as younger or healthier than at death.

"Our family introduced Trixie, a cocker spaniel, into our home when I was three years old. I grew up with her and became very attached to her, although she was very much my mum's dog. After a very happy life, Trixie died when I was 16. A day or two after her death, something woke me in the night, so I got out of bed and switched on my light. Trixie, looking totally real, although much as she did when younger – her coat was glossy as it was before her illness – was sitting in the middle of my room. She was looking up at me and appeared anxious. I said, 'It's all right Trixie, it's all right', and she relaxed. Feeling that she was reassured, I switched off the light and got back into bed. To this day I really believe she was there, although I wonder why she came to me and not to my mother" (S/S, Record 149).

"This story doesn't relate to a person, but to my beloved horse, Shannon, who went to sleep on 11 June 1997. I rescued Shannon when he was 24, and kept him happy and healthy for another 12 years. We spent hours together each day, as he was stabled in our garden, and out at grass in the field adjoining it. The bond between

us was incredibly close – Shannon could sense what I wanted, like which hoof to pick up as I was grooming him, or which way to stand when he was being rugged up. I always knew when he was feeling poorly, or if he wanted anything in particular for his feed – we belonged together. When he was diagnosed with cancer, it broke my heart, and I spent as much time as possible with him until the day the vet came to put him to sleep. I cradled Shannon's head in my lap as he started to pass away, and whispered to him that I'd always be with him, and I knew he'd also be with me. He let out a little whicker, and his heart stopped. I spent hours each day at his grave, as he was buried in our field next to our house. I still left him a biscuit on the paddock fence every morning because I couldn't bring myself to stop the routine, which had been with me every day for 12 years. A month or two after he passed away, I was in the kitchen and glanced out of the window and saw him, clear as day, standing under his favorite tree, looking over at me, ears pricked up and looking as beautiful as ever. I blinked, and when I looked again, he was gone. I know how much I wanted to see him, and thought I might have conjured the image up, but when I mentioned it to my mum, she told me she'd also seen him in the field – same place, looking at the kitchen window where I used to call him from on my way to feed him" (S/S, Record 225).

Tactile Apparitions:

Tactile apparitions involving humans have not been reported as commonly as visual apparitions (Strait-Horn, 2011), but almost half (47.8%) of the respondents to the survey of Elsaesser et al. (2021) reported being touched by the deceased. We defined a tactile apparition more broadly than Elsaesser and her colleagues did, to include any tactile sensation, not only direct touch. Tactile apparitions represent over a fifth (23.5%) of the ADCs in our collection of animal ADCs.

“When I was a child my dog was hit by a car and died. That night in the wee hours of the morning I awoke to my dog sticking his snout into my armpit, which was something he did to get your attention. I was shocked and began to cry and gave him a snuggle, then I fell back to sleep” (M/H, Record 50).

“My Wee bird came back and pecked me on the face hard. Before he done that I was in a hell of grief. I didn’t know where he was and was way too heartbroken” (M/H, Record 48).

After an address on animal ELEs in Germany in 2023, an audience member told Nahm of an incident combining a tactile apparition with a sudden surge of energy before death (a type of ELE Sheldrake et al., 2023, termed a “last rally”). A moribund cat that had been too weak to move much had managed to jump onto its owners’ bed while they slept. The woman awoke when she distinctly felt something moving around on the blanket. At that time, however, the cat had been dead for several hours, its cold body lying beside her husband across the bed.

Many of our accounts include mentions of phantom cats and dogs jumping on beds at night and snuggling up to their people, just as they did in embodied life.

“I had an old calico that had renal failure and I took her to the vet who euthanized her. I brought her home and buried her in the garden. She would sleep at the foot of my bed and for two weeks after her death, I would feel her jump on the foot of the bed. After those two weeks, I didn’t feel her anymore” (M/H, Record 13).

“I would like to tell you a story about our longhaired dachshund, Bobby. We had to put him to sleep 25 years ago, because he suddenly could not walk anymore. My parents and my son, then 13

years old, were able to say good-bye to Bobby, but my daughter, then 16, did not have the opportunity, and always felt hurt somewhat. About five years later, my daughter came to me tear-stained and perturbed and told me that Bobby had been lying on her bed in the morning and she had felt him. The first thing I asked her was whether she was awake or had been dreaming. She wept and said that she was certain that she was awake because the dog had huddled against her and this was the second time already. I told her that if it happened again, she should use the opportunity to say good-bye to him, because this must be the reason for his appearance. And this is how it came to be—when he was there the third time, she said good-bye to him, and he never came back" (S/S, Record 215).

Auditory Apparitions:

Auditory apparitions occur frequently with humans, although they are not among the most common types of apparition (Strait-Horn, 2011). In the study of Elsaesser et al. (2021), 43.4% of respondents reported auditory apparitions, placing them in fourth place in terms of frequency. Auditory apparitions ranked third in our Combined sample, accounting for 21.8% of animal ADCs.

"My cat Oreo was hit by a car and I heard his very distinct meow three times in the week after he died. He got hit and his kitty spirit just kept on running, not knowing he was dead" (M/H, Record 17).

"We lost our cat just before Christmas last year. Then just recently I've heard her bell and I swear I've seen her in the kitchen" (M/H, Record 75).

"My dog Hardy comes around. I've had a lot of pets; Hardy could be the annoying one. I spent too much time and money trying to save him, but when he died, I put him in his little bed. Set him on a table. That was 7 a.m. I left him 'til the next morning. Talked to him, crying.

Then prepared his grave, set his bed, covered him with his blanket. Less than a week later, he was running around as usual, and barking. I thought I was grieving, but it's happened too many times. People don't believe me, but I KNOW WHAT I see and hear! Then he just goes away!" (M/H, Record 95).

Dream Visitations:

The appearance of deceased humans in dreams is one of the earliest recognized types of ADC, as reported by many indigenous tribal societies (Lincoln, 1935). In his classic 'Primitive Culture', Tylor (1871) proposed that these dream visitations were one of the bases for a belief in post-mortem survival. Dream visitations also appear prominently among modern populations. Almost two-thirds (62%) of the respondents to the survey by Elsaesser et al. (2021) said they had experienced ADCs during sleep. Dream visitations appear in our samples, although less frequently than some other types of ADC. Dream visitations from animals account for only 11.2% of the ADCs we collected.

"Tuppance was an Old English Sheep Dog mix. He was owned by my best friend, who lives about a half an hour from my house. After all the children had moved away and it was just Jim and the dog, she and I became very close friends. When she died, she was at the vet's where she was mercifully put down with Jim and me in attendance. I had this huge sense that she was so happy that we stayed until the end as we know it. One week later, I was at Jim's house sleeping and I dreamt or felt or saw her walking towards me with a happy expression on her face, tail wagging. I believed I could even hear her panting. The vision was so real that I reached to pet her, and as soon as I did, she disappeared. I woke up and sobbed. It really was like she was right there, as if to say thank you for everything and be happy, as I am happy" (S/S, Record 147).

"In my most recent dream of my dog Wheels, I remember being lost and her encouraging me to follow her. We travelled a long way together, and when we reached the end of the journey, she left. I subsequently told someone in the dream how much she had helped me and what a great visit we had had. This person scoffed at me, telling me that she was dead, but I was able to point her out to this person as she ran across an open field with her fur flying, as if she was flying herself. In reality, she had been killed by being run over by a car. It was particularly comforting to see her running again. This was a feeling I had in the dream. I knew throughout the dream that she had been killed, but that she was alive again" (M/H, Record 34).

In some dream accounts, the animals are represented as talking. We coded these as telepathic messages, although separate from the telepathic messages classed as a subtype of Other ADC Phenomena (see below).

"In 2006, my old White Shepherd passed away. He came in my dreams the following three nights. He was sitting on his grave in the free spaces of the wood. He had on an old man's hat, like my grandfather had many years ago. He explained so many things, like why he passed away, why he had to leave me, why he was my special friend, why he wore a green scarf, and so on. He visited me three nights in a row. I can visualise him in a minute, how I was with him in the dark woods, and how he sat on his grave with the hat on. His voice was a wise man's voice" (M/H, Record 3).

"I was 15 and Puss was my first cat. She bonded to me intensely as a kitten. I had her until my 30s, so she was my familiar through all the good and bad of my 20s. Within a few months, I had a series of visitation dreams. First one, I see her still ill and her thoughts are, 'Do you really want me like this?' I said yes. Second one, I find her running round my house. I grab her and hug her. The message this

time is, ‘You are not supposed to see me.’ Third dream, she shows up glowing and healthy and walking down a hall to me: ‘Just visiting.’ Then something regularly started jumping on my bed for quite a while. A big thump! Nothing there” (M/H, Record 22).

The next dream is unique in our collection in that it apparently represents the deceased dog’s point of view.

“My father and his wife had a big dog named Panda (a Bernese Mountain Dog) who died of a brain tumor while still a fairly young dog, but I knew her from when I’d visit my father and his wife. The dog died shortly before one of those visits. When I went to bed the first night of the visit, I had a vivid dream that I was a dog. I don’t know what kind of dog, because in the dream I was the dog, so didn’t see it from an observer’s perspective. Or, seemingly, from a human perspective, as it was an experience different from any dreaming I’d had before. In the dream I was in the bedroom (the same in which I was sleeping), but my view of it was from dog-height, beside the bed. I remember things feeling very weird, starting to blur; feeling scary; anxiety, my head not right, my body losing coordination and feelings; flashing on an image of my dad’s wife. Then everything going black. I pulled myself out of the dream and woke up feeling disoriented and strange. Next morning I told my dad and Louise (his wife) about the dream and learned from them that Panda had gone into that bedroom (a guest room) and died there, at the same place beside the bed that I had been in my dream” (S/S, Record 263).

Sense of Presence:

In her review of 35 studies of human ADCs, Streit-Horn (2011, p. 51) determined a sense of the presence of the deceased to be one of the three most common types of experience. About a third (34%) of the respondents to the more recent survey conducted by Elsaesser and colleagues (Elsaesser et al., 2021) reported a sense of presence. By

contrast, a sense of presence figures in only 6.7% of our Combined sample, making it one of the less frequently reported types of animal ADC. This may be because we coded a sense of presence only when respondents explicitly stated that they felt a presence distinct from other types of ADC.

"Just thought I'd let you know that after my 6-year-old mare died, she stayed 'connected' with me for quite some time. She was my best friend, a kindred spirit, someone I could trust and depend on. Lacey was always there for me when I needed a shoulder to cry on. We knew each other's thoughts and emotions and although she's been gone now for two years, I can still feel her gentle soul near mine. When I'm sad or lonely, her soul lovingly comforts me and she reassures me that, although she is gone physically from my life, her spirit is with me always. Last summer, while I was out in the pasture fixing a fence, I thought one of the other horses had come up behind me (to see what I was doing, of course) so I turned around to see which horse it was, and there was no one there. I saw the other horses—they were half a pasture away—and then I felt Lacey's presence. It was so strong that I could even smell her sweet horsey scent. She put her head over my shoulder and I wished that we could have hugged, just as we used to do. I closed my eyes and just enjoyed that peaceful moment with her" (S/S, Record 130).

"Our beloved pet cat Thompson died of a tumor. Three days after he died, my husband, not a man to believe in the supernatural, was upset. He swore he saw Thompson run across part of the room behind the settee. Two days later, I was ironing, when suddenly, without thinking, I put out my arm as if to push a cat down from trying to jump up onto the ironing board. I was shocked; there was nothing there, yet I felt sure Thompson had come. I felt it; the sense was too strong. I loved Thompson, but I don't want him to come back" (S/S, Record 205).

“One of our dogs came for walks with us for about two years after she died. I found I was continually counting four dogs (three live and one in spirit), as her presence was so strong. I never saw her, but could somehow tell where she was” (M/H, Record 47).

Psychokinetic Effects:

Psychokinetic (PK) effects apparently have not been reported in questionnaire surveys of human ADCs (they are not mentioned by Strait-Horn, (2011) or by Elsaesser et al., 2021), although they figure in the accounts collected by Guggenheim & Guggenheim (1996, pp. 195–210) and in some investigated cases. Green and McCreery (1975, pp. 204–210) devoted a chapter to the subject, furnishing several examples from publications of the Society for Psychical Research (SPR). Although not a major type of animal ADC, apparent PK effects were reported in 5.7% of our Combined sample.

Phenomena we coded as tactile apparitions might equally well be considered PK effects, as might some of the claimed ADCs we have classified as Borderline/Questionable. In coding PK effects, we were careful to avoid double-coding the same phenomenon, as in the following account, which we coded as tactile but not as PK.

“In the mid 90’s, my cat disappeared. One evening I saw him walking down the lane, and that was the last time I saw him. I searched everywhere. Several months later, on a hot summer night, as I was lying in bed, I felt something walk up my bed, and pull up the sheet. I felt spooked at the thought of something invisible on my bed, but my dog was lying asleep in the room, so I thought I’d imagined it, and lay down. As soon as I was comfortable, something pulled at the sheet, brushing my cheek as it did so. I froze, then suddenly realised it was Jim, my cat, come to tell me he was dead, and I didn’t need to worry anymore” (S/S, Record 204).

Phenomena we coded as ADC PK effects included impacts on the material environment.

"My son was playing with the dog, with two balls attached to a rope, and he threw it so high that the toy ended up tangled on an electric wire way up high. That was 5 years ago. When the dog passed 6 months ago, I found my son crying. He said that the dog went up high to the electric wire and got the toy down for him after the dog was dead" (M/H, Record 54).

Several accounts describe the manipulation or materialization of objects associated with the animals in question.

"When my mother's German Shepherd dog, Lady, passed away, my mom would awaken in the morning to find the oven mitt that Lady often chewed on or snuggled with lying in the middle of the kitchen floor. My mother always made a point of putting it away at night to make sure it wasn't a fluke, but lo and behold, there it would be in the morning. This went on for a long time after Lady died" (M/H, Record 51).

"I lost my dog baby June 17th of 2021, due to diabetes complications. She was my soul dog, that once in a lifetime dog. We had a very strong bond that I believe could not be broken. Even after death she has sent me so many signs, and I still receive many. At times, I even feel her presence. The first sign I got a month after she passed. I was awoken by her bark, and believe me, it was very real. I receive signs of randomly finding—still to this day—blood glucose strips like the ones I used to check her blood sugar levels. And we had cleaned every one of those out of our house, as it was too painful to have those reminders of her being sick" (M/H, Record 5).

A large subgroup of PK effects are indentations on a bed or other surface. Often, these indentations are said to be warm to the touch.

"When my dear Puss cat died, a long time ago now, I just couldn't get over the grief that I felt for her. I thought about her all the time, and used to get very sad. After a couple of years of this, and not being able to get over it, one afternoon I lay on the bed for a nap, and dreamed strongly that Puss was cuddled up to my side. When I woke up, my arm was bent in a curve, as if wrapped around Puss; there was a dent on the bed as if she had been lying there, and the spot was warm. I feel absolutely that she came for a visit, and although I was still sad, was able to try and put things into perspective" (S/S, Record 176).

"No one can see the cat in the traditional sense, but everyone in the house is aware of what it does. I can let all the cats outside and we'll still feel a tail brush against the back of our legs. Or I'll shut all the cats out of my room and still feel paws walk across my back when I lie down, or feel random warm cat-sized spots on the bed, or hear a purr with no cat visibly present. I believe it is either my mom's old cat Opal from before I was born or a cat that was here before any of us moved here, but the temperament reminds mom a lot of Opal" (M/H, Record 32).

Olfactory Apparitions:

Olfactory apparitions are an unusual, although far from unknown, type of human ADC. Some 27.6% of respondents to the survey of Elsaesser et al. (2021) reported having experienced an olfactory apparition. Olfactory apparitions account for only 2.8% of animal ADC phenomena. Smells frequently accompany other types of ADC, as described in previous accounts. Here are some additional examples:

“Recently my dog (who had been living with my son and his wife for a few years) died of old age. I was sitting at home on my new sofa and I smelt the smell of a dog very strongly. I sniffed all around and there was no other odor, but I thought of Rosie. A few days later, I smelt it again (not as strong this time), but I felt sure it was Rosie that had come to visit and say she was happy – we all loved her so much, she was a very special animal. At the time, I was not thinking of her, so I don’t think it was as a result of my wishful thinking, but instead it was a real visit. It was very comforting.” (S/S, Record 132).

“We had a dog called Kelly who died in August and on Christmas Eve I ‘dreamt’ she came into my bedroom and stood by the bed wagging her tail. I stroked her and ruffled her behind the ears. I didn’t feel asleep and could feel her fur and smell her. The next morning my dad told me he had the exact same experience that night” (S/S, Record 129).

“Both my wife and I have felt the presence of our first cat. Waking up one morning I could feel her sitting on my chest purring away as she used to; I could also smell her. My wife has also felt her on the bed. It gave great comfort to know that Teddy was still about” (S/S, Record 127).

Other ADC Phenomena:

Although the foregoing types are the main types of ADC with both humans and animals, Woollacott et al. (2022, p. 428) received a few reports of other phenomena in addition. Similarly, we received 22 reports (3.0% of the total) of ADC phenomena that do not fit under one of the major headings. We classed these together under Other ADC Phenomena.

A large group of these other phenomena are apparent telepathic communications between deceased animals and living humans. In

order to avoid double counting telepathic messaging, we excluded telepathic interchanges in dreams from the Other category. A major characteristic of these telepathic messages is their representation in words, as if the animals had spoken to or carried on conversations with our respondents. Interestingly, Woollacott et al. (2022, p. 429) report that, in some of their cases, an apparitional communicator had not spoken during his or her lifetime. For example, “A mother noted, ‘My daughter died at the age of two days, so she didn’t yet know how to speak; the voice that I perceived seemed neither masculine nor feminine’ (F363).” Telepathic messages accounted for 54.6% of ADCs in the Other category, about 2.7% of ADCs overall.

“I meditate a lot. Several weeks after my dog’s death, he appeared in my mind while I was meditating. He looked great, like a healthy young dog, told me don’t worry, don’t be sad, everything is OK. He had to go. That he will be back again as a dog somewhere and his name will be Sam. Then he showed me a beautiful place but hard to describe, with a lot of dogs who all seemed happy. Before I could ask the question, he told me that the same place existed for horses. I just looked back to see a beautiful pasture with a lot of horses” (M/H, Record 6).

“I lost my beloved pet dog Rex, over ten years ago now. When he died, I was distraught. I was in the bath crying my eyes out, when all of a sudden Rex came to me and I heard him saying, ‘It’s alright now, I’m not in pain. I’m happy, so don’t worry.’ And I felt so calm by that. I still grieve for Rex, but thinking of that night, I feel better. The calm I felt that night I’ll never forget” (S/S, Record 272).

In one account, the ADC was conveyed through a burst of energy, similar to the pre-mortem burst of dog energy in the account collected by Nahm, quoted above.

"My friend drove us to the Meeting for worship and brought me home afterward. As I unlocked the kitchen door, I felt deep sadness: Maxie wouldn't be there to greet me. I opened the door and stepped in. I was shoved against the cabinet at my back with a tremendous burst of dog energy: Maxie! She was bouncing and joyous. To my astonishment, with her were the five children she and I had gotten to know while we were living alone in my cabin in Petrolia CA. These were children who were in what are called the astral planes, now they were joined with Maxie. The combined energy was literally stopping me from moving in the narrow corridor. I laughed in delight. Maxie was asking me if she could go with the children" (S/S, Record 216).

A third sub-group of other ADC phenomena consists of the feeling of electric currents coursing through the percipient's body. Woollacott et al. (2022, p. 429) comment on the "flow of energy" that sometimes accompanies visual apparitions. "One woman shared, 'I felt most profoundly in all my being an enormous energy moving through my spine' (F152). Another said, '[There was a] wonderful flooding of energy all over, and on specific body parts when touching, caressing, kissing me' (E211)." This flow of energy was reported in several of our accounts, sometimes accompanying the sense of presence of a deceased pet.

"My husband and I experienced the presence of our cocker spaniel after her death last November. She had lymphoma and after doing chemotherapy, she relapsed. After much soul searching, we had her put to sleep when she started having problems. Even though we knew it was the right thing to do at the right time, we struggled with the decision. She had been gone about 2-3 weeks. I was standing in the living room talking to my husband, who was in the next room, when I suddenly became very aware of a presence beside me. I stopped mid-sentence and turned around, but I could not see

anything. Yet I felt a familiarity with everything in me that it was Ali. The presence seemed to radiate upward from the floor, beside me to almost eye level, then I felt her energy flow through me. The only way I can describe it is to say that it was an overwhelming sense of being with her, and a sense of nothing but love and peace. I felt a warm, tingly, heavy feeling pass through my body. I have never experienced anything like it. I was immediately brought to tears. This warm feeling lasted about 20 minutes, fading gradually until it was gone" (S/S, Record 141).

"I want to tell you about my pet cat, Perky. We were very close and had 17.5 years together. I had someone else take him to be euthanized, as it was too painful for me. He had developed a cancerous tumor. I was at work for the day, teaching Grade 3. All day I was very irritable and struggled to keep my patience. At 1:20 pm, I felt a cleansing rush of energy from my legs up through my body and out the top of my head. Then I felt peace and I knew he was sending me his relief from pain." (S/S, Record 146)

A fourth sub-group of other reported ADC phenomena concerns the supposed influences of the dead animal on the behavior of the living, either humans or another animal in the family. The following example continues the story of Perky.

"Perky sent us two homeless kittens. My daughter found them wandering in a field. When we had had them for three years, I was feeling ill and lay down. The male cat came and jumped up on the bed and lay by my legs. Then, I thought, "Perky, I miss the way you would curl up by my neck to comfort me when I felt ill." The male cat, Kipper, got up and came to my shoulder. Then, he curled up by my neck and stayed with me for a while. I knew Perky had heard my prayer and encouraged Kipper to lay the way he used to" (S/S, Record 146).

A fifth sub-group of phenomena we assigned to the Other category consists of events that are recognized as signs or synchronistic occurrences. We coded most signs and synchronicities as Borderline/Questionable, but when they were reported along with other ADC phenomena, we coded them as a subtype of Other in order to avoid double coding ADC and B/Q reports.

"My cat, Salem, was seriously my soul mate. We shared such a pure bond and connection. He seemed to love the song, 'Sky Full of Stars', by Coldplay. I lost him in 2015 to congestive heart failure; he was 14 years old. The night we buried him, I begged him to send me a sign that he was okay. As I turned to walk away from his resting place, I saw a shooting star. Mind you, I'd never seen a shooting star before that moment. I went in the house, sobbing and exhausted. Before I went to bed, I stood in the window, staring at his grave, still inconsolable, when I saw another shooting star. Two shooting stars on the very night that he passed away and we laid him to rest. I haven't seen a shooting star since. I have seen him and felt him many times since. My Salem watches over me. I just know I'll hold him in my arms again" (M/H, Record 55).

"Two years ago I had to let my dog die. He had been sick for a very long time and suffered a lot. After his death, it was as if I tripped over him in the house. Sometimes I had to make a sudden strange move to 'avoid' him, that's how it felt. I went to see a friend to meditate together to lessen my grief. The moment I thought about my dog, he jumped at me and started to lick my face. That was strange, because it was a Tibetan Mastiff and those dogs (and mine) never act like that. It became very clear that he wanted to thank me for making the decision to let him die. For me as a Buddhist that was a great comfort, after months of considerations. He stayed with me to comfort me and was now free to go. I noticed after a while that his 'presence' in

the house was gone after that day. Months later in my garden (at the spot he was buried) grew two big, flat, bright orange mushrooms, very beautiful. I had never seen them before nor afterwards in my life. I like to look at this as a gift from Buddhi (my dog) to me" (S/S, Record 220).

We assigned all of our Other ADC phenomena to one of these five sub-groups.

Borderline and Questionable Accounts:

The following accounts were submitted to us as ADCs, but we consider that interpretation particularly uncertain or dubious, so we have set them aside. We provide examples here so that the difference between B/Q accounts and accounts we included in our ADC analysis can be seen. We classified 24 accounts as B/Q—about 5.2% of the total number of accounts we collected if combined with the ADC accounts summarized in the top section of Table 2.

A large subgroup of B/Q accounts are those that involve purported symbolic signs or synchronistic occurrences. Elsaesser et al. (2021); Woollacott et al. (2022) did not include questions about these in their survey, but they were reported to Guggenheim and Guggenheim (1996, pp. 211–228), and Strait-Horn (2011) acknowledged signs as a type of human ADC. Vlahos (2023, pp. 34, 40) describes two examples.

Signs and synchronicities figure large among animal ADC signs in the popular literature (e.g., K. A. Anderson, 2017; Gutro, 2017; Ragan, 2015), but we passed over these in building our database. The numbers in the bottom section of Table 2 and therefore, omit the Lit sample. None of the accounts with signs and synchronicities we have classified as B/Q include ADC phenomena other than the perceived signs and synchronicities.

“When my dog went missing for 7 weeks and turned up dead in someone’s pool, I was inconsolable. Every day I cried over everything, but my heart was broken and I blamed myself. One afternoon after Lockdown, I was stood out front, crying and missing my girl as usual, when suddenly a beautiful red admiral butterfly (my favourite) landed on my top and just stayed there, looking at me. I thought it was just having a rest and I stared at it and said, ‘Kizzy, if that’s you, please open your wings’, and it opened them really wide. I felt elated, and it just stayed there for ages” (M/H, Record 63).

“My beloved Airedale, Daisy, was hit by a car one evening. By the loud sound (as if a big tree had been hit), I knew it would be fatal. She wasn’t allowed near the road, but was allowed back in the meadow behind my house. This is where I found her, barely standing. I carried her home and comforted her for a few minutes while we said our goodbyes. The next morning I awakened very, very early. I went out on the back step and a very large gray dove slowly flew down right in front of me. Then it slowly flew away. I felt instantly comforted and knew it was Daisy in symbolic and non-frightening form, back to give me a moment of comfort. There wasn’t another bird awake or chirping, too early. And I have never ever seen another dove around here” (S/S, Record 273).

“About one week after my dog died, I was driving my car. I didn’t want to hear the radio, but thought, “What if Feisty is trying to get a message to me through radio waves?” So I turned the radio on. It was music I didn’t like. So I said to myself, “Okay, one more try and if there is no message from Feisty, I will just turn it off.” In my heart I knew there would be a message on the next channel. Sure enough, the next channel was a woman singing a song named “I Love my Dog.” I felt a wave of peace come over me while I drove listening to it. I used to always tell my dog I loved him at least ten times per day. He

knew what it meant; his eyes would half shut in response and a grin would come on his face" (S/S, Record 267).

If not simply coincidence, some uncertain ADC claims, such as the last, might be mediated by the percipient's psi.

"I had two part-Burmese sister cats, Rocher and Koo Koo. I had had them for about ten years, since their birth to my ex-boyfriend's cat, their mother. There came a stage where I had to move to a place where I could not have cats and my step-mother said that she would mind them for me. I probably left them too long with her, but she professed to being a great animal lover all the time and seemed happy to have them. However, she wasn't. I dreamt that they were in great danger and awoke in a sweat. I rang her the next day and said that I can take the cats off her hands now, because my then-boyfriend would take them, but she said that it was too late, that she had given them away to a nice old lady. But because I had the dream, things started to click in my head. I called her vet and I found out that she had had them put down. (I haven't spoken to her since, by the way)" (S/S, Record 187).

The deceased animal's PK might be responsible for the following account, but because it could also be due to the human experiencer's PK and is accompanied by no other ADC types, we have classified it as B/Q.

"My email to you relates to a powerful experience I had a year ago when I euthanized my dear horse. We had a strong bond developed over 11 years. Without going into unnecessary detail, the experience I am "haunted" by occurred some moments after the vet declared him dead. I walked alone back to his stall and suddenly there was a substantial temperature drop, followed by a sudden and strong wind gust which unhooked his upper stall door and slammed it shut with

some considerable force. Nothing else was affected by the wind, which subsequently disappeared. It was notably odd because of the protection that his stall was afforded by a tall hedge, low overhanging roof, etc" (S/S, Record 278).

An important kind of potentially living-agent-psi-mediated ADC occurs coincidentally with deaths. We coded 30 accounts (6.8%) as having death coincidence. Most of these accounts include elements that seem to direct attention away from the percipient's psi as a factor, but there are exceptions.

"I am 14 years old, from Austria. I had a hare all my life. Her name was Schneeflöckchen. She was old and weak and I knew she would not live much longer. A year ago, she died. One night I dreamed of my friends, and in the middle of the dream, a picture of my Schneeflöckchen appeared like a flash. Then it was gone and my dream continued. When I woke up in the morning, I knew that she had died. I went out to her hutch and saw it was true" (S/S, Record 366).

"I seemed to achieve excellent rapport with one indigo snake, an elderly creature that just did not move except for me. Then in the early hours of January 1st, 1995, I awoke from a very vivid dream of this creature, in which it was plainly trying to tell me something. Having had just the same experience with my brother when he passed away in June 1989, I guessed what the snake had been telling me and, sure enough, when I next visited the zoo a few days later, I was informed that it had died in the early hours of January 1st" (S/S, Record 365).

"I was deeply connected to my cat Brigit, who died in 2005. Four years ago I was leaving the country for a number of months and a friend who loved Brigit adopted her. Upon my return to Canada, I

moved 2,500 miles away from Bright. One night last year, I was awokened in the night from a dream with an explosion of light, bolting upright from a deep sleep. I then felt pain throughout my body, but I had no sense why I had such an experience. The next day, I experienced diarrhea and actually lost control of my bowels. That had never happened before. That day my friend e-mailed me to tell me Bright had not come home from her nightly roaming. She never returned. I feel that that Light was Bright communicating her sudden death to me. The loss of bowel control was due to the shock to my system, for I was so deeply connected to her" (S/S, Record 274).

We collected three accounts with photographic anomalies believed to be related to deceased pets. Due to the considerable controversy surrounding photographs with anomalous features, we feel it is better to classify these accounts as B/Q rather than under Other ADC Phenomena.

We were able to assign all of our B/Q accounts to one of the three sub-groups: Signs and Synchronicities, Living-agent psi, and Photographic anomalies.

DISCUSSION

The similarity between human and animal ADCs is remarkable. Not only are the experiences of the same general types, but the relative incidence of the types follows the same pattern, with visual apparitions among the most common and olfactory apparitions among the least common. Several ancillary features, such as apparent telepathic communications between the dead and the living and strange electrical sensations in association with the phenomena, appear in both human and animal ADCs. Additionally, both human and animal ADCs have a strong tendency to appear in the first hours or days after death. Deceased pets have sometimes been perceived during near-death experiences (NDEs) as well.

Examples are given by Atwater (2007), Randall (1950), Rivas et al. (2016), and Serdahely (1990). Occasionally, animals perform the same role as human loved ones in directing the NDEr to return to his or her body before it is too late (Serdahely, 1990, p. 34). These NDE animal encounters may be considered another form of ADC, thus highlighting the interrelatedness of different death-related phenomena, although we have not extended our coverage to include them here.

Since the pioneering paper of Rees (1971), much human ADC analysis has focused on the experiences of widows and widowers, who frequently report the sense of presence and apparitional encounters. Still, the dominant position in bereavement theory (and grief counseling) for much of the 20th century was the idea that the surviving spouse needed to cut ties to their departed loved ones, the better to invest in new relationships. Klass et al. (1996) made a theoretical advance with the concept of “continuing bonds,” according to which ADCs are normal and healthy. Marwat and Klass (1996) stated that “the role(s) played by the inner representation of the deceased provides a theoretical framework for thinking about the place of the deceased in the ongoing lives of the living,” making clear that “inner representation” included “a sense of presence, hallucinations in any of the senses,” and “belief in the person’s continuing active influence on thoughts or events” (p. 298). Silverman and Nickman (1996) remarked that the relationships thus constructed “can be described as interactive, even though the other person is physically absent” (p. 349).

The continuing bonds model was developed further in a collection edited by Klass and Steffen (2017). Elsaesser et al. (2021) cite the model, adding that the ongoing contact :

is typically interpreted by the recipient as conveying (explicitly or implicitly) one or more of the following sentiments (which we have termed the ‘four Rs’): ‘reassuring’, I’m fine, don’t worry about me, the troubles I had at the end of life are now behind me; ‘resolving’, settling old conflicts, allowing space for apologies and providing closure; ‘reaffirming’, continuing bond, affectionate, I love you, I will always be by your side, we’ll meet again one day; and ‘releasing’, don’t be sad, pursue your life, don’t hold me back by your suffering (Elsaesser, 2001, p. 2).

It is easy to identify examples of each of the four R’s in the animal ADC accounts we collected. Grief over the loss of an animal to which one was tightly bonded closely resembles grief over the loss of a spouse. Rees (2001, pp. 256–262) made this point in a chapter on “The Death of a Pet,” although he supplied no ADC examples.

Kowalski (2012) reported that for some people, the loss of a pet can represent the greatest loss they have ever encountered. We are not aware that the depth of grief in connection to ADCs has been investigated with either humans or animals, but from the accounts we collected, it would appear that the people most likely to experience animal ADCs are those who feel the loss of their pets most keenly. This association may be interpreted in one of two ways—either the humans’ grief caused them to hallucinate visits from their animal friends, or the animals responded to their humans’ emotional state by coming to ameliorate their suffering. Several of the narratives presented above demonstrate that percipients understood visitations in the latter manner. Nonetheless, in some of the accounts in which ADCs seemed to coincide with deaths (which we coded as B/Q and excluded from our ADC analysis), the content of the experience is different and often described as unsettling or frightening—just as it is the case with ADCs among humans (Nahm, 2011). These cases can plausibly be regarded as “crisis telepathy” initiated either by the dying animal or living human agents, and this

raises the question of whether all ADC accounts might best be regarded as grounded in the percipients' psi (Nahm, 2010).

Woollacott et al. (2022) discussed the bearing of their findings with human ADCs on three hypotheses: ADCs (1) occurred internally in the minds of the percipients as hallucinations; (2) were mediated by the percipients' telepathy; or (3) were "perceived as being sensed externally through the senses or through extra-sensory means in the physical environment" (p. 430). Woollacott et al. (2022) concluded that all things considered, their findings were "more compatible with hypotheses 2 and 3 than hypothesis 1" (p. 430). The authors of Klass et al. (1996) and Klass and Steffen (2017) appear to be committed to Hypothesis 1, however. Their version of the continuing bonds model takes ADC experiences into account but assumes them to be internal hallucinations—albeit non-pathological ones—rejecting and trivializing the perspective of the experiencers themselves. The continuing bonds model thus formulated remains the dominant position in human bereavement studies, but there are dissenters (e.g., Fenwick & Fenwick, 2008; Guggenheim & Guggenheim, 1996; Vlahos, 2023), primarily from the clinical side, who take the view that these experiences signal the survival of human consciousness after death, and the theoretical consensus may eventually shift again.

Given the many parallels between human and animal ELEs documented by Sheldrake et al. (2023), it is perhaps not surprising to see the parallels extend from peri-mortem to post-mortem phenomena. ADC accounts raise the same questions about the nature and evolutionary development of consciousness as the ELE accounts, elevated to a new level by the suggestion that animal as well as human consciousness survives bodily death. In a follow-up paper, Matlock and Hilton (forthcoming) will delve deeper into our data and consider implications for the understanding of

consciousness and the prospect of post-mortem survival of animals as well as humans.

IMPLICATIONS AND APPLICATIONS

Sheldrake et al. (2023) showed that the end-of-life experiences of animals are very similar to those of humans. We have taken the next step, demonstrating a close resemblance between after-death communications from animals and from humans. That people grieve their pets in very much the same way they grieve their human loved ones suggests that human bereavement studies would do well to take into account the animal data to which we have drawn attention. Doing so may help clarify issues regarding the fundamental nature of the experiences—determining whether they are best regarded as internal hallucinations, as living-agent-psi-mediated subjective or objective phenomena, or as actual contacts with the deceased—which in turn carries implications not only for academic studies of bereavement but for clinical practice with the bereaved.

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AUTHOR CONTRIBUTIONS

James Matlock (ORCID: 0000-0003-1280-2476): Project conceptualization, data collection for M/H and Lit samples, coding, writing – first and final drafts. Bethany Hilton (ORCID: 0009-0009-6259-4696): Data collection for M/H and Lit samples and integration with S/S sample, combined data curation, coding, database queries.

Rupert Sheldrake (ORCID: 0000-0001-8814-4014): Project conceptualization, data collection for S/S and PL samples, comments on paper draft and substantive contributions to revision. Pam Smart: Data curation and categorization of S/S sample. Michael Nahm (ORCID: 0000-0003-1930-9692): Project conceptualization, data collection for Lit sample, comments on paper draft and substantive contributions to revision.

Supplementary Materials:

A Microsoft Excel spreadsheet containing the essential data of this study is available on Sheldrake's website at
<https://www.sheldrake.org/research/ADC>.

ENDNOTES

1. Henceforth, we use “animal” in the sense of non-human animals.
2. The term “after-death communication” was introduced by Guggenheim and Guggenheim (1996).
3. We follow Matlock in distinguishing an account from a case. In Matlock’s terminology, a case is “a set of events that have been investigated or closely observed.” By contrast, “an uninvestigated account is a story or anecdote about whose reliability we can say nothing” (2019, p. 91). Matlock here is concerned with cases and accounts suggestive of reincarnation, but the same applies in principle to any realm of experience.
4. These groups were Afterlife Awareness and After-Death Communication, Re-incarnation, Pet Reincarnation, and Signs of Reincarnation.
5. Although Bozzano’s book is written in Italian, he translated most of the accounts and cases from English-language sources.
6. Ten accounts were taken from the blog posting, and 65 from the associated comments.
7. Elsaesser et al. (2021) say they use “hallucination” in an “ontologically neutral” sense, but since this term more commonly

implies illusion, we prefer “apparition” as the more neutral term, following Streit-Horn (2011) and the bulk of the ADC case literature. Apparitions in our terminology are externalized perceptions that may have a visual, auditory, olfactory, or tactile basis. Apparitions contrast with the more internalized ADCs involved in dream visitations and the sense of presence. Woollacott et al. (2022) employ the term “perceptions” to cover both internalized and externalized ADCs. Gurney et al. (1886) appear to have been the first to contrast internalized and externalized hallucinations or apparitions.

8. Accounts we classified as Borderline/Questionable included those consisting exclusively of symbolic signs or synchronicities, phenomena that seem equally well or better interpreted as mediated by living-agent psi, and accounts relying on photographic evidence.

9. Flammarion’s (1923) graph was inspired by an earlier and simpler version of such a graph contained in Frederic W. H. Myers’ monumental treatise on the human survival of bodily death (Myers, 1903, vol. 2, p. 14). Apparitions perceived “before death” were of individuals in a weak or comatose state but not yet deceased.

10. We coded grief as present only when respondents said they were grieving. We did not code grief as present in instances in which it could be presumed. It should be remembered that these figures represent only what was recounted spontaneously. The true figures for grief and relief were almost certainly higher, or would have been, had we asked about these factors in a questionnaire format. Rather her cat did not come back, were reported only in one account.

A Scientific Examination of the Non-Existence of an Almighty God:

The concept of an almighty god has been a central tenet of many religions throughout history. The belief in a divine being or a creator that has complete control over the world and the lives of its inhabitants is often seen as a source of comfort and guidance for many. However, a closer examination of the world and the experiences of individuals, both believers and non-believers, raises serious questions about the existence of an almighty god. When something good happens people praise the almighty God. But when something bad happens people do not blame the almighty God. It is because people are afraid that they may prove the none existence of almighty God that they believe. In Vietnam war where was the Christian Jehovah almighty god? In Hamas vs Israel war, where was the Muslim Allah almighty god? When Mughal armies attacked Hindu kingdoms where was the almighty Brahma mentioned in Hinduism? People need to see the reality instead of living in fantasies. In this writing, we will explore the evidence for the non-existence of an almighty god and the ways in which the world does not appear to be controlled by such a being.

The Problem of Evil:

One of the most significant challenges to the existence of an almighty god is the problem of evil. The world is filled with suffering, pain, and destruction, much of which seems to be completely random and undeserved. If an almighty god exists and is truly all-powerful, all-loving and all-knowing, then it is difficult to understand why such a supreme being or creator would allow for so much suffering in the world.

Believers of almighty god become sick, experience the destruction of wealth and money, suffer from poisoning, and become subject to bomb attacks and natural disasters. Moreover, believers of almighty god are not immune to the effects of aging, pain, and death. These experiences are not unique to believers, as non-believers also experience these same challenges and tragedies.

The fact that both believers and non-believers are subject to sicknesses, aging, pain, natural disasters, and death equally suggests that these experiences are not the result of divine intervention or punishment, but rather are a natural part of the world.

The Absence of Divine Intervention:

Another piece of evidence for the non-existence of an almighty god is the absence of divine intervention in the world. If an almighty god exists and is truly all-powerful, then it stands to reason that such a being would be able to intervene in the world in a clear and unmistakable way. However, there is little evidence to suggest that this is the case.

Those who pray for the almighty god become sick and go to see a doctor, become subject to cancer, and do not receive money from the almighty god, even if they believe and pray for it. These experiences suggest that prayer and belief in an almighty god do not necessarily result in divine intervention or protection.

Moreover, the fact that believers of almighty god come to low ranks in school, commit suicide, and die in vehicle accidents, despite their belief and potential prayers for protection, suggests that the world is not controlled by a divine being or creator that is able to intervene in a meaningful way.

The Imperfect World:

Another piece of evidence for the non-existence of an almighty god is the imperfect nature of the world. If an almighty god created the world, then it stands to reason that such a being would create a world that is perfect and free from flaws and mistakes. However, the world is filled with imperfections, injustices, and inequalities.

Believers of almighty god suffer from stupidity and do not receive good luck always, despite their belief and potential prayers for such blessings. Moreover, the fact that some persons believe in almighty god, yet they become subject to pain, sicknesses, and not having their wishes come true, suggests that the world is not controlled by a divine being that is able to grant blessings and answer prayers in a consistent and reliable way.

The fact that both believers and non-believers are subject to the imperfections of the world equally suggests that these experiences are not the result of divine intervention or punishment, but rather are a natural part of the world.

The Existence of Non-Believers:

The fact that non-believers exist is also evidence for the non-existence of an almighty god creator. If an almighty god exists and is truly all-powerful, then it is difficult to understand why such a supreme being would allow for the existence of individuals who do not believe in it.

Moreover, the fact that those who do not believe in almighty god are able to prove the non-existence of such a being, and that the almighty god never shows itself and defends its existence, suggests that the concept of an almighty god is a human construct, rather than a true and objective reality.

In conclusion, the evidence for the non-existence of an almighty god is compelling. The problem of evil, the absence of divine intervention, the imperfect nature of the world, and the existence of non-believers all suggest that the world is not controlled by a divine supreme being that is all-powerful, all-knowing, and all-loving. It is important to critically examine the evidence, nature and consider the ways in which the world does not appear to be controlled by such a creator being...

The Brain and the Mind:

The relationship between the brain and the mind has long been a subject of intense debate among scientists, philosophers, and spiritual thinkers. While materialistic views often equate the brain with the mind, emerging scientific evidence and philosophical arguments suggest a more nuanced and complex relationship. This writing explores the distinctions between the brain and the mind, using the phenomenon of the "beating-heart cadaver" as a lens to understand the deeper implications of consciousness and its origins.

One of the most compelling evidence against the materialistic view that the brain is the mind comes from the reincarnation. If the brain were indeed the mind, reincarnation would be impossible, as the mind would cease to exist with the death of the brain. However, reincarnation exist in the world, suggesting that consciousness or the mind can persist beyond the physical brain.

Furthermore, the phenomenon of the "beating-heart cadaver" challenges the notion that the brain is the mind. In medical and legal terms, brain death is defined as the complete and irreversible loss of

all brain function, including the brainstem. Despite this, the heart of a brain-dead individual can continue to beat with the aid of mechanical ventilation and other life-sustaining treatments. This raises profound questions about the nature of consciousness and the mind's independence from the brain.

The 'beating-heart cadaver' phenomenon is both ethically and philosophically complex. In medical practice, maintaining the heartbeat of a brain-dead individual is often done to facilitate organ donation, saving multiple lives. However, this situation raises questions about the definition of death and the ethics of organ donation. If the brain is completely and irreversibly dead, how can the body continue to function, even with mechanical assistance? And if the body is technically dead but the heart is still beating, is there some form of consciousness or awareness present? Materialistic science have no answers for these types of questions.

These questions touch on one of the greatest mysteries of science, religion, and philosophy: the nature of consciousness and its relationship to the brain. While the brain is undoubtedly involved in some kind of process of consciousness, the exact nature of this relationship remains elusive to the materialistic science. Some materialistic scientific theories suggest that consciousness arises from the complex interactions of neurons in the brain. In contrast, other explanations propose that consciousness is a formless thing, and that the brain acts as a receiver or filter for this consciousness.

The idea that consciousness is not solely located in the brain is supported by various phenomena, including near-death experiences (NDEs), out-of-body experiences (OBEs), and the use of psychedelic drugs. These experiences often produce profound changes in consciousness and perception that are not easily explained by brain activity alone. For instance, individuals reporting NDEs often describe

(1080)

vivid experiences of leaving their bodies and perceiving events from a different vantage point, suggesting that consciousness can operate independently of the brain.

Similarly, the use of psychedelic drugs can induce altered states of consciousness that challenge our understanding of the mind-brain relationship.

Another critical distinction between the brain and the mind lies in the treatment of physical and mental illnesses. Physical medicines are effective in curing physical sicknesses, while mental sicknesses require mental treatments. For example, if a mental illness can be cured by a physical medicine, it suggests that the illness is not purely mental but has a physical component.

However, changing a physical state can alter the perception of the mind. For instance, the consumption of alcohol can intoxicate the mind by altering the physical body, leading to changes in perception and behavior. This interplay between the physical and the mental highlights the complex relationship between the brain and the mind but does not equate them.

Abnormal cases:

Abnormal cases refer to phenomena that cannot be explained by materialistic science.

Zack Dunlap case:

21-year-old Zack Dunlap from Oklahoma, United States of America, appeared on NBC's Today Show in 2008 to share his remarkable story. After a severe ATV accident in 2007, Zack was declared brain dead based on rigorous medical evaluations, including a PET scan showing no blood flow to his brain. And the PET scan confirmed that he was brain dead. However, as preparations for organ donation were underway, he unexpectedly moved his limbs in response to stimuli applied by his cousin Dan Coffin, indicating purposeful movement. Zack gradually regained consciousness, breathed on his own, and even remembered hearing the doctor declare him brain dead. Despite following standard protocols for brain death determination, Zack's rapid recovery remains a mystery, suggesting the presence of phenomena beyond materialistic science. He was eventually discharged from a rehabilitation hospital and returned home 48 days later, very much alive. Later, Zack recalled hearing the doctor tell his parents that he was brain dead. He said the declaration of his brain death made him feel angry deep within his mind. He mentioned that if he could have gotten up at that moment, he might have reacted strongly to the news. This case highlights that the brain and the mind are two different things.

Trenton McKinley case:

In March 2018, 13-year-old Trenton McKinley from Alabama, United States of America, experienced a miraculous recovery that defied

medical science explanations. After a severe trailer accident resulted in seven skull fractures and brain trauma, Trenton was declared brain dead, and his parents agreed to donate his organs. However, on the day before his life support was to end, Trenton showed signs of awareness and began to recover, regaining consciousness, sense, movement, and mental faculties. He described having an otherworldly experience (NDE) while unconscious. Despite continuing nerve pain and seizures, Trenton's remarkable progress has left medical professionals baffled, making his case an abnormal phenomenon that challenges conventional medical understanding and invites speculation about the nature of consciousness and human resilience.

Jeff Bush case:

On a tragic night in February 2013, a sinkhole suddenly opened beneath the bedroom of Jeff Bush in Seffner, Florida, United States of America, swallowing him and his belongings into the earth. His brother, Jeremy Bush, who was in the house at the time, desperately tried to rescue him after hearing his cries for help. However, by the time Jeremy reached the room, it was already destroyed, and Jeff was gone. Despite frantic efforts to dig through the rubble, Jeff could not be saved, and his remains were never recovered. The horrifying incident left Jeremy and four other individuals, including a 2-year-old child, escaping from the collapsing house, forever marking the Bush family with the traumatic loss. According to Buddhist scriptures this kind of things happen when a person did a high sin. This happens only to the sinful person but will not affect others. Scriptures mention, then such a sinful person is dragged to a hell world through such a hole.

Karma as a Factor in Disease:

Researcher Francis Story, (Independent researcher and scholar, United Kingdom)

(March, 1967)

I recently met a doctor from Europe who is a specialist in pulmonary diseases and also a Buddhist. With some surprise, I noticed that he was a fairly heavy cigarette smoker. In view of the prevalent fear of cancer from smoking, I asked him his views on the subject. He smiled and shrugged his shoulders. The gist of his reply was that he would not recommend smoking, but that there are so many apparent causes of lung cancer, including diesel fumes and a chemically contaminated atmosphere, that it is difficult to see how anyone could avoid developing it if physical causes alone are accountable. His own opinion, as a Buddhist, was that the essential factor is the karma of the individual. All the physical causes of cancer, such as continual irritation of the tissues, might be present, but unless the karma of the individual was also a predisposing factor, cancer would not develop. On the other hand, if the physical factors and the karmic disposition came into action together, some type of cancer would result.

Taking any other view, it is difficult to explain why some people develop cancer while others, in the same circumstances, do not; and also why some cancer cases, even of malignant types involving vital organs, respond to treatment while others take their destructive course to the end. It is a medical fact that in some cases, cancers have been known to disappear entirely after the patient had been given up as doomed. Such instances are rare, but they occur. There has been much controversy over the cancer cures claimed by certain specialists, notably those of Dr. Max Gerson in America. The only fact

that emerges clearly from them is that treatments which are successful with some patients do not produce results with others. If the unknown factor which decides the issue is the sufferer's karma, the situation can be readily understood. The same may be said of many other diseases besides cancer.

This is not to be taken as an orthodox medical opinion by any means, and doubtless the doctor in question would hesitate to express it in a scientific convention. But at the same time, it does represent a growing tendency among doctors and psychiatrists, especially the latter, to seek further back in the patient's history for causes of a disease which are not apparent in the present life. Why do some people become sick while others, exposed to identical conditions, do not? What is it that decides, in an epidemic, who shall succumb and who shall survive? And how does the mental attitude of the patient affect the course of their disease? The lung specialist whose view I have just quoted was formerly a psychiatrist and is therefore fully alive to the psychosomatic character of many illnesses. This may still be a long way from admitting the part that karma plays in disease, but for many independent thinkers, the step has been made easier by the work of the late Edgar Cayce, whose sensational cures were based upon psychic insight into the patients' past karma.

The extent to which karma and rebirth are being given serious study today is shown by two papers issued by a research institute in the U.S.A. The first is a resumé of a treatise by Prof. Herbert Fingarette, Professor of Philosophy at the University of California, Santa Barbara (*The Self in Transformation*, Basic Books, N.Y., 1963). In para. 171, the Professor says of the doctrine of "reincarnation" and karma: "... we may recall that it was not any self-evident spiritual superficiality but the historical accident of official Christian opposition which stamped it out as an important Greek and Roman doctrine, a doctrine profoundly meaningful to Plato as well as to the masses."

Further on, he writes: "I have tried to set the stage for detailed analysis by suggesting that karmic insight emerges in the situation of one who is driven by anxiety and suffering, who seeks self-awareness, and who is grappling in a highly personal and direct way with the fragmented, enslaving lives which he has lived, is living, and hopes to escape." Prof. Fingarette's plea is for an understanding of karma as a means to overcome suffering, and his approach is along much the same lines as that taken by Buddhism.

The second paper presents excerpts from *The Symbolic and the Real* by Dr. Ira Progoff (Julian Press, N.Y., 1963). Dr. Progoff is Director of the Institute for Research in Depth Psychology at Drew University and author of another book, *The Death and Rebirth of Psychology*. Dealing with Socrates and his doctrine of rebirth, Dr. Progoff writes: "Socrates' goal as a goad was to stir up men so that the traces of knowledge garnered through the timeless journey of the soul could come alive again. He sought to open a way for the true wisdom of which the oracle had spoken. His goal was to touch the depths in men, to evoke what was hidden and unremembered there, in order that it might serve as an inward source of truth. We can see at this point a striking similarity between the calling of Socrates and the trend of work emerging in modern depth psychology. Both proceed on the hypothesis that the resources of wisdom are hidden in the depths of the human being."

These two writers are not so much concerned with karma in relation to organic disease. Their interest in it comes from the light the doctrine throws upon abnormal mental conditions. It has a significant bearing on the fact that many psychological disorders are congenital. The tendency towards psychosis may remain latent until some unusual stress produces the overt symptoms by which they are recognized. They thus follow the karmic pattern, in which *vipáka* (result) has to await suitable supporting conditions for its ripening. If

certain external or physical factors are not present as conditions (atthi-paccaya), a karmic tendency remains suspended, when it is known as “stored-up” karma (kaṭattá-kamma).

A very good example of this is found in war neuroses. Dr. Roy R. Grinker, Director of the Institute for Psychosomatic and Psychiatric Research and Training, Michael Reese Hospital, Chicago, and the author of Psychosomatic Case Book, War Neuroses, and other works on neurology, writes: “Individuals previously psychoneurotic, the psychologically immature, the withdrawn asocial person, and the overcompensated tough psychopath succumb more quickly and develop more severe neuroses than do the relatively stable” under the strain of active military service. “A few latently psychotic soldiers,” he adds, “develop a full-blown malignant psychosis such as schizophrenia,” and although “very few malignant and permanent psychoses develop, ... many depressions result from a feeling of failure....”

Here there is a promising field for the study of karma bearing its fruit under favourable conditions. There is still no certainty as to the cause of the group of personality disorders that come under the heading of schizophrenia, but it is generally agreed that in most cases the origin goes back to early infancy and may be present at birth. The strain which brings it out as a form of war neurosis is only a contributing factor, acting upon a latent tendency already present.

Formerly these neuroses were known as shell-shock, but the term was found to be completely inappropriate and now survives only in popular usage. As Prof. James Drever writes in his Dictionary of Psychology, shell-shock was “the name formerly given, but now discontinued, to temporary or prolonged nervous disorders, manifesting a variety of symptoms, developed through experience of war conditions in the field, and of a functional character.” It is now

known that there is, properly speaking, no such condition as "shell-shock." The more accurate term "war neurosis" denotes a state brought about by prolonged exposure to the strain of war in the field; it is not a condition that can be produced by explosions or bursts of gunfire, but the cumulative effect of anxiety, fatigue, hard physical conditions, and the sight of the dead and wounded over a fairly long period. Here again a multiplicity of causes comes into operation.

When one considers that large civilian populations, comprising persons of both sexes and all ages, were exposed to regular aerial bombardments during the second World War without developing war neurosis, one is bound to conclude that another factor is involved in the situation. I feel that we are justified in believing that factor to be the karma of the individual.

The scientific mind might be less prepared to admit the possibility of karma being a factor in organic disease. Nevertheless, although the seeds of a specific disease may not be present from birth or early infancy, we see that there are parallels between the development of a psychosis and of a cancer. Many of the contributory causes of both are known, but not all of them, and it is far from certain what causes should be regarded as decisive. The time may well be at hand when research will take a new direction, and the study of parapsychology will open the way to a better understanding of the moral laws that operate in the life of all beings. By denying the law of karma and its fruit which the Buddha proclaimed 2,500 years ago, the West crippled its progress along these lines. Now at long last it is awakening to the fact that its scientific field is extremely narrow and exclusive, the result of the violent reaction of reason against supernaturalism. There are signs that the pendulum is now swinging back. Materialism as a philosophy and a basis for scientific disciplines has contributed much to human knowledge, but its limitations are being increasingly recognized. In the course of time, the world must

come to Buddhism; and for the advancement of knowledge, to say nothing of the perpetuation and further progress of our civilization, the sooner it does so the better.

The Kaliyug:

The Kaliyug or the age of Kali is what we are currently living in. Age of distortion, age of destruction, age of decline are all synonyms for the age of Kali. Age of Kali is characterized by the decline of dharma. Age of Kali has 2 parts as Mrudu Kaliyug and Gora Kaliyug. Mrudu Kaliyug means soft Kaliyug. In the soft Kaliyug or the soft age of Kali, the decline of dharma is lesser compared to the Gora Kaliyug part. Gora Kaliyug means tougher Kaliyug. In the Gora part of age of Kali; the decline of Dharma or the righteousness is higher. In the age of Kali following things happen:

- The dharma, truthfulness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day in the age of Kali.
- The kings will disappear.
- Leaders will have no mercy for the people.
- The teacher will be disrespected by the student.
- Men will be blind and will be unable to know what is right and what is wrong.
- Men will not honor dharma and saints.
- Wealth alone will be considered the sign of a man's good birth, proper behavior and fine qualities. And law and justice will be applied only on the basis of one's power.
- Truth will be labeled as false and false will be labeled as truth.
- Men will worship money, liquor and women.
- Hypocrisy will be accepted as virtue.

- Men will be slaves of women due to high lust and ignorance.
- There becomes lot of natural disasters.
- There will be constant warfare.
- Spirituality will decline.
- Men will be weak.
- People will be very materialistic.
- Success in business will depend on deceit.
- One who is very clever at juggling words will be considered a learned scholar or a wise man.
- There will be white color crows.
- Medicines will not work.
- Beauty is found in the hairstyle.
- Society will value useless things.
- As the earth thus becomes crowded with a corrupt population, whoever among any of the social classes shows himself to be the strongest will gain political power.
- Kaliyug's influence will be so powerful that people's minds become sick.
- Leadership of people goes to the persons who are not worthy to be a leader.
- There will be lot of taxes.
- In the Gora Kaliyug losing their wives and properties to such avaricious and merciless rulers, who will behave no better than ordinary thieves, the citizens will flee to the mountains and forests.
- The people will suffer greatly from cold, wind, heat, rain and snow. They will be further tormented by quarrels between themselves, hunger, thirst, disease and severe anxiety.

Today, we are living in the age of Kali. Kali age is the smallest age by the duration. And it ends with a great destruction. After that Satyayug or the age of truth arises. And in the Satyayug, all people behaves in righteousness and virtue.

The four ages are Satyayug, Tretayug, Dvaparayug and Kaliyug. In Satyayug all people behave in righteousness. In Tretayug $\frac{3}{4}$ amount of people behaves in righteousness. In the Dvaparayug $\frac{1}{2}$ amount of people behave in righteousness. In Kaliyug $\frac{1}{4}$ amount of people behave in righteousness.

In Buddha's time, a king named Pasenadi who ruled Kosol kingdom and Kasi kingdom saw 16 weird dreams. Unable to understand the meanings of these 16 dreams, the King Pasenadi came to meet the Buddha and asked him the meanings. Buddha said the king not to be afraid and these dreams do not harm him but are signs of Gora Kaliyug.

The King said, "Lord, I saw 16 dreams. I am afraid whether it is because of a danger to me or my kingdom. The Buddha said. "King, don't be afraid. Not only you but ancient kings has seen those dreams. There are about future times."

The King said, "Lord, I saw 4 black bulls come from 4 directions for a bull fight. The people applauded wishing to see a bull fight. But bulls came forward and looked at each other's face and then went away in 4 directions. People became very sad. What is the meaning of this dream?"

The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future leaders are not righteous and when meritorious acts decline, sinful actions increase, weather patterns changes. The rain will not come at the proper time. The farmers look at the sky wishing for the rain. Meanwhile black clouds come and make thunder just like it is going to rain now. But rain does not come and black clouds scatter to other directions. Due to this farmers and people come to pain. This is the meaning of that dream."

The king said, "Lord, I saw there were small plants in the royal garden and there were big fruits on small and very young plants. What is the meaning of this dream?"

The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future, people's sexual lust become very high. Women begin menstruation early. Therefore they marry in very young ages. Then they deliver children from very young ages. This is the meaning of that dream."

The king said. "Lord, I saw the mother cow drinks milk from the baby cow who just born. What is the meaning of this dream?"

The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future children will not take care of their parents. Future people do not have shame. They also stop respecting elders. Therefore elders and parents have to depend on their children just like servants. The children they themselves arrange marriages for them breaking the tradition. Elders will not receive food and other things from the children and elders become helpless. This is the meaning of that dream."

The king said, "Lord, I saw on a row of bullock carts, the foremost bullock carts had younger and weaker bulls to pull them and the row of bullock carts. But at the end of row of bullock carts there were strong and capable bulls. What is the meaning of this dream?"

The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future, the leaders do not give positions for

capable, wise and strong men. Instead they give positions to weak and incapable people. And the leaders ruin the country. This is the meaning of that dream.”

The king said, “Lord, I saw a horse that has 2 faces from front side and back side. The horse ate grass from both of its heads. What is the meaning of this dream?”

The Buddha said, “King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future leaders behave in unrighteousness and right thing become a wrong thing. Righteousness become unrighteousness and judges take bribes from both sides. This is the meaning of that dream.”

The king said, “Lord, I saw an old fox urinate into a golden bowl kept by people and there were people watching that action. What is the meaning of this dream?”

The Buddha said, “King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future, the leaders do not give positions and wealth to capable noble wise men being doubtful that they might attack their leadership positions. Noble people without being able to live, have to live because of ignoble people. Noble people give their children to ignoble people in marriage because they have no other options and no other way to live. This is the meaning of that dream.”

The king said, “Lord, I saw a man sitting on a chair and make a rope. Meanwhile a female fox was eating it secretly by hiding under his chair. What is the meaning of this dream?”

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The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future women love to walk in streets, women love to have sex with various men, women love to do beautification activities, women love to be unrighteous, women become unvirtuous, women become very bad. Those women destroy the money of husband that earned by hardly working. Those future women engage in illicit sexual intercourse with their secret lovers and destroy money earned by the husband by spending on liquor, beautification and other things with their secret lovers. Those women spend time always seeking for a secret lover man. They cheat their husbands always. This is the meaning of that dream."

The king said, "Lord, I saw women and men that come from 4 directions pour water to a pot that was over flowing. There were empty pots but no one pour water to them. What is the meaning of this dream?"

The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future, the world decline. Countries do not become prosperous. The leaders become poor. If any leader has a maximum amount of money in the treasury, it does not go beyond the amount of 100000 gold coins. The poor leaders make their citizens work for leaders only. Therefore people work only for the leaders. The people hurt by government's works, work for the government only. People do not get a chance to work for themselves. People become very poor. People only work for the leader's treasury. People will not get a chance to think about their own poor conditions. This is the meaning of that dream."

The king said, "Lord, I saw a large pond filled with water. Animals were there drinking water from the pond. Around the pond, where

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there were legs of animals, the water was very clear and pleasant. But in the middle of the pond, water was muddy and unclean. What is the meaning of this dream?"

The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future leaders collect a varied lot of tax from people. People become unable to pay those taxes. Therefore people flee to village areas and forest areas. The city areas become empty. The distant areas in the country will be filled with the people. This is the meaning of that dream."

The king said, "Lord, I saw on a wooden stove a rice pot was cooking. The fire was equal but a part of rice raw, another part was very watery and another part was properly cooked. What is the meaning of this dream?"

The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future leaders become unrighteous. According to them followers also become sinful. The ascetics also become unrighteous. At that time gods living in trees and living around the earth atmosphere become angry. The gods also become unrighteous. The gods who guard people goes away. At that time air become polluted. Then air become distorted. The gods disturb the raining on earth. Therefore in the country, a part will not receive the rain. Another part will receive a lot of rain and will flood. These cause destruction of grains. Another part will receive appropriate amount of rain. This causes good grains. This is the meaning of that dream."

The king said, "Lord, I saw a 10000 gold coins worthy, a sandalwood root was sold for a corrupt and stale butter-milk pot. What is the meaning of this dream?"

The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future, in the organization created by me to acquire liberation from birth and death, there will be a lot of sinful monks, who became monks for profits. They do not honor dharma and they behave badly. They do not behave in dharma. They behave and tell the dharma to receive profits. This is the meaning of that dream."

The king said. "Lord, I saw empty goblets made of gourd, sink in water. What is the meaning of this dream?"

The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future, leaders do not give positions to wise men. They give positions for stupid and incapable people. Therefore wise and noble men have to say yes to ignoble people. Even in my organization, the leadership is hold by empty monks. Empty people become important people in the future. This is the meaning of that dream."

The king said, "I saw large rock mountains flow on water just like ships. What is the meaning of this dream?"

The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future, when righteousness become unrighteousness and unrighteousness become righteousness, leaders do not give positions of the government to noble wise men. Instead leaders give positions to ignoble people. Then when noble men try to speak ignoble people laugh at them. People consider wise men as empty people. People consider empty people as wise people. Even in

my organization when wise and virtuous monks try to speak dharma, others consider they are empty people. Leadership of my organization goes to empty people. This is the meaning of that dream.”

The king said, “Lord, I saw tiny frogs chase away big black serpents and eat serpents as a meal. What is the meaning of this dream?”

The Buddha said, “King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future, men become very lustful. Then they behave according to women. Wives control the house. When husbands asked wives, ‘where is that gem? where is that tool? Where is that thing? Where was that money?’ then wives scold husbands as ‘why do you want to ask things in my house, who are you to ask things in my house?’ and wives blame the husbands just like to a servant. The wives will control the house and men like that. This is the meaning of that dream.”

The king said, “Lord, I saw a black crow was crowded by a pack of golden swans. The crow walked with the pack of golden swans. What is the meaning of this dream?”

The Buddha said, “King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future, leaders are not wise and they are not clever at art of war and other things. They become doubtful about their leadership positions and do not give positions to noble wise men. Instead they give positions to their servants such as barbers. Then wise noble men, becoming unable to live have to accept the leadership of people who are not worthy of holding a leadership position. The wise noble men have to serve ignoble people in the future. This is the meaning of that dream.”

The king said, "Lord, leopards eat goats. But I saw in the dreams goats chase away leopards and eat leopards. Some leopards saw coming goats from distant and leopards ran away due to fear of goats. Leopards hid themselves. What is the meaning of this dream?"

The Buddha said, "King, this does not mean anything bad for you. This does not happen in your life time. But this is about a thing in the future times. In the future, when there are unrighteous leaders, the leaders give positions to ignoble people. Then ignoble people unrighteously claim the lands and property of noble men. Noble men have to give up their lands and properties for ignoble people who are friends of the leader. Noble people hide themselves when they see those ignoble people who are friends of the leader. Even in my organization leadership goes to unrighteous monks. They hurt virtuous and wise monks. Virtuous and wise monks flee to forests and hide themselves. This is the meaning of that dream."

The Buddha further said that not only this Pasenadi king, but ancient kings also have seen these 16 dreams before the beginning of tougher part of age of decline.

So this is that Kali age. We are now living in the Kali age. This age is a weird age. It is getting weird and weird day by day. For example women wear male cloths. And when a man has a beard people question it. People talk against a man growing beard. But people do not question when women wear male cloths. There are a lot of natural disasters too. Men becoming unrighteous day by day. And men becoming weak. There are also plans of feminizing men. For example using videos that harm the mentality of boys. Those so called organizations that help boys to men have leadership of women. When leadership is in women's hand we cannot expect much goods. Women cannot protect dharma. Women would rather destroy the

dharma. It is the duty of men to protect dharma. Often women talk against dharma. For example, in dharma there mention due to sinful actions also women are born. Women do not like these kind of truths. Women and men are not equal both physically and mentally. A person cannot say because we become men and women in reincarnation, therefore we are all equal. A person should behave according to the present conditions. A person cannot say "I was a king in my past life. So I am equal to a king." Also a person cannot say "I was an animal in past lives, so I am equal to an animal in this life too." Foolish ideologies such as men and women are equal have come in this age.

Truth is It is possible to differentiate according to genders because different genders has different natures.

Buddha has taught how a creature becomes. In brief we will show it below.

-Ignorance> karma> consciousness> name and form> six sense organs.

-Ignorance> female karma> female consciousness> female name and female form> female six sense organs.

-Ignorance> male karma> male consciousness> male name and male form> male six sense organs.

-Ignorance> animal karma> animal consciousness> animal name and animal form> animal six sense organs.

-Ignorance> god karma> god consciousness> god name and god form> god six sense organs.

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Name means mind and mental properties. Form means body. Therefore it means mental natures and physical natures. Six sense organs means eye, ear, nose, tongue, body and mind.

Example physical natures of females:

- Less bone density.
- Shorter intestines.
- Have a vagina that is inside the body.
- Have less body hair.
- Have 2 breasts.
- Have a high pitch voice.
- Weak body and small body.
- Soft muscle and skin.
- Hard to become stronger and takes a longer time.

Example physical natures of males:

- High bone density.
- Longer intestines.
- Have a penis that is outside the body.
- Have a lot of body hair.
- Do not have a high pitch voice.
- Do not have breasts.
- Strong body and big body.
- Tough muscles and skin.
- Can maximize body strength easily in a short time.

Example mental natures of females:

- Hard to concentrate mind.
- Indirect manipulating and fake actions.
- High ego.
- Love for eating a lot of tasty foods.
- Love for painting finger nails.
- Love for hair pulling when fighting.

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- Love for doing dirty tricks.
- Love for sleeping when raining.
- Love for getting penetrated.
- Love to wrap by using legs.
- Love for various things and dissatisfaction.
- Less accountability.
- More secretive.
- Love gossip and related matters.

Example mental natures of males:

- Easy to concentrate mind.
- Love for honesty and truth.
- Less ego.
- Do not like to eat much food.
- Do not like to paint finger nails.
- Do not like to pull hair when fighting.
- Not much interested in doing dirty tricks.
- Do not like to sleep when raining.
- Do not like to get penetrated.
- Do not like to wrap by using legs.
- Like to live in satisfaction and mental peace.
- High accountability.
- More open.
- Do not like gossip and related matters.

These are some examples and comparisons only for understanding.

Someone may argue a creature become women and men again and again interchangeably in the reincarnation and so we should all live in equality. This idea is wrong due to several factors. It is a single karma that creates the mind. And according to that mind mental properties and body is created. Therefore each mind is a different mind and there is no equality. Karmas that create female minds will create

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female mental properties and female bodies. Those karmas create female natures. Karmas that create male minds will create male mental properties and male bodies.

It is not possible to live without doing any sin. And scriptures suggests the solution to this is doing meritorious karmas as much as possible. Then sins do not get a chance to give results. Scriptures says say if somehow a sin is giving its bad results he should try to avoid and get rid of the bad results by using wisdom and meritorious karmas. Scriptures never say to welcome bad results of sinful karmas although it is not possible to escape from a sinful karma result if the sinful karma was high.

Scriptures do not say all women are stupid. Scriptures say in general a large amount of women are stupid compared to men. Scriptures also mentions that if a man starts to use liquor and intoxicating things, he too become stupid.

It is because there is a difference between women and men the supreme Buddha declared 8 honorable dhammas (Ashta Garu Dharma) for Buddhist nuns.

The 8 honorable dhammas are:

- 1) The Buddhist nun, who even has passed 100 years since the upasampada, if see a Buddhist monk who was upasampada on the same day (only 1 day), should pay respects, bow down and stand up from the seat for the monk.
- 2) The Buddhist nun should not live in an area where there are no Buddhist monks.
- 3) Every half a month, The Buddhist nun should ask the pohoya from the Buddhist monk. The arrival of a Buddhist monk to give advice is also to be expected by the Buddhist nun.

- 4) The Buddhist nun at the end of the vas, should remove vas in front of the both Buddhist nuns and Buddhist monks.
- 5) The Buddhist nun who did a wrong should purify (manatha) herself in front of both Buddhist nuns and Buddhist monks.
- 6) The woman must be a student (novice nun) for 2 years to get upasampada. (higher training for liberation from birth and death)
- 7) The Buddhist nun must not blame a Buddhist monk due to any reason, no matter what.
- 8) The Buddhist nun should never advise a Buddhist monk. But Buddhist monk should advise the Buddhist nun. And Buddhist nun must accept those advises.

(However it is important to mention that now in the world Buddhist nun lineage of Buddha's organization do not exist due to the destruction of Upasamada bhikkunis. And it cannot be restored without 4 Upasampada bhikkunis. Modern Buddhist nuns are not bhikkunis of Buddha's organization. However, modern Buddhist nuns are also female ascetics, but outside to the lineage of Buddha's organization known as Buddha Sasana.)

Truth is men do not need the leadership of women. When a woman became a woman she has a female mind. That mind is different from a male mind and that is why it creates only a female body. That mind is weaker than a male mind which creates a male body. And that is why scriptures mention females will never be, Yama kings, Wheel turner emperors, Demons generals, God kings, Mara kings, Brahma, Pacceka Buddhas, Omniscient Buddhas. These people always will be a man. They will never be a woman. And they are created only by pure male karmas. (please note that women who acquire trances by practising meditations become brahma in the next life and as men, because that karma only creates a male body)

Today men are weak as mentioned in the scriptures. It is because unrighteous sinful activities of men. It is visible in our era various female organizations use terrorism by using various techniques and introducing new words such as "sexism" or "mansplaining". When carefully analyzing it is visible this sexism word is often used to conceal the truth.

And these female organizations use "mansplaining" to refer to anything a man explains. These are mental techniques used by female organizations to keep men in constant terror. Which is another form of terrorism.

Besides these all, it is a shameful fact for men not having wisdom to know what is right and what is wrong and live under the leadership of women. In the tougher part of Kaliyug, a lot of dangerous things happen. The tougher part of Kaliyug is also known by the name 'the age of women'. In those days, whoever dies be born in hells due to the extreme sins they do. The Kaliyug will end in a large disaster. After that once again Satyayug comes. In that age minds of both men and women are pure by birth. They all come to righteousness in the Satyayug.

Other various info:

What is Karma? Karma is an energy. Karma is a attributes of consciousness element. It creates an energy and that energy gives a result. Roots of sins generate a sinful karma and the creature feels a painful sensation in the future as a result. Roots of merits generate a meritorious karma and the creature feels a pleasureful or an equanimity sensation in the future. Roots of sins are craving, hatred,

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and ignorance. Roots of merits are generosity, loving-kindness and wisdom. Various karmas gives various results. Such as;

Those who disrespect saints and dharma stay under women or get defeated by women.

Those who look at other people with jealousy or those who look at other people's nakedness with lust gets permanent eye diseases.

Those who give a chair to a saint gets kingship or come to high positions.

To learn more about Karma results, please read the free book called Practical Meditation Guide By A Forest Monk. Written by a forest monk named Brahmadeva, It is available in the internet for free download.

There are gender change reincarnation cases too. In gender change reincarnation cases, most cases are male to female. Female to male reincarnation cases are rare. There is a clear reason for this.

Buddhism mention 3 reasons for a female birth. They are, the will to be born as a woman, high lust or sinful karma. One reason from these 3 reasons is enough to be born as a woman. Even women liked to hear the truth or not, the truth is due to sinful karma also people born as women. It is clearly mentioned in Buddhist scriptures. It is also clear in our research data. People need to understand the truth.

Birthmarks are results of sinful karmas.

Who is a Yama being? A Yama being is an inhuman being who lives in lesser hell worlds. He has a limited type of divine eye and he tries to help the beings born in hell worlds. Monsters in hell worlds consider Yama as their king. In fact Yama is a ruler of lesser hell worlds. Each

lesser hell world has a different Yama being. That means there are a lot of Yama beings. King Yama and god of death are synonyms for him. Yama being is not a god however.

It is important to remember that NDEers, OBEers often struggle to explain their experiences by using human words.

In NDEs and OBEs, extreme bright light conditions, beautiful gardens, gods, angels and celestial environments were associated with peace and pleasure. Less light conditions, half or full darkness, bad smell, smoke, dangerous living beings, chains, screaming, crying or fire were associated with pain.

In NDEs and OBEs it is important to remember that more of these people did not believe in Karma because their religious faiths were different.

In NDEs and OBEs It is important to remember that more of these people did not believe in reincarnation.

It is important to remember that more of these people (NDEers, OBEers) did not believe in reincarnation as a human being getting birthed in animal worlds.

It is important to remember that more of these (NDEers, OBEers) people believed in a creator god or creator brahma. Because their religious faiths were an almighty, omnipotent, all-merciful creator had created the universe.

It is important to remember that as an after effect of these NDE and OBE experiences, 98% of these people changed their former behaviours and views, religious attitude, attitude toward life, death, and afterlife, and Social attitude.

(1106)

Willingness and desire are two different attributes of mind.
Willingness can end desire.

Buddha says (said) mind travels in the universe from one body to another body.

Buddha says brain is not the mind.

Buddha says there is no almighty god creator who created the universe.

Buddha says universe was created by elements and elements exist according to natural laws.

Buddha says there those who become liberated Arhants end reincarnation (rebirth)

Buddha says creatures become animals, inhumans, gods, humans, brahmas, maras, micro beings again and again.

Buddha says an energy called Karma exist in the universe.

Buddha says there are various creatures in the universe including inhumans, ghosts, demons, animals, elephants, humans, gods, maras, brahmas, micro beings, yamas, aliens.

Buddha says universe is infinite.

Buddha says noble eight fold path is the only way for the correct liberation.

Buddha says supernatural exist.

Buddhism is clear in giving answers while other religions are vague. It is because other religions have no answers and contain false information.

To understand the truth, we need to compare religions and philosophies with nature. Islam, Christianity and Hinduism teaches an almighty god or an almighty brahma controls the universe and he is the creator. Also Islam, Christianity and Hinduism teaches that almighty creator is all-knowing, omnipotent, all-merciful, all-loving. Also Islam, Christianity and Hinduism teaches the divine intervention. But when checking the truth scientifically, we can understand that Islam, Christianity and Hinduism teaches false things. We have scientific evidence that shows the none existence of an almighty god.

The Buddha has said everything does not happen according to the karmas because the action minds of mind generations (consciousness generation) are not results of karmas. (Action minds generate new karmas) But everything else of a creature's life are results of karmas. Also things like a seed becoming a tree, moving of a rock, flowing of water and similar natural phenomena also not results of karmas. However, one should remember karmas can indirectly influence action minds too.

What happens when someone does a sin knowing it is a sin? It will still be a sin, but it will be less powerful compared to a man who does not know it is a sin. It is because while sinful thoughts become in the mind of that person, wisdom which is a meritorious thought also become in that mind. It is like 2 men touching a hot iron rod. The man who knew already it is a hot iron rod burns his hand less, compared to the man who touch the rod without knowing it is hot. The man who had ignorance burns his hand fully and get a more damage.

Good men doing nothing to spread dharma are doing a wrong thing.

A person cannot say, “I was a king in the reincarnation, so treat to me as king”. A person cannot say, “I was an animal in reincarnation, so treat to me as to an animal”. Present status is the most important thing. Because of reincarnation we have become or become various creatures one cannot say all are equal. All creatures, men and women are different. Understanding these differences is discriminative intelligence.

Women cannot protect dharma. Rather women would destroy dharma because dharma speaks women’s wrongs and due to sinful karma also birth of women happens. These are facts women dislike to hear and often talk against. So women will not protect dharma and it is the duty of men to protect dharma.

In general female mind is weaker than a male mind. Therefore mental properties and the body created according to the mind becomes weak. Therefore the weak mind and mental properties are hard to realize subtle natures.

Saying everyone is equal is ignorance. Such a person do not have discriminative intelligence and understanding of karma. And ignorance is a disturbance for liberation.

How to Recognize Karma?

The universe is filled with various forms of energy, some of which are invisible to the human eye. Radiation is the emission or transmission of energy in the form of waves or particles, and most types are invisible to the human eye. The two main types of radiation are non-ionizing and ionizing. The visible light spectrum, which is the only part of the electromagnetic spectrum that humans can see, represents a very small portion of the entire spectrum. The wavelengths of visible light range from approximately 400 nanometers (violet) to 700 nanometers (red). Invisible radiation types include non-ionizing radiation such as radio waves used for communication, microwaves used for heating and communication, and infrared radiation emitted by hot objects. Ionizing radiation, which can cause damage to living tissue, includes ultraviolet (UV) radiation emitted by the sun, X-rays used for medical imaging, gamma rays emitted by radioactive materials and used in medical treatments, alpha particles emitted by some radioactive materials, and beta particles also emitted by radioactive materials. All of these types of radiation are invisible and can only be detected with specialized technological equipment.

It is hard to know the things that are invisible. We do not feel invisible things like radiation. But radiation exists in the universe, and it is not the only form of energy in the universe that is invisible. Radiation proves that just because something is invisible, it doesn't mean it doesn't exist. Depending on our own five senses, such as our eyes or body, we are not capable of knowing this invisible nature called radiation. In the same way, realizing karma energy, which exists in the universe for real, is hard because karma is invisible. Karma is an abnormal energy that exists in the universe. It is one aspect of the cause and effect natural law.

(1110)

However, if someone is a wise person, that person can realize this energy called karma exists in the universe. Have you seen detectives like Sherlock Holmes know unseen things just by their wisdom?

Did you ever think about why things in our lives happen according to a pattern? Have you ever noticed that in our lives or in some people's lives, despite our extremely calculated and correct efforts, things go wrong? Sometimes, without even trying, the best things happen for us, and sometimes these things happen for us always. Have you ever noticed these natural phenomena? Have you ever seen when we are completely sure something will happen exactly like this or that, then it happens in an unexpected and abnormal way? And have you seen some people are always lucky and some people are always unlucky? And have you ever considered why there is inequality among people, such as rich, poor, healthy, sick, powerful, powerless, ugly, beautiful, disabled, and well-built? A person may plan to visit a certain location the following day. However, an unforeseen circumstance arises the next morning, preventing him from going. Later, he discovers that a bomb explosion occurred at the same place he intended to visit, causing numerous fatalities. Surprisingly, the person narrowly escaped the tragic incident. The cause and effect natural law exists. These are some methods to recognize that karma is real and karma controls the universe. Karma is a nature that truly exists, but it cannot be seen with the eyes. Karma can only be known by the wisdom of wise people. Just like detective Sherlock Holmes knows unseen things just by his wisdom by checking and analyzing evidence, we have to check and analyze evidence of karma and nature to find out the truth. For that, we need to learn more about karma and dharma. It is only by wisdom that we can know karma is real and it works. Karma is related to consciousness, and dreams are related to consciousness. That is why sometimes we see a future event in our dreams. It is karma that gives that message to consciousness.

(1111)

Much like radiation, karma is an invisible force that is hard to comprehend solely through our five senses. Karma is a spiritual principle that suggests every action a person takes has a corresponding effect, which can be positive or negative. This principle is a fundamental aspect of the cause and effect natural law.

Invisible forces, such as radiation and karma, significantly impact our lives and the universe at large. While radiation's effects can be measured through scientific technological means, karma's influence is more subtle and requires introspection and wisdom to discern. Acknowledging and understanding these unseen forces can lead to a more comprehensive comprehension of the world and our place within it.

What did the Buddha Discover:

Buddha became a Buddha by getting the omniscient intelligence under the sacred Peepal tree. With his omniscient intelligence Buddha discovered the mechanisms of nature and universe. Buddha discovered the dharma. Buddha discovered the all elements in the universe. Buddha discovered what is right and what is wrong. Buddha discovered the galaxies and other living beings. Buddha discovered life after death. Buddha discovered different planes. Buddha discovered the Nirvana element which is the correct liberation. Buddha discovered consciousness element and mental properties such as ignorance and wisdom. The meaning of the word Buddha is 'The awakened one'. The Buddha discovered how the universe works. The path to Nirvana is the noble eight fold path taught by the Buddha.

(1112)

(Image: Prince Siddartha gets the omniscient intelligence and become the Buddha)



Prince Siddhattha attained Supreme Enlightenment and became the Buddha.

(1113)

(Image: Buddha using supernatural powers)



The Buddha performing the Twin Miracles in order to subdue the erroneous pride of His older royal relatives.

(Image: Buddha teaching dharma to gods)



The Buddha preaching the Abhidhamma (Higher Doctrine) to His former mother, now a Deva and others in Tavatimsa Heaven.

What is Buddhism:

Buddha is the founder of Buddhist teachings also known as Buddhism. Buddha was a royal prince before he becomes an ascetic at age 29. He had 3 palaces as a prince and had a luxurious life style as a prince.

There are a lot of names for Buddha such as; Thathagatha, blessed one, omniscient one, enlightened one, teacher of gods and humans, the awakened one etc...

Buddhism teaches that;

- 1) Everything in the universe cannot be kept according to the will. (Anicca)
- 2) Because of that suffering occurs. (Dukka)
- 3) Because of that nothing can be taken as "I", "me", "mine", "my self", "self", "soul", "atman". (Anatta)

These are truths about the universe mentioned in Buddhism.

Buddhism is neither a religion nor a philosophy. Buddhism is nature. The nature of the universe that was discovered by Buddha's omniscient intelligence is called Buddhism.

Buddhism teaches 4 noble truths of the universe.

They are:

- 1) The noble truth of suffering.
- 2) The noble truth of the origin of suffering.
- 3) The noble truth of cessation of suffering.
- 4) The noble truth of the path leading to the cessation of suffering.

(1115)

The noble truth of suffering means that there are sufferings in the universe, such as birth, decaying, sicknesses, death and all other painful sufferings.

The noble truth of origin of suffering is desire and ignorance.

The noble truth of cessation of suffering is eradication of ignorance and desire from the consciousness element.

The noble truth of the path leading to the cessation of suffering is the noble eight fold path. Those who follow the noble eight fold path gets liberation from birth, death and all other pains by eradicating ignorance and desire.

The noble eight fold path is:

- 1) The right view.
- 2) The right thoughts.
- 3) The right speeches.
- 4) The right actions.
- 5) The right livelihood.
- 6) The right endeavour.
- 7) The right sanity.
- 8) The right concentration.

- 1) The right view is general intelligence and knowledge about the 4 noble truths.
- 2) The right thoughts is thinking 3 types of skillful meritorious thoughts which are none-harming thoughts, none-hating thoughts, dispassionate thoughts. He who follows this path should behave like this.

- 3) The right speeches is separation from 4 wrong verbal actions which are not speaking false, not speaking slanders, not speaking harsh words, not speaking useless things.
- 4) The right actions is separation from 3 wrong bodily actions which are not killing living beings, not stealing, not having sex with other people's wives and other men.
- 5) The right livelihood is separation from 5 wrong livelihoods which are selling arms, selling poisons, selling slaves and animals, selling liquor and narcotics, selling meat by killing creatures. He should avoid these wrong livelihoods.
- 6) The right endeavour is 4 fold right exertions which are the effort to destroy already aroused sins, the effort to not arouse yet unaroused sins, the effort to develop already aroused skillful meritorious actions, the effort to arouse yet unaroused skillful meritorious actions.
- 7) The right sanity is practicing 4 types of Buddhist Vipassana meditations.
- 8) The right concentration is practicing a concentration meditation and having trances.

This noble eight fold path gives liberation from birth and death to whoever practices it.

Buddha directly refused the false concept of the existence of an almighty God. Buddha said universe works according to natural laws and universe is created of elements.

Buddha said everything is a result of reasons also known as formations.

(1117)

Karma is the greatest reason behind everything.

If someone treats you badly or friendly it is due to a past reason.

Spider receives foods, mentalities, body, his death and all other objectives due to reasons. Same with humans and gods.

There is nothing other than a nature like this.

There is only a chain of reasons and results. And that nature cannot be taken as "I", "me", "mine", "soul", "self", "a person", "a living being", "the atman". There is nothing else other than a strange nature like this.

Buddha discovered the mechanism of universe by his omniscient intelligence and Buddha's teachings about the universe and nature are called Buddhism.

Buddhism also refuses the existence of a permanent atman or an eternal soul or an eternal self. There is no eternal soul. Everything is subject to change in the universe. It includes mind, mental properties and bodies and everything else.

A creature's consciousness element and body changes in every moment. When one practices insight meditations and concentration meditation, he sees this truth and get liberated from ignorance and desire. This also liberates him from birth and death. Because when there is no ignorance and desire in the consciousness element, the reincarnation does not happen in the universe for that one. These are the teachings of Buddha in brief. Buddhist scriptures contain the words of Buddha.

Buddha directly refused the existence of almighty God and divine intervention.

Buddha taught how happen the creation of a being. It is called "patichchasamuppadaya". It is also known as the cause and effect circle. It is mentioned below:

- 1) Conditioned by the ignorance are the formations.
- 2) Conditioned by the formation is the consciousness.
- 3) Conditioned by the consciousness are the name and form.
- 4) Conditioned by the name (other consciousnesses and mental properties) and form (body) are the 6-sense-organs.
- 5) Conditioned by the 6-sense-organs is the contact.
- 6) Conditioned by the contact is the sensation.
- 7) Conditioned by the sensation is the desire.
- 8) Conditioned by the desire is the clinging.
- 9) Conditioned by the clinging creation of a particular existence.
- 10) Conditioned by the creation of a particular existence is rebirth.
(Reincarnation)
- 11) Conditioned by reincarnation (rebirth); decay, death, sorrow, lamentation, pain, grief and despair spring up. Such is the origin of this entire mass of sufferings.

Here, 6-sense-organs are eye, ear, nose, tongue, body and mind.

This happens as a chain or a generation again and again.

Reincarnation happens according to the above mentioned method by the Buddha. Buddha uncovered this truth from his omniscient intelligence.

Buddha has also said a karma is generated when there becomes either roots of sins or roots of merits in a creature's mind

(consciousness). Roots of sins are craving, hatred and ignorance. Roots of merits are none craving, loving-kindness and wisdom.

None self doctrine in Buddhism:

Buddhism mentions that there is no eternal soul, self or atman. Buddhism teaches that everything is subject to change including mind, mental properties and bodies. There is nothing permanent in the universe. There is no permanent self that goes life after life. Any person who practices Buddhist Vipassana meditations can see this truth in a higher level.

Wrong self identity views of people (that make reincarnation):

- 1) I am the form.
- 2) I am a person with form. (A permanent person that can be manipulated according to will)
- 3) Form is inside I.
- 4) I am inside the form.

- 5) I am the sensation.
- 6) I am a living being with sensation. (A permanent living being that can be manipulated according to will)
- 7) Sensation is inside I.
- 8) I am inside the sensation.

- 9) I am the perception.
- 10) I am a person with perception.
- 11) Perception is inside I.
- 12) I am inside the perception.

- 13) I am the formation.
- 14) I am a living being with formation.
- 15) Formation is inside I.
- 16) I am inside the formation.

- 17) I am the consciousness element.
- 18) I am a person with consciousness element.
- 19) Consciousness element is inside I.
- 20) I am inside the consciousness element.

Buddha's mercy:

Buddha has shown his mercy to millions of people and has given liberation. One such man who received Buddha's mercy was a serial killer named "Angulimala".

Angulimala the serial killer's story in brief like this: Angulimala was a strong teenager who was skillful in learning. Other students becoming jealous about his skills said lies to the teacher that Angulimala has a love affair with the teacher's wife. The other students was able to convince this false thing to the teacher somehow. Thereafter angry teacher commanded him to pay for him by using thousand human fingers from thousand people. Angulimala first crying a lot somehow agreed to do it because he had a lot of respect for his teacher. Thereafter Angulimala went a to a forest area and hiding himself in the forest killed many people who travelled on the nearby road. Oneday his mother thought to meet him and explain he is doing a wrong thing. Buddha saw by his omniscient intelligence that if his mother meets him, he kills his mother to get

her finger and definitely get a birth in hell due to his this sin and other sins. So buddha entered the forest road before the mother of Angulimala. Angulimala saw the Buddha. And Angulimala ran to kill the Buddha and get a finger from Buddha's dead body. But Buddha made a supernatural power act as no matter how hard he try to get closer to Buddha, he will not be able to do it. In the end Buddha explained him that he is going to be born in hell if he continuesly do sins. Later Buddha made Angulimala a monk. Buddha adviced the Angulimala monk to meditate. And Angulimala monk was able to get liberation from reincarnation.

Like this Buddha has helped a lot of people. A book can be entirely filled by Buddha's that type of merciful actions and true stories.

Isidasi Buddhist nun:

Isidasi, the daughter of a baron who became a nun in Gautama Buddha's organization, soon attained liberation as an arhant bhikkhuni.

One day, after finishing her alms round in Patna city, she rested near the riverbank. Her friend, the nun Bodhi, was also resting next to her. The conversation between the two arhant bhikkhunis at that time is recorded in the Buddhist scriptures.

“Venerable Isidasi, you are still young and very beautiful. For what reason did you become ordained? Why did you become a nun?”

“Venerable Bodhi, I will tell you why I became a nun. Listen to me. My father was a baron in Ujjain. I was his beloved daughter. At a

young age, I was married off to a rich baron in Saketa, who was a friend of my father."

"Since I got married and moved to Saketa, I washed my aunt's and uncle's (father-in-law) feet in the morning and evening. If my husband's brothers, sisters, and family members came home, I would get up from my seat so they could be seated and honored. I prepared and served food appropriately."

"I went to my husband at the right time and adorned him with perfume like a maid. I prepared food, cleaned the dishes, and treated my husband like a mother treats her only son."

"Although I treated my husband with respect, he did not love me. Despite behaving modestly, not lazily, and politely towards him, he soon got tired of me and started to dislike me."

"One day, he said, 'I can't live married life with Isidasi anymore. Send her to her parents.'"

"Child, don't say that. Isidasi is intelligent, dutiful, and not lazy. She treats you well. Why don't you like her?' asked his parents."

"She doesn't hurt me, but I don't want to be with her anymore,' he replied."

Because her husband insisted on sending her back to her parents, Isidasi returned to her parent's house. Without any grudge, she went to her parents.

"Father, I have not done anything wrong to my husband. I didn't do anything bad or say a bad word. But I came back because he said he does not like me," Isidasi said.

After a while, Isidasi's father remarried her to another man. At his house, Isidasi did all the work like a maid, respected her husband, was a good dutiful wife and harbored no malice, as before. But after about a month, he also got tired of her. Then again she had to return to her parent's house.

One day, Isidasi's father saw a young man begging with dirty clothes and a broken pot. He immediately bathed him in fragrant water, dressed him in beautiful clothes and ornaments, and said, "Child, from today onward you may not go begging. Marry my daughter, take care of this property and riches, and live in this mansion." That young man agreed. Isidasi also honored him and treated him well just like she did to her previous husbands. Despite this, he also disliked her after about a month. "I don't like living with Isidasi. I want to go back to begging. It is better to beg than to be with my wife Isidasi," he said and left the mansion.

That day, Isidasi went to her room and cried the whole night. "Why does every man hate me? Why do all men dislike me, even though I am an obedient and dutiful wife?" she thought to herself. "What is the meaning of this life? Should I commit suicide and die, or should I become a nun?" she pondered.

After some time, one day, the wise and virtuous nun Jinadatta came to my mansion for alms. Seeing her, I bowed at her feet, invited her into my home, and offered alms.

"Venerable nun, I also want to become a Buddhist nun," I told to venerable nun Jinadatta.

My father heard this and said, “Daughter, why do you think of becoming a Buddhist nun? Stay in this house, follow the Dhamma, and offer alms.”

“Father, you have seen the sufferings I have endured in this short period, haven't you? How embarrassed I was! I have suffered a lot, more than any girl should have to bear. Therefore, Father, allow me to become a nun. Let me abandon this lay life and end all these sufferings to rest in the great nirvana.” She pleaded, bowing at her father's feet.

With her father's permission, she went to a Buddhist nunnery and became a nun. Within seven days, she meditated continuously and reached fruition. She became a liberated arhant nun, attaining the three intelligences. Then she obtained the divine eye and the ability to see her past lives. One day, she watched how she spent her time in the cycle of reincarnation.

In one previous life, she was a man and the son of a very rich goldsmith in a village named Eraka. He spent his life as a young man with a beautiful face and body. However, due to bad associations and bad friends, he committed sins greedily and lustfully by engaging in illicit sexual intercourse with various women. After that life, where she was a man, she was born into hell for a very very long time, suffering greatly. After that life in hell, she became a monkey in the womb of a female monkey. On the seventh day after the baby monkey was born, the great monkey leader removed the baby's male organs, causing severe injury and great suffering. These were the results of the sins the past mistakes done when she was a man and a son of a rich goldsmith.

From that life, she died and was born as a baby goat in the womb of a blind and humpbacked goat (doe) that lived in a forest. She was

caught by humans, and to lift heavy loads, the goat owner crushed the goat's male organs. That goat pulled heavy loads for twelve years, suffering from ulcerated and worm-infested sores. This was also a result of the wrongful, sinful illicit sexual acts committed in her previous life as a man and the son of a rich goldsmith.

After that life, she was born as a bull in the womb of a cow who lived on a farm owned by a cattle dealer. One year after birth, the bull's male organs were removed to make it better at pulling weight. It carried heavy loads until it became very sick and died. This too was the result of bad karma collected in her male life as the son of a rich goldsmith.

In the next life, I was born in the house of a slave girl in a certain street. I was not possible to be a woman or a man in that life. My gender was neither a man nor a woman. It is also was the result of my sinful karmas done in my male life as the son of a rich goldsmith.

After that life I was born as a daughter, a girl in a house of a very poor cart driver. Being poor, he never got food to satisfy his hunger. People came every day asking him to repay the loans he had borrowed from them. As the girl was crying because her father could not pay the debt, someone took her by force. Then I was a sixteen years old girl. That man had a son named Giridasa. He took her to his house. He had a virtuous, dutiful and devoted wife. I was Jealous of her. So I did various things to make that wife unpleasant to him. I made him angry about that his other wife.

So even when I provide all the services to my husbands like a maid, they leave me because of that karmic reward. But I, the Isidasi, ended all those karmas in this life. I have no rebirth and no suffering again...

Nirvana Mentioned In Buddhism.

In Buddhism, the cycle of rebirth and suffering is driven by the three poisons of ignorance, attachment, and aversion. Ignorance refers to a lack of understanding of the true nature of reality, while attachment and aversion refer to the tendency to cling to pleasant experiences and avoid (with hatred) unpleasant ones. These three factors give rise to the cycle of birth, death, and rebirth, which is characterized by suffering, pain and dissatisfaction.

However, there is a way out of this cycle of sufferings, and that is through the realization of Nirvana. Nirvana is not a concept, but an element that exists in the universe, just like the elements of fire, water, earth, and air. It is a subtle nature that is eternal and exists beyond the realm of time and space.

Nirvana is the ultimate goal of Buddhist spiritual practice, achieved through the cultivation of wisdom, virtue, and meditation. It is a complete transformation of one's being, a liberation from the cycle of rebirth and suffering. It is not something that can be created or destroyed, but rather an eternal reality that exists beyond the realm of time and space.

According to Buddhist teachings, the existence of Nirvana element cannot be fully understood or realized through analysis, logic or conceptual thinking. Rather, it can only be experienced through direct realization, which is achieved through the cultivation of wisdom, the noble eight fold path, and meditation.

Nirvana is a elemental state of supreme liberation beyond all forms, sensations, birth, death, pleasure, and pain. It is a subtle, formless, colorless, and untouchable element that exists in the universe like

fire, water, earth, and air. Nirvana element is not created by a cause and is permanent. When one attains that Nirvana element, all mental and physical woes cease, and name-form come to cessation without a remainder. In this abnormal state, there is no birth, decaying, sicknesses, or death. The senses, color, scent, flavor, touch, mind and thought do not exist. It is beyond all worlds and is a fearless, safe, eternal, and trouble-free thing.

Nirvana is a universal truth that can be realized by anyone who follows the noble eightfold path to liberation. It is void from desire, timeless, very fine, extremely delicious, the supreme dispassion, and the highest pleasure. This Nirvana element is supreme to all other elements. Nirvana is an element, a subtle nature, and the liberation mentioned in Buddhism.

The path to Nirvana element is the noble eight-fold path, as advised by the Buddha. It is a path of virtue, concentration, and wisdom, which leads to the cessation of suffering and the realization of Nirvana element. It is a path that can be followed by anyone, regardless of their background, culture, or beliefs.

In summary, Nirvana is the supreme element that is superior to all other elements. It is the ultimate reality that is beyond all and everything in the universe. It is the liberation mentioned in Buddhism, a state of supreme dispassion, and the highest pleasure which is permanent, eternal...

Learn Buddhist Sutras:

You can learn Buddhist Sutras mentioned in Buddhist scriptures on these 2 websites. Please note that not all sutras are translated into English and there are 2 other types of scriptures as Abhidhamma and Vinaya. They do not contain Sutras and have mentioned Dharma in a different manner. And Abhidhamma basket and Vinaya basket exceed the Sutras basket. Use following 2 websites if you are interested in learning more Buddhist sutras:

<https://suttacentral.net/>

<https://www.accesstoinsight.org>

In every sutta you may see “So I have heard”. Please remember that it was as the saying in the first council of the monks by the venerable Ananda theró.

These sutras are translated from ancient language called Pali. Inside brackets we have includes parts from Attakatha scriptures, also known as Atuwa scriptures. They are Buddhist scriptures that describe sutras and other scriptures. So they contain details which sutras and other main scriptures do not have.

Ariyapariyesana Sutra:

(Majjhima Nikaya: The Noble Search sutta)

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. Then early in the morning, having put on his robes and carrying his bowl & outer robe, he went into Savatthi for alms. Then a large number of monks went to Ven. Ananda and said, "It has been a long time, friend Ananda, since we have heard a Dhamma talk in the Blessed One's presence. It would be good if we could get to hear a Dhamma talk in the Blessed One's presence."

"In that case, venerable ones, go to the hermitage of Rammaka the brahman. Perhaps you will get to hear a Dhamma talk in the Blessed One's presence."

"As you say, friend," the monks replied to Ven. Ananda and left.

Then the Blessed One, having gone for alms, after his meal, on returning from his alms round, said to Ven. Ananda, "Ananda, let's go to the Eastern Park, the palace of Migara's mother, for the day's abiding."

"As you say, lord," Ven. Ananda replied to the Blessed One.

So the Blessed One, together with Ven. Ananda, went to the Eastern Park, the palace of Migara's mother, for the day's abiding. Then in the evening, emerging from seclusion, he said to Ven. Ananda, "Ananda, let's go to the Eastern Gatehouse to bathe our limbs."

"As you say, lord," Ven. Ananda replied to the Blessed One.

So the Blessed One, together with Ven. Ananda, went to the Eastern Gatehouse to bathe his limbs. Having bathed his limbs at the Eastern Gatehouse, coming out of the water, he stood in his lower robe, drying his limbs. Then Ven. Ananda said to him, "Lord, the hermitage of Rammaka the brahman is not far away. Pleasing is the hermitage of Rammaka the brahman. Delightful is the hermitage of Rammaka the brahman. It would be good if the Blessed One went to the hermitage of Rammaka the brahman out of sympathy." The Blessed One acquiesced through silence.

So the Blessed One went to the hermitage of Rammaka the brahman. Now at that time a large number of monks had gathered in the hermitage of Rammaka the brahman for a Dhamma discussion. The Blessed One stood outside the door waiting for the discussion to end. On knowing that the discussion had ended, clearing his throat, he tapped at the door. The monks opened the door for him. Entering the hermitage of Rammaka the brahman, the Blessed One sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what discussion are you gathered together here? In the midst of what discussion have you been interrupted?"

"Lord, our interrupted Dhamma discussion was about the Blessed One himself, and then the Blessed One arrived."

"Good, monks. It's fitting that you, as sons of good families who have gone forth out of faith from home to the homeless life, should gather for Dhamma discussion. When you have gathered you have two duties: either Dhamma discussion or noble silence. [1]

"Monks, there are these two searches: ignoble search & noble search. And what is ignoble search? There is the case where a person, being

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subject himself to birth, seeks [happiness in] what is likewise subject to birth. Being subject himself to aging... illness... death... sorrow... defilement, he seeks [happiness in] what is likewise subject to illness... death... sorrow... defilement.

"And what may be said to be subject to birth? Spouses & children are subject to birth. Men & women slaves... goats & sheep... fowl & pigs... elephants, cattle, horses, & mares... gold & silver are subject to birth. Subject to birth are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to birth.

"And what may be said to be subject to aging... illness... death... sorrow... defilement? Spouses & children... men & women slaves... goats & sheep... fowl & pigs... elephants, cattle, horses, & mares... gold & silver [2] are subject to aging... illness... death... sorrow... defilement. Subject to aging... illness... death... sorrow... defilement are these acquisitions, and one who is tied to them, infatuated with them, who has totally fallen for them, being subject to birth, seeks what is likewise subject to aging... illness... death... sorrow... defilement. This is ignoble search.

"And what is the noble search? There is the case where a person, himself being subject to birth, seeing the drawbacks of birth, seeks the unborn, unexcelled rest from the yoke: Unbinding. Himself being subject to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeks the aging-less, illness-less, deathless, sorrow-less, undefiled, unexcelled rest from the yoke: Unbinding. This is the noble search.

"I, too, monks, before my Awakening, when I was an unawakened bodhisatta, being subject myself to birth, sought what was likewise subject to birth. Being subject myself to aging... illness... death...

sorrow... defilement, I sought [happiness in] what was likewise subject to illness... death... sorrow... defilement. The thought occurred to me, 'Why do I, being subject myself to birth, seek what is likewise subject to birth? Being subject myself to aging... illness... death... sorrow... defilement, why do I seek what is likewise subject to illness... death... sorrow... defilement? What if I, being subject myself to birth, seeing the drawbacks of birth, were to seek the unborn, unexcelled rest from the yoke: Unbinding? What if I, being subject myself to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, were to seek the aging-less, illness-less, deathless, sorrow-less,, unexcelled rest from the yoke: Unbinding?'

"So, at a later time, while still young, a black-haired young man endowed with the blessings of youth in the first stage of life — and while my parents, unwilling, were crying with tears streaming down their faces — I shaved off my hair & beard, put on the ochre robe and went forth from the home life into homelessness.

"Having thus gone forth in search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Alara Kalama and, on arrival, said to him: 'Friend Kalama, I want to practice in this doctrine & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that a wise person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned the doctrine. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw — I, along with others.

"I thought: 'It isn't through mere conviction alone that Alara Kalama declares, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwells knowing & seeing this Dhamma.' So I went to him and said, 'To what extent do you declare that you have entered & dwell in this Dhamma?' When this was said, he declared the dimension of nothingness.

"I thought: 'Not only does Alara Kalama have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Alara Kalama declares he has entered & dwells in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to him and said, 'Friend Kalama, is this the extent to which you have entered & dwell in this Dhamma, having realized it for yourself through direct knowledge?'

"'Yes, my friend...'

"'This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"'It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma I declare I have entered & dwell in, having realized it for myself through direct knowledge. The Dhamma I know is the Dhamma you know; the Dhamma you know is the

Dhamma I know. As I am, so are you; as you are, so am I. Come friend, let us now lead this community together.'

"In this way did Alara Kalama, my teacher, place me, his pupil, on the same level with himself and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to Awakening, nor to Unbinding, but only to reappearance in the dimension of nothingness.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I went to Uddaka Ramaputta and, on arrival, said to him: 'Friend Uddaka, I want to practice in this doctrine & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that a wise person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through direct knowledge.'

"It was not long before I quickly learned the doctrine. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw — I, along with others.

"I thought: 'It wasn't through mere conviction alone that Rama declared, "I have entered & dwell in this Dhamma, having realized it for myself through direct knowledge." Certainly he dwelled knowing & seeing this Dhamma.' So I went to Uddaka and said, 'To what extent did Rama declare that he had entered & dwelled in this Dhamma?' When this was said, Uddaka declared the dimension of neither perception nor non-perception.

"I thought: 'Not only did Rama have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dhamma that Rama declared he entered & dwelled in, having realized it for himself through direct knowledge.' So it was not long before I quickly entered & dwelled in that Dhamma, having realized it for myself through direct knowledge. I went to Uddaka and said, 'Friend Uddaka, is this the extent to which Rama entered & dwelled in this Dhamma, having realized it for himself through direct knowledge?'

"'Yes, my friend...'

"This, friend, is the extent to which I, too, have entered & dwell in this Dhamma, having realized it for myself through direct knowledge.'

"It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dhamma Rama declared he entered & dwelled in, having realized it for himself through direct knowledge, is the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge. And the Dhamma you declare you have entered & dwell in, having realized it for yourself through direct knowledge, is the Dhamma Rama declared he entered & dwelled in, having realized it for himself through direct knowledge. The Dhamma he knew is the Dhamma you know; the Dhamma you know is the Dhamma he knew. As he was, so are you; as you are, so was he. Come friend, lead this community.'

"In this way did Uddaka Ramaputta, my companion in the holy life, place me in the position of teacher and pay me great honor. But the thought occurred to me, 'This Dhamma leads not to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to Awakening, nor to Unbinding, but only to reappearance in the

dimension of neither perception nor non-perception.' So, dissatisfied with that Dhamma, I left.

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I wandered by stages in the Magadhan country and came to the military town of Uruvela. There I saw some delightful countryside, with an inspiring forest grove, a clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. The thought occurred to me: 'How delightful is this countryside, with its inspiring forest grove, clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. This is just right for the exertion of a clansman intent on exertion.' So I sat down right there, thinking, 'This is just right for exertion.'

"Then, monks, being subject myself to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, Unbinding, I reached the unborn, unexcelled rest from the yoke: Unbinding. Being subject myself to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeking the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke, Unbinding, I reached the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke: Unbinding. Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'

"Then the thought occurred to me, 'This Dhamma that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. [3] But this generation delights in attachment, is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality & dependent co-arising are hard to see. This state, too, is hard to see: the resolution of all fabrications, the relinquishment of

all acquisitions, the ending of craving; dispassion; cessation;
Unbinding. And if I were to teach the Dhamma and others would not
understand me, that would be tiresome for me, troublesome for me.'

"Just then these verses, unspoken in the past, unheard before,
occurred to me:

'Enough now with teaching
what
only with difficulty
I reached.

This Dhamma is not easily realized
by those overcome
with aversion & passion.

What is abstruse, subtle,
deep,
hard to see,
going against the flow —
those delighting in passion,
cloaked in the mass of darkness,
won't see.'

"As I reflected thus, my mind inclined to dwelling at ease, not to
teaching the Dhamma.

"Then Brahma Sahampati, having known with his own awareness the
line of thinking in my awareness, thought: 'The world is lost! The
world is destroyed! The mind of the Tathagata, the Arahant, the
Rightly Self-awakened One inclines to dwelling at ease, not to
teaching the Dhamma!' Then, just as a strong man might extend his
flexed arm or flex his extended arm, Brahma Sahampati disappeared
from the Brahma-world and reappeared in front of me. Arranging his

upper robe over one shoulder, he knelt down with his right knee on the ground, saluted me with his hands before his heart, and said to me: 'Lord, let the Blessed One teach the Dhamma! Let the One-Well-Gone teach the Dhamma! There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma.'

"That is what Brahma Sahampati said. Having said that, he further said this:

'In the past
there appeared among the Magadhans
an impure Dhamma
devised by the stained.
Throw open the door to the Deathless!
Let them hear the Dhamma
realized by the Stainless One!

Just as one standing on a rocky crag
 might see people
 all around below,
So, O wise
one, with all-around vision,
 ascend the palace
 fashioned of Dhamma.
Free from sorrow, behold the people
 submerged in sorrow,
 oppressed by birth & aging.

Rise up, hero, victor in battle!
O Teacher, wander without debt in the world.
Teach the Dhamma, O Blessed One:

There will be those who will understand.'

"Then, having understood Brahma's invitation, out of compassion for beings, I surveyed the world with the eye of an Awakened One. As I did so, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world. Just as in a pond of blue or red or white lotuses, some lotuses — born & growing in the water — might flourish while immersed in the water, without rising up from the water; some might stand at an even level with the water; while some might rise up from the water and stand without being smeared by the water — so too, surveying the world with the eye of an Awakened One, I saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace & danger in the other world.

"Having seen this, I answered Brahma Sahampati in verse:

'Open are the doors to the Deathless
to those with ears.

Let them show their conviction.

Perceiving trouble, O Brahma,

I did not tell people

the refined,

sublime Dhamma.'

"Then Brahma Sahampati, thinking, 'The Blessed One has given his consent to teach the Dhamma,' bowed down to me and, circling me on the right, disappeared right there.

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Alara Kalama is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma.' Then devas came to me and said, 'Lord, Alara Kalama died seven days ago.' And knowledge & vision arose within me: 'Alara Kalama died seven days ago.' The thought occurred to me, 'A great loss has Alara Kalama suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'This Uddaka Ramaputta is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma.' Then devas came to me and said, 'Lord, Uddaka Ramaputta died last night.' And knowledge & vision arose within me: 'Uddaka Ramaputta died last night.' The thought occurred to me, 'A great loss has Uddaka Ramaputta suffered. If he had heard this Dhamma, he would have quickly understood it.'

"Then the thought occurred to me, 'To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?' Then the thought occurred to me, 'They were very helpful to me, the group of five monks who attended to me when I was resolute in exertion. What if I were to teach them the Dhamma first?' Then the thought occurred to me, 'Where are the group of five monks staying now?' And with the divine eye, purified & surpassing the human, I saw that they were staying near Varanasi in the Deer Park at Isipatana.

"Then, having stayed at Uruvela as long as I liked, I set out to wander by stages to Varanasi. Upaka the Ajivaka saw me on the road

between Gaya and the (place of) Awakening, and on seeing me said to me, 'Clear, my friend, are your faculties. Pure your complexion, and bright. On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?'

"When this was said, I replied to Upaka the Ajivaka in verses:

'All-vanquishing,
all-knowing am I,
with regard to all things,
unadhering.

All-abandoning,
released in the ending of craving:
having fully known on my own,
to whom should I point as my teacher? [4]

I have no teacher,
and one like me can't be found.
In the world with its devas,
I have no counterpart.

For I am an arahant in the world;
I, the unexcelled teacher.
I, alone, am rightly self-awakened.
Cooled am I, unbound.

To set rolling the wheel of Dhamma
I go to the city of Kasi.
In a world become blind,
I beat the drum of the Deathless.'
"From your claims, my friend, you must be an infinite conqueror.'

'Conquerors are those like me
who have reached fermentations' end.
I've conquered evil qualities,
and so, Upaka, I'm a conqueror.'

"When this was said, Upaka said, 'May it be so, my friend,' and —
shaking his head, taking a side-road — he left.

"Then, wandering by stages, I arrived at Varanasi, at the Deer Park in Isipatana, to where the group of five monks were staying. From afar they saw me coming and, on seeing me, made a pact with one another, (saying,) 'Friends, here comes Gotama the contemplative: living luxuriously, straying from his exertion, backsliding into abundance. He doesn't deserve to be bowed down to, to be greeted by standing up, or to have his robe & bowl received. Still, a seat should be set out; if he wants to, he can sit down.' But as I approached, they were unable to keep to their pact. One, standing up to greet me, received my robe & bowl. Another spread out a seat. Another set out water for washing my feet. However, they addressed me by name and as 'friend.'

"So I said to them, 'Don't address the Tathagata by name and as "friend." The Tathagata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"When this was said, the group of five monks replied to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge &

vision worthy of a noble one. So how can you now — living luxuriously, straying from your exertion, backsiding into abundance — have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to them, 'The Tathagata, monks, is not living luxuriously, has not strayed from his exertion, has not backsid into abundance. The Tathagata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

A second time... A third time, the group of five monks said to me, 'By that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now — living luxuriously, straying from your exertion, backsiding into abundance — have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?'

"When this was said, I replied to the group of five monks, 'Do you recall my ever having spoken in this way before?'

"'No, lord.'

"The Tathagata, monks, is not living luxuriously, has not strayed from his exertion, has not backsid into abundance. The Tathagata, friends, is a worthy one, rightly self-awakened. Lend ear, friends: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach &

remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now.'

"And so I was able to convince them. I would teach two monks while three went for alms, and we six lived off what the three brought back from their alms round. Then I would teach three monks while two went for alms, and we six lived off what the two brought back from their alms round. Then the group of five monks — thus exhorted, thus instructed by me — being subject themselves to birth, seeing the drawbacks of birth, seeking the unborn, unexcelled rest from the yoke, Unbinding, reached the unborn, unexcelled rest from the yoke: Unbinding. Being subject themselves to aging... illness... death... sorrow... defilement, seeing the drawbacks of aging... illness... death... sorrow... defilement, seeking the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke, Unbinding, they reached the aging-less, illness-less, deathless, sorrow-less, unexcelled rest from the yoke: Unbinding. Knowledge & vision arose in them: 'Unprovoked is our release. This is the last birth. There is now no further becoming.'

"Monks, there are these five strings of sensuality. Which five? Forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing. Sounds cognizable via the ear — agreeable, pleasing, charming, endearing, fostering desire, enticing. Aromas cognizable via the nose — agreeable, pleasing, charming, endearing, fostering desire, enticing. Tastes cognizable via the tongue — agreeable, pleasing, charming, endearing, fostering desire, enticing. Tactile sensations cognizable via the body — agreeable, pleasing, charming, endearing, fostering desire, enticing. These are the five strings of sensuality.

"And any brahmans or contemplatives tied to these five strings of sensuality — infatuated with them, having totally fallen for them, consuming them without seeing their drawbacks or discerning the escape from them — should be known as having met with misfortune, having met with ruin; Mara can do with them as he will. Just as if a wild deer were to lie bound on a heap of snares: it should be known as having met with misfortune, having met with ruin; the hunter can do with it as he will. When the hunter comes, it won't get away as it would like. In the same way, any brahmans or contemplatives tied to these five strings of sensuality — infatuated with them, having totally fallen for them, consuming them without seeing their drawbacks or discerning the escape from them — should be known as having met with misfortune, having met with ruin; Mara can do with them as he will.

"But any brahmans or contemplatives not tied to these five strings of sensuality — uninfatuated with them, having not totally fallen for them, consuming them seeing their drawbacks and discerning the escape from them — should be known as not having met with misfortune, not having met with ruin; Mara cannot do with them as he will. Just as if a wild deer were to lie unbound on a heap of snares: it should be known as not having met with misfortune, not having met with ruin; the hunter cannot do with it as he will. When the hunter comes, it will get away as it would like. In the same way, any brahmans or contemplatives not tied to these five strings of sensuality — uninfatuated with them, having not totally fallen for them, consuming them seeing their drawbacks and discerning the escape from them — should be known as not having met with misfortune, not having met with ruin; Mara cannot do with them as he will.

"Suppose that a wild deer is living in a wilderness glen. Carefree it walks, carefree it stands, carefree it sits, carefree it lies down. Why is

that? Because it has gone beyond the hunter's range. [5] In the same way, a monk — quite withdrawn from sensual pleasures, withdrawn from unskillful qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One. [6]

"Then again the monk, with the stilling of directed thoughts & evaluations, enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the abandoning of pleasure & stress — as with the earlier disappearance of elation & distress — enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] 'Infinite space,' enters & remains in the dimension of the infinitude of

space. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' enters & remains in the dimension of nothingness. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One.

"Then again the monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling. And, having seen [that] with discernment, his mental fermentations are completely ended. This monk is said to have blinded Mara. Trackless, he has destroyed Mara's vision and has become invisible to the Evil One. Having crossed over, he is unattached in the world. Carefree he walks, carefree he stands, carefree he sits, carefree he lies down. Why is that? Because he has gone beyond the Evil One's range."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

Yadanicca Sutra:

(Samyutta Nikaya: If something cannot be kept according to the will sutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the monks.

Monks, form cannot be kept according to the will (Anicca), if something cannot be kept according to the will that is a grief (Dukkha), if something is a grief that is not the self (Anatta), if something is not self, then one should see by the wisdom according to the reality; “that is not mine, that is not me, that is not my soul”

Monks, sensation cannot be kept according to the will, if something cannot be kept according to the will that is a grief, if something is a grief that is not the self, if something is not self, then one should see by the wisdom according to the reality; “that is not mine, that is not me, that is not my soul”

Monks, perception (Sanna) cannot be kept according to the will, if something cannot be kept according to the will that is a grief, if something is a grief that is not the self, if something is not self, then one should see by the wisdom according to the reality; “that is not mine, that is not me, that is not my soul”

Monks, formation (Samskara) cannot be kept according to the will, if something cannot be kept according to the will that is a grief, if something is a grief that is not the self, if something is not self, then one should see by the wisdom according to the reality; “that is not mine, that is not me, that is not my soul”

Monks, consciousness (Vijnana) cannot be kept according to the will, if something cannot be kept according to the will that is a grief, if something is a grief that is not the self, if something is not self, then one should see by the wisdom according to the reality; “that is not mine, that is not me, that is not my soul”

Monks, the noble student who sees by wisdom like this, comes to disappointment of form, comes to disappointment of sensation, comes to disappointment of perception, comes to disappointment of formation, comes to disappointment of consciousness. Coming to disappointment will not cling. Due to none clinging gets liberated. And when liberated there becomes a intelligence as ‘liberated’ (in his mind). He will know as “Ended the reincarnation. Ended the celibate life. Have completed the path. There is nothing more to do for the liberation”.

Devaduta Sutra:

(Majjhima Nikaya: The divine Messengers sutta)

I have heard that on one occasion the Blessed One (the Buddha) was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Blessed One addressed the monks, "Monks."

"Yes, lord," the monks responded to him.

The Blessed One said, "Monks, it's as if there were two households with doors, and a man of good eyesight, standing there between them, would see people entering & leaving a house, wandering out & about. In the same way, I — by means of the divine eye, purified & surpassing the human — see beings passing away & re-appearing, and I discern how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their actions: 'O, how these beings — who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views — with the break-up of the body, after death, have re-appeared in a good destination, the heavenly world. Or how these beings — who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views — with the break-up of the body, after death, have re-appeared in the realm of the hungry ghosts. Or how these beings — who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views — with the break-up of the body, after death, have re-appeared in the animal womb. Or how these beings — who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views

and undertook actions under the influence of wrong views — with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell.'

"Then the hell-wardens, seizing (such a being) by the arms, present him to King Yama: 'This is a man, your majesty, with no respect for mother, no respect for father, no reverence for contemplatives (ascetics), no reverence for brahmans (ascetics), no honor for the elders of his family. Let your majesty decree his punishment.'

"Then King Yama interrogates & interpellates & castigates the man regarding the first divine messenger: 'My good man, didn't you see the first divine messenger that has appeared among human beings?'

"'I didn't, lord,' he says.

Then King Yama says, 'My good man, didn't you see among human beings a tender baby boy lying prone in its own urine & excrement?'

"'I did, lord,' he says.

Then King Yama says, 'My good man, didn't the thought occur to you — observant & mature: "I, too, am subject to birth, have not gone beyond birth. I'd better do good with body, speech, & mind"?'

"'I couldn't, lord. I was heedless, lord.'

Then King Yama says, 'My good man, through heedlessness you did not do what is good with body, speech, & mind. And of course, my good man, they will deal with you in accordance with your heedlessness. For that evil karma of yours was neither done by your mother, nor done by your father, nor done by your brother, nor done by your sister, nor done by your friends & companions, nor done by

your kinsmen & relatives, nor done by the divines. That evil karma was done by you yourself, and you yourself will experience its result.'

"Then, having interrogated & interpellated & castigated the man regarding the first divine messenger, King Yama interrogates & interpellates & castigates him regarding the second: 'My good man, didn't you see the second divine messenger that has appeared among human beings?'

"'I didn't, lord,' he says.

"Then King Yama says, 'My good man, didn't you see among human beings a woman or man eighty, ninety, one hundred years old: aged, roof-rafter crooked, bent-over, supported by a cane, palsied, miserable, broken-toothed, gray-haired, scanty-haired, bald, wrinkled, with limbs all blotchy?'

"'I did, lord,' he says.

"Then King Yama says, 'My good man, didn't the thought occur to you — observant & mature: "I, too, am subject to aging, have not gone beyond aging. I'd better do good with body, speech, & mind"?'

"'I couldn't, lord. I was heedless, lord.'

"Then King Yama says, 'My good man, through heedlessness you did not do what is good with body, speech, & mind. And of course, my good man, they will deal with you in accordance with your heedlessness. For that evil karma of yours was neither done by your mother, nor done by your father, nor done by your brother, nor done by your sister, nor done by your friends & companions, nor done by your kinsmen & relatives, nor done by the divines. That evil karma was done by you yourself, and you yourself will experience its result.'

"Then, having interrogated & interpellated & castigated the man regarding the second divine messenger, King Yama interrogates & interpellates & castigates him regarding the third: 'My good man, didn't you see the third divine messenger that has appeared among human beings?'

"'I didn't, lord,' he says.

"Then King Yama says, 'My good man, didn't you see among human beings a woman or man diseased, in pain, severely ill, lying in her/his own urine & excrement, lifted up by others, laid down by others?'

"'I did, lord,' he says.

"Then King Yama says, 'My good man, didn't the thought occur to you — observant & mature: "I, too, am subject to illness, have not gone beyond illness. I'd better do good with body, speech, & mind"?'

"'I couldn't, lord. I was heedless, lord.'

"Then King Yama says, 'My good man, through heedlessness you did not do what is good with body, speech, & mind. And of course, my good man, they will deal with you in accordance with your heedlessness. For that evil karma of yours was neither done by your mother, nor done by your father, nor done by your brother, nor done by your sister, nor done by your friends & companions, nor done by your kinsmen & relatives, nor done by the divines. That evil karma was done by you yourself, and you yourself will experience its result.'

"Then, having interrogated & interpellated & castigated the man regarding the third divine messenger, King Yama interrogates & interpellates & castigates him regarding the fourth: 'My good man,

didn't you see the fourth divine messenger that has appeared among human beings?'

"'I didn't, lord,' he says.

"Then King Yama says, 'My good man, didn't you see among human beings kings — catching a thief, a criminal — having him tortured in many ways: flogging him with whips, beating him with canes, beating him with clubs; cutting off his hands, cutting off his feet, cut off his hands & feet; cutting off his ears, cutting off his nose, cutting off his ears & nose; subjecting him to the 'porridge pot,' the 'polished-shell shave,' the 'Rāhu's mouth,' the 'flaming garland,' the 'blazing hand,' the 'grass-duty,' the 'bark-dress,' the 'burning antelope,' the 'meat hooks,' the 'coin-gouging,' the 'lye pickling,' the 'pivot on a stake,' the 'rolled-up bed'; having him splashed with boiling oil, devoured by dogs, impaled alive on a stake; cutting off his head with a sword?'

"'I did, lord,' he says.

"Then King Yama says, 'My good man, didn't the thought occur to you — observant & mature: "It seems that those who do evil actions are tortured in these many ways in the here-&-now. And how much more in the hereafter? I'd better do good with body, speech, & mind"?'

"'I couldn't, lord. I was heedless, lord.'

"Then King Yama says, 'My good man, through heedlessness you did not do what is good with body, speech, & mind. And of course, my good man, they will deal with you in accordance with your heedlessness. For that evil karma of yours was neither done by your mother, nor done by your father, nor done by your brother, nor done by your sister, nor done by your friends & companions, nor done by

your kinsmen & relatives, nor done by the divines. That evil karma was done by you yourself, and you yourself will experience its result.'

"Then, having interrogated & interpellated & castigated the man regarding the fourth divine messenger, King Yama interrogates & interpellates & castigates him regarding the fifth: 'My good man, didn't you see the fifth divine messenger that has appeared among human beings?'

"'I didn't, lord,' he says.

"Then King Yama says, 'My good man, didn't you see among human beings a woman or man, one day, two days, or three days dead: bloated, livid, oozing with lymph?'

"'I did, lord,' he says.

"Then King Yama says, 'My good man, didn't the thought occur to you — observant & mature: "I, too, am subject to death, have not gone beyond death. I'd better do good with body, speech, & mind"?'

"'I couldn't, lord. I was heedless, lord.'

"Then King Yama says, 'My good man, through heedlessness you did not do what is good with body, speech, & mind. And of course, my good man, they will deal with you in accordance with your heedlessness. For that evil karma of yours was neither done by your mother, nor done by your father, nor done by your brother, nor done by your sister, nor done by your friends & companions, nor done by your kinsmen & relatives, nor done by the divines. That evil karma was done by you yourself, and you yourself will experience its result.'

"Then, having interrogated & interpellated & castigated the man regarding the fifth divine messenger, King Yama falls silent.

"Then the hell-wardens torture [the evil-doer] with what's called a five-fold imprisonment. They drive a red-hot iron stake through one hand, they drive a red-hot iron stake through the other hand, they drive a red-hot iron stake through one foot, they drive a red-hot iron stake through the other foot, they drive a red-hot iron stake through the middle of his chest. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"Then the hell-wardens lay him down and slice him with axes. Then they hold him feet up & head down and slice him with adzes. Then they harness him to a chariot and drive him back & forth over ground that is burning, blazing, & glowing. Then they make him climb up & down a vast mountain of embers that is burning, blazing, & glowing. Then they hold him feet up & head down and plunge him into a red-hot copper cauldron that is burning, blazing, & glowing. There he boils with bubbles foaming. And as he is boiling there with bubbles foaming, he goes now up, he goes now down, he goes now around. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"Then the hell-wardens throw him into the Great Hell. And as to the Great Hell, monks:

It's four-cornered & has four gates
set in the middle of each side.

It's surrounded by an iron fortress wall
and roofed with iron.

Its floor is made of red-hot iron,
heated, fully blazing.

It stands always, spreading 100 yojanas all around.

"The flame that leaps from the eastern wall of the Great Hell strikes the western wall. The flame that leaps from the western wall strikes the eastern wall. The flame that leaps from the northern wall strikes the southern wall. The flame that leaps from the southern wall strikes the northern wall. The flame that leaps from the bottom strikes the top. The flame that leaps from the top strikes the bottom. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"There comes a time when, ultimately, with the passing of a long stretch of time, the eastern gate of the Great Hell opens. He runs there, rushing quickly. As he runs there, rushing quickly, his outer skin burns, his inner skin burns, his flesh burns, his tendons burn, even his bones turn to smoke. When [his foot] is lifted, he is the just same. But when he finally arrives, the door slams shut. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"There comes a time when, ultimately, with the passing of a long stretch of time, the western gate of the Great Hell opens... the northern gate... the southern gate of the Great Hell opens. He runs there, rushing quickly. As he runs there, rushing quickly, his outer skin burns, his inner skin burns, his flesh burns, his tendons burn, even his bones turn to smoke. When [his foot] is lifted, he is the just same. But when he finally arrives, the door slams shut. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"There comes a time when, ultimately, with the passing of a long stretch of time, the eastern gate of the Great Hell opens. He runs there, rushing quickly. As he runs there, rushing quickly, his outer skin burns, his inner skin burns, his flesh burns, his tendons burn,

even his bones turn to smoke. When [his foot] is lifted, he is the just same. He gets out through the gate. But right next to the Great Hell is a vast Excrement Hell. He falls into that. And in that Excrement Hell needle-mouth beings bore into his outer skin. Having bored into his outer skin, they bore into his inner skin... his flesh... his tendons... the bone. Having bored into the bone, they feed on the marrow. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"Right next to the Excrement Hell is the vast Hot Ashes Hell. He falls into that. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"Right next to the Hot Ashes Hell is the vast Simbali Forest, [with trees] reaching up a yojana, covered with thorns sixteen fingerbreadths long — burning, blazing, & glowing. He enters that and is made to climb up & down them. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"Right next to the Simbali Forest is the vast Sword-leaf Forest. He enters that. There the leaves, stirred by the wind, cut off his hand, cut off his foot, cut off his hand & foot, cut off his ear, cut off his nose, cut off his ear & nose. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"Right next to the Sword-leaf Forest is the vast Lye-water River. He falls into that. There he is swept downstream, he is swept upstream, he is swept downstream & upstream. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"Then the hell-wardens pull him out with a hook and, placing him on the ground, say to him, 'Well, good man, what do you want?' He replies, 'I'm hungry, venerable sirs.' So the hell-wardens pry open his mouth with red-hot iron tongs — burning, blazing, & glowing — and throw into it a copper ball, burning, blazing, & glowing. It burns his lips, it burns his mouth, it burns his stomach and comes out the lower side, carrying along his bowels & intestines. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"Then the hell-wardens say to him, 'Well, good man, what do you want?' He replies, 'I'm thirsty, venerable sirs.' So the hell-wardens pry open his mouth with red-hot iron tongs — burning, blazing, & glowing — and pour into it molten copper, burning, blazing, & glowing. It burns his lips, it burns his mouth, it burns his stomach and comes out the lower side, carrying along his bowels & intestines. There he feels painful, racking, piercing feelings, yet he does not die as long as his evil karma is not exhausted.

"Then the hell-wardens throw him back into the Great Hell once more.

"Once, monks, the thought occurred to King Yama: 'Those who did evil actions in the world are tortured in these many ways. O that I might gain the human state! And that a Omniscient one — worthy & rightly self-awakened — might arise in the world! And that I might attend to that Omniscient one! And that he might teach me the Dhamma! And that I might understand his Dhamma!'

"I tell you this, monks, not from having heard it from another contemplative or brahman. On the contrary, I tell you this just as I have known for myself, seen for myself, understood for myself."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Warned by the divine messengers,
those youths who are heedless
grieve for a long, long time —
people entering a lower state.
But those here who are good,
 people of integrity,
when warned by the divine messengers
 aren't heedless
 of the noble Dhamma — ever.
Seeing danger in clinging,
 in the coming-into-play
 of birth & death,
they are released from lack of clinging,
 in the ending
 of birth & death.
They, happy, arriving at safety,
fully unbound in the here-&-now,
having gone beyond
 all animosity & danger
have escaped
 all suffering & stress...

Sattasūriya Sutra:

(Anguttara Nikaya: The Seven Suns Sutta)

So I have heard. At one time the Buddha was staying near Vesālī, in Ambapāli's Mango Grove. There the Buddha addressed the mendicants, "Mendicants!"

"Yes lord," they replied. The Buddha said this:

"Mendicants, conditions cannot be kept according to will. Conditions are impermanent. Conditions are unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Sineru the divine mountain, the king of mountains, is 84,000 yojanas long and 84,000 yojanas wide. It sinks 84,000 yojanas (1 yojana is equal to 16 miles) below the ocean and rises 84,000 yojanas above it. There comes a time when, after a very long period has passed—many years, many hundreds, many thousands, many hundreds of thousands of years—it fails to rain. When this happens, the plants and seeds, the herbs, grass, and big trees wither away and dry up, and are no more. So conditions cannot be kept according to will, so impermanent, so unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

There comes a time when, after a very long period has passed, a second sun appears. When this happens, the streams and pools wither away and dry up, and are no more. So conditions cannot be kept according to will, so impermanent, so unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

There comes a time when, after a very long period has passed, a third sun appears. When this happens, the great rivers—the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—wither away and dry up, and are no more. So conditions cannot be kept according to will, so impermanent, so unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

There comes a time when, after a very long period has passed, a fourth sun appears. When this happens, the great lakes from which the rivers originate—the Anotattā, Sīhapapātā, Rathakārā, Kanṇamunḍā, Kuṇālā, Chaddantā, and Mandākinī—wither away and dry up, and are no more. So conditions cannot be kept according to will, so impermanent, so unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

There comes a time when, after a very long period has passed, a fifth sun appears. When this happens, the water in the ocean sinks by a hundred yojanas. It sinks by two, three, four, five, six, or even seven hundred yojanas. The water that remains in the ocean is only seven palm trees deep. It is six, five, four, three, two, or even one palm tree deep. The water that remains in the ocean is only seven fathoms deep. It is six, five, four, three, two, one or even half a fathom deep. It is waist high, knee high, or even ankle high. It is like in autumn, when it rains heavily and water remains here and there in the cows' hoofprints. In the same way, water in the ocean remains here and there in puddles like cows' hoofprints. When the fifth sun appears there is not even enough water left in the great ocean for the tip of the toe. So conditions cannot be kept according to will, so impermanent, so unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

There comes a time when, after a very long period has passed, a sixth sun appears. When this happens, this great earth and divine Sineru mountain, the king of mountains smoke and smolder and give off fumes. It's like when a potter's kiln is first kindled, and it smokes and smolders and gives off fumes. In the same way, this great earth and divine Sineru mountain, the king of mountains smoke and smolder and give off fumes. So conditions cannot be kept according to will, so impermanent, so unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

There comes a time when, after a very long period has passed, a seventh sun appears. When this happens, this great earth and divine Sineru mountain, the king of mountains erupt in one burning mass of fire. And as they blaze and burn the flames are swept by the wind as far as the realm of brahmas. Sineru the king of mountains blazes and burns, crumbling as it is overcome by the great fire. And meanwhile, mountain peaks a hundred yojanas high, or two, three, four, or five hundred yojanas high disintegrate as they burn. And when the great earth and divine Sineru mountain, the king of mountains blaze and burn, no soot or ash is found. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when the great earth and divine Sineru mountain, the king of mountains blaze and burn, no soot or ash is found. So conditions cannot be kept according to will, so impermanent, so unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Mendicants, who would ever think or believe that this earth and divine Sineru mountain, king of mountains, will burn and crumble and be no more, except for one who has seen the truth?

Once upon a time, there was a teacher called Sunetta. He was a religious founder and was free of desire for sensual pleasures. He had

many hundreds of disciples. He taught them the path to rebirth in the world of brahmas. Those who totally understood Sunetta's teachings were—when their body broke up, after death—reborn in a good place, the world of brahmas. Of those who didn't totally understand Sunetta's teachings, some—when their body broke up, after death—were reborn in the world of the gods who control what is created by others (paranimmitawasavatti world). Some were reborn in the world of the gods who love to create things (nimmanarati world), some with the joyful gods (tusita world), some with the gods of Yamaya (yamaya world), some with the gods of the thirty-three god kings (tavatinsa world), and some with the gods of the four great god kings (chatummaharajika world). Some were reborn in the company of well-to-do royals or brahmins or householders.

Then the teacher Sunetta thought: 'It's not proper for me to be reborn in the next life in exactly the same place as my disciples. Why don't I further develop loving-kindness?' (metta)

Then Sunetta developed loving-kindness for seven more years. Having done so he did not return to this world for seven eons of cosmic expansion and contraction. As the cosmos contracted he went to the brahma world of streaming radiance. As it expanded he was reborn in an empty world of brahmas. There he was the brahma, the Great Brahma, the vanquisher, the unvanquished, the universal seer, the wielder of power. He also was Sakka, (Indra) lord of gods, thirty-six times. (in various births) Many hundreds of times he was an emperor, a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, (full earth) he achieved stability in the country, and he possessed the seven treasures. He had over a thousand sons who were valiant and heroic, capable of crushing the armies of his enemies. After conquering this land girt by sea, he reigned by dharma, without rod or sword. (He conquers the full earth without using weapons, without any war, only by Dharma) Yet even

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though Sunetta lived so long, he was not exempt from rebirth, old age, and death. He was not exempt from sorrow, lamentation, pain, sadness, and distress, I say.

Why is that? Because of not understanding and not penetrating four things. What four? Noble ethics (virtue), noble immersion (concentration), noble wisdom (Vipassana Insight), and noble freedom (Nirvana). These aryan ethics, aryan immersion, aryan wisdom, and aryan freedom have been understood and comprehended, craving for continued existence has been cut off; the conduit to rebirth is ended; now there'll be no more future lives."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Ethics, immersion, and wisdom,
and the supreme freedom:
these things have been understood
by Gotama the renowned.

And so the Buddha, having insight,
explained this teaching to the mendicants.
The Teacher has made an end of suffering;
seeing clearly, he is quenched."

Sūcīloma Sutra:

(Samyutta Nikaya: With Spiky type demon sutta)

So I have heard. At one time the Buddha was staying near Gayā on the cut-stone ledge in the haunt of Spiky the native demon. Now at that time the native demons Shaggy and Spiky were passing by not far from the Buddha. So Shaggy said to Spiky, “That’s an ascetic.” “That’s no ascetic, he’s a faker! I’ll soon find out whether he’s an ascetic or a faker.”

Then Spiky went up to the Buddha and leaned up against his body, but the Buddha pulled away. Then Spiky said to the Buddha, “Are you afraid, ascetic?” “No, I’m not afraid. But your touch is nasty.”

“I will ask you a question, ascetic. If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

“I don’t see anyone in this universe with its gods, māras, and brahmas, this population with its ascetics and brahmins (liberated ascetics), its gods and humans who could do that to me. But anyway, ask what you wish.” Then Spiky addressed the Buddha in verse:

“Where do greed and hate come from?
From where spring discontent, desire, and terror?
Where do the mind’s thoughts originate,
like a crow let loose by boys.”

“Greed and hate come from here;
from here spring discontent, desire, and terror;
here’s where the mind’s thoughts originate,

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like a crow let loose by boys.

Born of affection, originating in oneself,
like the shoots from a banyan's trunk;
the many kinds of attachment to sensual pleasures
are like camel's foot creeper
creeping through the woods.

Those who understand where they come from
get rid of them—listen up, spirit!
They cross this flood so hard to cross,
not crossed before, so as to not be reborn.”

Patama Kanha Sappa Sutra:

(Anguttara Nikaya: The Black Cobra Sutta)

So I have heard. At one time the Buddha was staying in Savatti, Jeta's grove and addressed the monks.

Monks, there are these 5 dangers of black cobra; unclean, smelly, fearful, dangerous (therefore should abandon), a traitor to the friend. Monks these are the 5 dangers of black cobra.

Monks, just like that there are 5 dangers of women; unclean, smelly, fearful, dangerous, a traitor to the friend. Monks these are the 5 dangers of women.

Hiriottappa Sutra:

(Anguttara Nikaya: Conscience and Prudence sutta)

“Mendicants, when there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, when there is no conscience and prudence, a person who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks

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disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

When there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. When there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, when there is conscience and prudence, one who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. ... One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

Mahānidāna Sutra:

(Dhiga Nikaya: The Great Discourse on Causation sutta)

1. Dependent Origination

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “It’s incredible, lord, it’s amazing, in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.”

“Don’t say that, Ānanda, don’t say that! This dependent origination is deep and appears deep. It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

When asked, ‘Is there a specific condition for old age and death?’ you should answer, ‘There is.’ If they say, ‘What is a condition for old age and death?’ you should answer, ‘Rebirth is a condition for old age and death.’

When asked, ‘Is there a specific condition for rebirth?’ you should answer, ‘There is.’ If they say, ‘What is a condition for rebirth?’ you should answer, ‘Continued existence is a condition for rebirth.’

When asked, ‘Is there a specific condition for continued existence?’ you should answer, ‘There is.’ If they say, ‘What is a condition for

continued existence?’ you should answer, ‘Grasping is a condition for continued existence.’

When asked, ‘Is there a specific condition for grasping?’ you should answer, ‘There is.’ If they say, ‘What is a condition for grasping?’ you should answer, ‘Craving is a condition for grasping.’

When asked, ‘Is there a specific condition for craving?’ you should answer, ‘There is.’ If they say, ‘What is a condition for craving?’ you should answer, ‘Feeling is a condition for craving.’

When asked, ‘Is there a specific condition for feeling?’ you should answer, ‘There is.’ If they say, ‘What is a condition for feeling?’ you should answer, ‘Contact is a condition for feeling.’

When asked, ‘Is there a specific condition for contact?’ you should answer, ‘There is.’ If they say, ‘What is a condition for contact?’ you should answer, ‘Name and form are conditions for contact.’

When asked, ‘Is there a specific condition for name and form?’ you should answer, ‘There is.’ If they say, ‘What is a condition for name and form?’ you should answer, ‘Consciousness is a condition for name and form.’

When asked, ‘Is there a specific condition for consciousness?’ you should answer, ‘There is.’ If they say, ‘What is a condition for consciousness?’ you should answer, ‘Name and form are conditions for consciousness.’

So: name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for

continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

‘Rebirth is a condition for old age and death’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no rebirth for anyone anywhere. That is, there were no rebirth of sentient beings into their various realms—of gods, centaurs, spirits, creatures, humans, quadrupeds, birds, or reptiles, each into their own realm. When there’s no rebirth at all, with the cessation of rebirth, would old age and death still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of old age and death, namely rebirth.

‘Continued existence is a condition for rebirth’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no continued existence for anyone anywhere. That is, continued existence in the sensual realm, the realm of luminous form, or the formless realm. When there’s no continued existence at all, with the cessation of continued existence, would rebirth still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of rebirth, namely continued existence.

‘Grasping is a condition for continued existence’—that’s what I said. And this is a way to understand how this is so. Suppose there were

totally and utterly no grasping for anyone anywhere. That is, grasping at sensual pleasures, views, precepts and observances, and theories of a self. When there's no grasping at all, with the cessation of grasping, would continued existence still be found?"

"No, lord."

"That's why this is the cause, source, origin, and reason of continued existence, namely grasping.

'Craving is a condition for grasping'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sights, sounds, smells, tastes, touches, and ideas. When there's no craving at all, with the cessation of craving, would grasping still be found?"

"No, lord."

"That's why this is the cause, source, origin, and reason of grasping, namely craving.

'Feeling is a condition for craving'—that's what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no feeling for anyone anywhere. That is, feeling born of contact through the eye, ear, nose, tongue, body, and mind. When there's no feeling at all, with the cessation of feeling, would craving still be found?"

"No, lord."

"That's why this is the cause, source, origin, and reason of craving, namely feeling.

So it is, Ānanda, that feeling is a cause of craving. Craving is a cause of seeking. Seeking is a cause of gaining material things. Gaining material things is a cause of evaluation. Evaluation is a cause of desire and lust. Desire and lust is a cause of attachment. Attachment is a cause of ownership. Ownership is a cause of stinginess. Stinginess is a cause of safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, divisive speech, and lies.

‘Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, divisive speech, and lies’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no safeguarding for anyone anywhere. When there’s no safeguarding at all, with the cessation of safeguarding, would those many bad, unskillful things still come to be?’

“No, lord.”

“That’s why this is the cause, source, origin, and reason for the origination of those many bad, unskillful things, namely safeguarding.

‘Stinginess is a cause of safeguarding’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no stinginess for anyone anywhere. When there’s no stinginess at all, with the cessation of stinginess, would safeguarding still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of safeguarding, namely stinginess.

‘Ownership is a cause of stinginess’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no ownership for anyone anywhere. When there’s no ownership at all, with the cessation of ownership, would stinginess still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of stinginess, namely ownership.

‘Attachment is a cause of ownership’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no attachment for anyone anywhere. When there’s no attachment at all, with the cessation of attachment, would ownership still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of ownership, namely attachment.

‘Desire and lust is a cause of attachment’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no desire and lust for anyone anywhere. When there’s no desire and lust at all, with the cessation of desire and lust, would attachment still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of attachment, namely desire and lust.

Evaluation is a cause of desire and lust’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no evaluation for anyone anywhere. When there’s no evaluation at all, with the cessation of evaluation, would desire and lust still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of desire and lust, namely evaluation.

‘Gaining material things is a cause of evaluation’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no gaining of material things for anyone anywhere. When there’s no gaining of material things at all, with the cessation of gaining material things, would evaluation still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of evaluation, namely the gaining of material things.

‘Seeking is a cause of gaining material things’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no seeking for anyone anywhere. When there’s no seeking at all, with the cessation of seeking, would the gaining of material things still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of gaining material things, namely seeking.

‘Craving is a cause of seeking’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sensual pleasures, craving for continued existence, and craving to end existence. When there’s no craving at all, with the cessation of craving, would seeking still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of seeking, namely craving. And so, Ānanda, these two things are united by the two aspects of feeling.

‘Contact is a condition for feeling’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no contact for anyone anywhere. That is, contact through the eye, ear, nose, tongue, body, and mind. When there’s no contact at all, with the cessation of contact, would feeling still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of feeling, namely contact.

‘Name and form are conditions for contact’—that’s what I said. And this is a way to understand how this is so. Suppose there were none of the features, attributes, signs, and details by which the set of mental phenomena known as name is found. Would labeling contact still be found in the set of physical phenomena?”

“No, lord.”

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“Suppose there were none of the features, attributes, signs, and details by which the set of physical phenomena known as form is found. Would impingement contact still be found in the set of mental phenomena?”

“No, lord.”

“Suppose there were none of the features, attributes, signs, and details by which the set of phenomena known as name and the set of phenomena known as form are found. Would either labeling contact or impingement contact still be found?”

“No, lord.”

“Suppose there were none of the features, attributes, signs, and details by which name and form are found. Would contact still be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of contact, namely name and form.

‘Consciousness is a condition for name and form’—that’s what I said. And this is a way to understand how this is so. If consciousness were not conceived in the mother’s womb, would name and form coagulate there?”

“No, lord.”

“If consciousness, after being conceived in the mother’s womb, were to be miscarried, would name and form be born into this place?”

“No, lord.”

“If the consciousness of a young boy or girl were to be cut off, would name and form achieve growth, increase, and maturity?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of name and form, namely consciousness.

‘Name and form are conditions for consciousness’—that’s what I said. And this is a way to understand how this is so. If consciousness were not to gain a footing in name and form, would the coming to be of the origin of suffering—of rebirth, old age, and death in the future—be found?”

“No, lord.”

“That’s why this is the cause, source, origin, and reason of consciousness, namely name and form. This is the extent to which one may be reborn, grow old, die, pass away, or reappear. This is how far the scope of labeling, terminology, and description extends; how far the sphere of wisdom extends; how far the cycle of rebirths proceeds so that this state of being may be found; namely, name and form together with consciousness.

2. Describing the Self

How do those who describe the self describe it? They describe it as formed and limited: ‘My self is formed and limited.’ Or they describe it as formed and infinite: ‘My self is formed and infinite.’ Or they describe it as formless and limited: ‘My self is formless and limited.’ Or they describe it as formless and infinite: ‘My self is formless and infinite.’

Now, take those who describe the self as formed and limited. They describe the self in the present as formed and limited; or they describe it as sure to be in some other place formed and limited; or else they think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’ This being so, it’s appropriate to say that a view of self as formed and limited underlies them.

Now, take those who describe the self as formed and infinite ... formless and limited ... formless and infinite. They describe the self as formless and infinite in the present; or as sure to become formless and infinite in some other place; or else they think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’ This being so, it’s appropriate to say that a view of self as formless and infinite underlies them. That’s how those who describe the self describe it.

3. Not Describing the Self

How do those who don’t describe the self not describe it? They don’t describe it as formed and limited ... formed and infinite ... formless and limited ... formless and infinite: ‘My self is formless and infinite.’

Now, take those who don’t describe the self as formed and limited ... formed and infinite ... formless and limited ... formless and infinite. They don’t describe the self in the present as formless and infinite; or as sure to become in some other place formless and infinite; and they don’t think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’ This being so, it’s appropriate to say that a view of self as formless and infinite doesn’t underlie them. That’s how those who don’t describe the self don’t describe it.

4. Regarding a Self

How do those who regard the self regard it? They regard feeling as self: ‘Feeling is my self.’ Or they regard it like this: ‘Feeling is definitely not my self. My self does not experience feeling.’ Or they regard it like this: ‘Feeling is definitely not my self. But it’s not that my self does not experience feeling. My self feels, for my self is liable to feel.’

Now, as to those who say: ‘Feeling is my self.’ You should say this to them: ‘Reverend, there are three feelings: pleasant, painful, and neutral. Which one of these do you regard as self?’ Ananda, at a time when you feel a pleasant feeling, you don’t feel a painful or neutral feeling; you only feel a pleasant feeling. At a time when you feel a painful feeling, you don’t feel a pleasant or neutral feeling; you only feel a painful feeling. At a time when you feel a neutral feeling, you don’t feel a pleasant or painful feeling; you only feel a neutral feeling.

Pleasant feelings, painful feelings, and neutral feelings are all impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. When feeling a pleasant feeling they think: ‘This is my self.’ When their pleasant feeling ceases they think: ‘My self has disappeared.’ When feeling a painful feeling they think: ‘This is my self.’ When their painful feeling ceases they think: ‘My self has disappeared.’ When feeling a neutral feeling they think: ‘This is my self.’ When their neutral feeling ceases they think: ‘My self has disappeared.’ So those who say ‘feeling is my self’ regard as self that which is evidently impermanent, mixed with pleasure and pain, and liable to rise and fall. That’s why it’s not acceptable to regard feeling as self.

Now, as to those who say: ‘Feeling is definitely not my self. My self does not experience feeling.’ You should say this to them, ‘But

reverend, where there is nothing felt at all, would the thought “I am” occur there?”

“No, lord.”

“That’s why it’s not acceptable to regard self as that which does not experience feeling.

Now, as to those who say: ‘Feeling is definitely not my self. But it’s not that my self does not experience feeling. My self feels, for my self is liable to feel.’ You should say this to them, ‘Suppose feelings were to totally and utterly cease without anything left over. When there’s no feeling at all, with the cessation of feeling, would the thought “I am this” occur there?’

“No, lord.”

“That’s why it’s not acceptable to regard self as that which is liable to feel.

Not regarding anything in this way, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

It wouldn’t be appropriate to say that a mendicant whose mind is freed like this holds the following views: ‘A realized one still exists after death’; ‘A realized one no longer exists after death’; ‘A realized one both still exists and no longer exists after death’; ‘A realized one neither still exists nor no longer exists after death’.

Why is that? A mendicant is freed by directly knowing this: how far labeling and the scope of labeling extend; how far terminology and the scope of terminology extend; how far description and the scope of description extend; how far wisdom and the sphere of wisdom extend; how far the cycle of rebirths and its continuation extend. It wouldn't be appropriate to say that a mendicant freed by directly knowing this holds the view: 'There is no such thing as knowing and seeing.'

5. Planes of Consciousness

Ananda, there are seven planes of consciousness and two dimensions. What seven?

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the brahma's host through the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.

There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth plane of consciousness.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite',

they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

Then there is the dimension of non-percipient beings, and secondly, the dimension of neither perception nor non-perception.

Now, regarding these seven planes of consciousness and two dimensions, is it appropriate for someone who understands them—and their origin, ending, gratification, drawback, and escape—to take pleasure in them?”

“No, lord.”

“When a mendicant, having truly understood the origin, ending, gratification, drawback, and escape regarding these seven planes of consciousness and these two dimensions, is freed by not grasping, they’re called a mendicant who is freed by wisdom.

6. The Eight Liberations

Ānanda, there are these eight liberations. What eight?

Having physical form, they see forms. This is the first liberation.

Not perceiving form internally, they see forms externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the eight liberations.

When a mendicant enters into and withdraws from these eight liberations—in forward order, in reverse order, and in forward and reverse order—wherever they wish, whenever they wish, and for as long as they wish; and when they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having

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realized it with their own insight due to the ending of defilements, they're called a mendicant who is freed both ways. And, Ānanda, there is no other freedom both ways that is better or finer than this."

That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

Kamboja Sutra:

(Anguttara Nikaya: The travelling to Kamboja kingdom sutta)

So I have heard. At one time the Omniscient Buddha was staying in Kaushambi's Ghositarama temple made by baron Ghosita. Then Ananda theró went to Buddha and worshipped the Buddha. Then sat aside in a lower seat. Then asked this question; Lord why women are not in the judgement hall, (as a judge) why women not doing a job, why women don't travel to foreign kingdoms, what are the reasons for these things.

Buddha replied; Ananda, Women are hateful, (fast to anger) women are jealous, Women are greedy, women are stupid. If women are not present in the judgement hall, if women do not do a job, if women do not travel to foreign kingdoms, these are the reasons.

Janavasabha Sutra:

(Dhiga Nikaya: With divine being Janavasabha sutta)

1. Declaring the Rebirths of People From Ñātika and Elsewhere
So I have heard. At one time the Buddha was staying at Ñātika in the brick house.

Now at that time the Buddha was explaining the rebirths of devotees all over the nations; the Kāsis and Kosalans, Vajjis and Mallas, Cetīs and Vacchas, Kurus and Pañcālas, Macchas and Sūrasenas:

“This one was reborn here, while that one was reborn there.

Over fifty devotees in Ñātika have passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

More than ninety devotees in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They’re once-returners, who will come back to this world once only, then make an end of suffering.

More than five hundred devotees in Ñātika have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, bound for awakening.”

When the devotees of Ñātika heard about the Buddha’s answers to those questions, they became uplifted and overjoyed, full of rapture and happiness.

Venerable Ānanda heard of the Buddha's statements and the
Ñātikans' happiness.

2. Ānanda's Suggestion

Then Venerable Ānanda thought, "But there were also Magadhan devotees—many, and of long standing too—who have passed away. You'd think that Aṅga and Magadha were empty of devotees who have passed away! But they too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled their ethics. The Buddha hasn't declared their passing. It would be good to do so, for many people would gain confidence, and so be reborn in a good place."

That King Seniya Bimbisāra of Magadha was a just and principled king who benefited the brahmins and householders, and people of town and country. People still sing his praises: 'That just and principled king, who made us so happy, has passed away. Life was good under his dominion.' He too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled his ethics. People say: 'Until his dying day, King Bimbisāra sang the Buddha's praises!' The Buddha hasn't declared his passing. It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

Besides, the Buddha was awakened in Magadha; so why hasn't he declared the rebirth of the Magadhan devotees? If he fails to do so, they will be dejected."

After pondering the fate of the Magadhan devotees alone in private, Ānanda rose at the crack of dawn and went to see the Buddha. He bowed, sat down to one side, and told the Buddha of his concerns, finishing by saying, "Why hasn't the Buddha declared the rebirth of the Magadhan devotees? If he fails to do so, they will be dejected." Then Ānanda, after making this suggestion regarding the Magadhan

devotees, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Soon after Ānanda had left, the Buddha robed up in the morning and, taking his bowl and robe, entered Nātika for alms. He wandered for alms in Nātika. After the meal, on his return from almsround, he washed his feet and entered the brick house. He paid attention, applied the mind, and concentrated wholeheartedly on the fate of Magadhan devotees, and sat on the seat spread out, thinking, “I shall know their destiny, where they are reborn in the next life.” And he saw where they had been reborn.

Then in the late afternoon, the Buddha came out of retreat. Emerging from the brick house, he sat on the seat spread out in the shade of the porch.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “lord, you look so serene; your face seems to shine owing to the clarity of your faculties. Have you been abiding in a peaceful meditation today, lord?”

The Buddha then recounted what had happened since speaking to Ānanda, revealing that he had seen the destiny of the Magadhan devotees. He continued:

3. Janavasabha the divine being

“Then, Ānanda, a vanished divine being called out: ‘I am Janavasabha, Blessed One! I am Janavasabha, Holy One!’ Ānanda, do you recall having previously heard such a name as Janavasabha?”

“No, lord. But when I heard the word, I got goosebumps! I thought, ‘This must be no ordinary spirit to bear such an exalted name as Janavasabha.’”

“After making himself heard while vanished, Ānanda, a very beautiful divine being appeared in front of me. And for a second time he called out: ‘I am Bimbisāra, Blessed One! I am Bimbisāra, Holy One! This is the seventh time I am reborn in the company of the Great God King Vessavaṇa. When I pass away from here, I can become a king of men.

Seven from here, seven from there—
fourteen transmigrations in all.
I remember these lives
where I lived before.

For a long time I’ve known that I won’t be reborn in the underworld, but that I still hope to become a once-returner.’

‘It’s incredible and amazing that you, the venerable divine being Janavasabha, should say:

“For a long time I’ve been aware that I won’t be reborn in the underworld” and also “But I still hope to become a once-returner.” But from what source do you know that you’ve achieved such a high distinction?’

‘None other than the Blessed One’s instruction! None other than the Holy One’s instruction! From the day I had absolute devotion to the Buddha I have known that I won’t be reborn in the underworld, but that I still hope to become a once-returner. Just now, lord, I had been sent out by the great god king Vessavaṇa to the great god king Virūḍhaka’s presence on some business, and on the way I saw the Buddha giving his attention to the fate of the Magadhan devotees. But it comes as no surprise that I have heard and learned the fate of the Magadhan devotees in the presence of the great god king Vessavaṇa as he was speaking to his assembly. It occurred to me, “I

shall see the Buddha and inform him of this.” These are the two reasons I’ve come to see the Buddha.

4. The Council of the Gods

Lord, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the entry to the rainy season—when all the gods of the thirty-three god kings world were sitting together in the Hall of Justice. A large assembly of gods was sitting all around, and the four great kings were seated at the four quarters.

The Great God King Dhatarattha was seated to the east, facing west, in front of his gods. The Great God King Virūlhaka was seated to the south, facing north, in front of his gods. The Great God King Virūpakkha was seated to the west, facing east, in front of his gods. The Great God King Vessavaṇa was seated to the north, facing south, in front of his gods. When the gods of the thirty-three have a gathering like this, that is how they are seated. After that come our seats.

Lord, those gods who had been recently reborn in the company of the thirty-three after leading the spiritual life under the Buddha outshone the other gods in beauty and glory. The gods of the thirty-three became uplifted and overjoyed at that, full of rapture and happiness, saying, “The heavenly hosts swell, while the titan hosts dwindle!”

Seeing the joy of those gods, Sakka, (Indra) The lord of gods, celebrated with these verses:

“The gods rejoice—
the thirty-three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;

and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Seeing this, they delight—
the thirty-three with their Lord—
revering the Realized One,
and the natural excellence of the teaching.”

The gods of the thirty-three became even more uplifted and overjoyed at that, saying: “The heavenly hosts swell, while the titan hosts dwindle!”

Then the gods of the thirty-three god kings world, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the four great god kings on the subject. Each one, having been advised, stood at his own seat without departing.

The god Kings were instructed,
and heeded good advice.
With clear and peaceful minds,
they stood by their own seats.

Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods. Then Sakka, lord of gods,

addressed the gods of the thirty-three, “As indicated by the signs—light arising and radiance appearing—The great Brahma will appear. For this is the precursor for the appearance of the great Brahma, namely light arising and radiance appearing.”

As indicated by the signs,
The great Brahma king will appear.
For this is the sign of the the great Brahma king:
a light vast and great.

5. On Sanañkumāra, The great Brahma.

Then the gods of the thirty-three god kings world sat in their own seats, saying, “We shall find out what has caused that light, and only when we have realized it shall we go to it.” And the four great god kings did likewise.

Hearing that, the gods of the thirty-three agreed in unison, “We shall find out what has caused that light, and only when we have realized it shall we go to it.”

When the great Brahma Sanañkumāra appears to the gods of the thirty-three, he does so after manifesting in a solid life-form. For a great Brahma’s normal appearance is imperceptible in the visual range of the gods of the thirty-three god kings world. When the great Brahma Sanañkumāra appears to the gods of the thirty-three, he outshines the all other gods in beauty and glory, as a golden statue outshines the human form.

When the great brahma Sanañkumāra appears to the gods of the thirty-three god kings world, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat. They all sit silently on their couches with their joined palms raised, thinking, “Now the great brahma Sanañkumāra will sit on the couch of

whatever god he chooses.” And the god on whose couch the great brahma sits is overjoyed and brimming with happiness, like a king on the day of his coronation.

Then the great brahma Sanañkumāra manifested in a solid life-form, taking on the appearance of the youth Pañcasikha (another god), and appeared to the gods of the thirty-three. Rising into the air, he sat cross-legged in the sky, like a strong man might sit cross-legged on a well-appointed couch or on level ground. Seeing the joy of those gods, the great brahma Sanañkumāra celebrated with these verses:

“The gods rejoice—
the thirty-three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;

and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Seeing this, they delight—
the thirty-three with their Lord—
revering the Realized One,
and the natural excellence of the teaching!”

That is the topic on which the great brahma Sanañkumāra spoke. And while he was speaking on that topic, his voice had eight qualities: it

was clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but the sound doesn't extend outside the assembly. When someone has a voice like this, they're said to have the voice of the great brahma.

Then the great brahma Sanañkumāra, having manifested thirty-three life-forms, sat down on the couches of each of the gods of the thirty-three and addressed them, "What do the good gods of the thirty-three think? How the Buddha has acted for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans! For consider those who have gone for refuge to the Buddha, the teaching, and the Saṅgha, and have fulfilled their ethics. When their bodies break up, after death, some are reborn in the company of the gods who control what is imagined by others, some with the gods who love to imagine, some with the joyful gods, some with the gods of Yama, some with the gods of the thirty-three, and some with the gods of the four great god kings. And at the very least they swell the hosts of the centaurs."

That is the topic on which the great brahma Sanañkumāra spoke. And hearing the sound of the great brahma speaking on that topic, the gods fancied, "The one sitting on my couch is the only one speaking."

When one is speaking,
all the forms speak.
When one sits in silence,
they all remain silent.

But those gods imagine—
the thirty-three with their Lord—
that the one on their seat
is the only one to speak.

Next the great brahma Sanañkumāra merged into one corporeal form. Then he sat on the couch of Sakka, (Indra) lord of gods, and addressed the gods of the thirty-three god kings world:

6. Developing the Bases of Psychic Power

“What do the good gods of the thirty-three god kings think? How well described by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—are the four bases of psychic power! They are taught for the amplification, burgeoning, and transformation of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. These are the four bases of psychic power taught by the Buddha for the amplification, burgeoning, and transformation of psychic power.

All the ascetics and brahmins in the past, future, or present who wield the many kinds of psychic power do so by developing and cultivating these four bases of psychic power. Gentlemen, do you see such psychic might and power in me?”

“Yes, Great Brahma.”

“I too became so mighty and powerful by developing and cultivating these four bases of psychic power.”

That is the topic on which the great brahma Sanañkumāra spoke. And having spoken about that, he addressed the gods of the thirty-three god kings world:

7. The Three Openings

“What do the good gods of the thirty-three god kings world think? How well understood by the Buddha are the three opportunities for achieving happiness! What three?

First, take someone who lives mixed up with sensual pleasures and unskillful qualities. After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice accordingly. They live aloof from sensual pleasures and unskillful qualities. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the first opportunity for achieving happiness.

Next, take someone whose coarse physical, verbal, and mental processes have not died down. After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice accordingly. Their coarse physical, verbal, and mental processes die down. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the second opportunity for achieving happiness.

Next, take someone who doesn't truly understand what is skillful and what is unskillful, what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright. After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice accordingly. They truly understand what is skillful and what is unskillful, and so on. Knowing and seeing like this, ignorance is given up and knowledge arises. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the third opportunity for achieving happiness.

These are the three opportunities for achieving happiness that have been understood by the Buddha.”

That is the topic on which the great brahma Sanañkumāra spoke. And having spoken about that, he addressed the gods of the thirty-three god kings world:

8. Mindfulness Meditation

“What do the good gods of the thirty-three god kings world think? How well described by the Buddha are the four kinds of mindfulness meditation! They are taught for achieving what is skillful. What four?

It’s when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate in this way, they become rightly immersed in that, and rightly serene. Then they give rise to knowledge and vision of other people’s bodies externally.

They meditate observing an aspect of feelings internally ... Then they give rise to knowledge and vision of other people’s feelings externally.

They meditate observing an aspect of the mind internally ... Then they give rise to knowledge and vision of other people’s minds externally.

They meditate observing an aspect of principles internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate in this way, they become rightly immersed in that, and rightly serene. Then they give rise to knowledge and vision of other people’s principles externally.

These are the four kinds of mindfulness meditation taught by the Buddha for achieving what is skillful.”

That is the topic on which the great brahma Sanañkumāra spoke. And having spoken about that, he addressed the gods of the thirty-three god kings world:

9. Seven Prerequisites of Immersion

“What do the good gods of the thirty-three god kings world think? How well described by the Buddha are the seven prerequisites of immersion for the development and fulfillment of right immersion! What seven? Right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is what is called noble right immersion ‘with its vital conditions’ and also ‘with its prerequisites’.

Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.

If anything should be rightly described as ‘a teaching that’s well explained by the Buddha, apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves; and the doors to freedom from death are flung open,’ it’s this. For the teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves—and the doors to freedom from death are flung open.

Whoever has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethical conduct loved by the noble ones; and whoever is spontaneously reborn, and is trained in the teaching; more than 2,400,000 such Magadhan devotees have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening. And there are once-returners here, too.

And as for the rest of folk,
who I think have shared in merit—
I couldn't even number them,
for fear of speaking falsely.”

That is the topic on which the great brahma Sanañkumāra spoke. And while he was speaking on that topic, this thought came to the great god king Vessavaṇa, “Oh, how incredible, how amazing! That there should be such a magnificent Teacher, and such a magnificent exposition of the teaching! And that such achievements of high distinction should be made known!”

And then the great brahma Sanañkumāra, knowing the great god king Vessavaṇa's train of thought, said to him, “What does Great King Vessavaṇa think? In the past, too, there was such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction were made known! In the future, too, there will be such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction will be made known!”

That, lord, is the topic on which the great brahma Sanañkumāra spoke to the gods of the thirty-three god kings world. And the great king Vessavaṇa, having heard and learned it in the presence of the

brahma as he was speaking on that topic, informed his own assembly.””

And the divine being Janavasabha, having heard and learned it in the presence of the great god king Vessavaṇa as he was speaking on that topic to his own assembly, informed the Buddha. And the Buddha, having heard and learned it in the presence of the divine being Janavasabha, and also from his own direct knowledge, informed Venerable Ānanda. And Venerable Ānanda, having heard and learned it in the presence of the Buddha, informed the monks, nuns, laymen, and laywomen. And that’s how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Mahagovinda Sutra:

(Dhiga Nikaya: The Great Steward sutta)

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain.

Then, late at night, the centaur god Pañcasikha, lighting up the entire Vulture’s Peak, went up to the Buddha, bowed, stood to one side, and said to him, “lord, I would tell you of what I heard and learned directly from the gods of the thirty-three god kings world.”

“Tell me, Pañcasikha,” said the Buddha.

1. The Council of the Gods

"Lord, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the invitation to admonish held at the end of the rainy season—when all the gods of the thirty-three were sitting together in the Hall of Justice. A large assembly of gods was sitting all around, and the four great kings were seated at the four quarters.

The Great God King Dhatarattha was seated to the east, facing west, in front of his gods. The Great God King Virūdhaka was seated to the south, facing north, in front of his gods. The Great God King Virupakkha was seated to the west, facing east, in front of his gods. The Great God King Vessavaṇa was seated to the north, facing south, in front of his gods.

When the gods of the thirty-three god kings world have a gathering like this, that is how they are seated. After that come our seats.

Lord, those gods who had been recently reborn in the company of the thirty-three god kings after leading the spiritual life under the Buddha outshine the other gods in beauty and glory. The gods of the thirty-three god kings became uplifted and overjoyed at that, full of rapture and happiness, saying, 'The heavenly hosts swell, while the titan (Asura gods) hosts dwindle!'

Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

'The gods rejoice—
the thirty-three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;

and seeing the new gods,
so beautiful and glorious,

who have come here after leading
the spiritual life under the Buddha!

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Seeing this, they delight—
the thirty-three with their Lord—
revering the Realized One,
and the natural excellence of the teaching!'

The gods of the thirty-three became even more uplifted and overjoyed at that, full of rapture and happiness, saying, 'The heavenly hosts swell, while the titan hosts dwindle!'

2. Eight Genuine Praises

Seeing the joy of those gods, Sakka, lord of gods, addressed them, 'Gentlemen, would you like to hear eight genuine praises of the Buddha?'

'Indeed we would, sir.'

Then Sakka proffered these eight genuine praises of the Buddha:

'What do the good gods of the thirty-three think? How the Buddha has acted for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans! I don't see any Teacher, past or present, who has such sympathy for the world, apart from the Buddha.

Also, the Buddha has explained the teaching well—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. I don't see any Teacher, past or present, who explains such a relevant teaching, apart from the Buddha.

Also, the Buddha has well described what is skillful and what is unskillful, what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright. I don't see any Teacher, past or present, who so clearly describes all these things, apart from the Buddha.

Also, the Buddha has well described the practice that leads to extinguishment for his disciples. And extinguishment converges with the practice, as the waters of the Ganges come together and converge with the waters of the Yamuna. I don't see any Teacher, past or present, who so clearly describes the practice that leads to extinguishment for his disciples, apart from the Buddha.

Also, possessions and popularity have accrued to the Buddha, so much that you'd think it would thrill even the aristocrats. But he takes his food free of vanity. I don't see any Teacher, past or present, who takes their food so free of vanity, apart from the Buddha.

Also, the Buddha has gained companions, both trainees who are practicing, and those with defilements ended who have completed their journey. The Buddha is committed to the joy of solitude, but doesn't send them away. I don't see any Teacher, past or present, so committed to the joy of solitude, apart from the Buddha.

Also, the Buddha does as he says, and says as he does, thus: he does as he says, and says as he does. I don't see any Teacher, past or

present, who so practices in line with the teaching, apart from the Buddha.

Also, the Buddha has gone beyond doubt and got rid of indecision. He has achieved all he wished for regarding the fundamental purpose of the spiritual life. I don't see any Teacher, past or present, who has achieved these things, apart from the Buddha.'

These are the eight genuine praises of the Buddha proffered by Sakka. Hearing them, the gods of the thirty-three became even more uplifted and overjoyed.

Then some gods thought, 'If only four fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans!'

Other gods thought, 'Let alone four fully awakened Buddhas; if only three fully awakened Buddhas, or two fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans!'

When they said this, Sakka said, 'It is impossible, gentlemen, for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. May that Blessed One be healthy and well, and remain with us for a long time! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans!'

Then the gods of the thirty-three, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the four great kings on the subject. Each one, having been advised, stood at his own seat without departing.

The Kings were instructed,
and heeded good advice.
With clear and peaceful minds,
they stood by their own seats.

Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods. Then Sakka, lord of gods, addressed the gods of the thirty-three, 'As indicated by the signs—light arising and radiance appearing—the brahma will appear. For this is the precursor for the appearance of the brahma, namely light arising and radiance appearing.'

As indicated by the signs,
the brahma will appear.
For this is the sign of the brahma:
a light vast and great.

3. On Sanañkumāra

Then the gods of the thirty-three sat in their own seats, saying, 'We shall find out what has caused that light, and only when we have realized it shall we go to it.' And the four great kings did likewise. Hearing that, the gods of the thirty-three agreed in unison, 'We shall find out what has caused that light, and only when we have realized it shall we go to it.'

When the brahma Sanañkumāra appears to the gods of the thirty-three, he does so after manifesting in a solid corporeal form. For a

brahma's normal appearance is imperceptible in the visual range of the gods of the thirty-three. When the brahma Sanañkumāra appears to the gods of the thirty-three, he outshines the other gods in beauty and glory, as a golden statue outshines the human form. When the brahma Sanañkumāra appears to the gods of the thirty-three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat. They all sit silently on their couches with their joined palms raised, thinking, 'Now the brahma Sanañkumāra will sit on the couch of whatever god he chooses.' And the god on whose couch the brahma sits is overjoyed and brimming with happiness, like a king on the day of his coronation.

Seeing the joy of those gods, the brahma Sanañkumāra celebrated with these verses:

'The gods rejoice—
the thirty-three with their Lord—
revering the Realized One,
and the natural excellence of the teaching;

and seeing the new gods,
so beautiful and glorious,
who have come here after leading
the spiritual life under the Buddha!

They outshine the others
in beauty, glory, and lifespan.
Here are the distinguished disciples
of he whose wisdom is vast.

Seeing this, they delight—
the thirty-three with their Lord—
revering the Realized One,

and the natural excellence of the teaching!'

That is the topic on which the brahma Sanañkumāra spoke. And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but the sound doesn't extend outside the assembly. When someone has a voice like this, they're said to have the voice of the brahma.

Then the gods of the thirty-three said to the brahma Sanañkumāra, 'Good, Great brahma! Having appraised this, we rejoice. And there are the eight genuine praises of the Buddha spoken by Sakka—having appraised them, too, we rejoice.'

4. Eight Genuine Praises

Then the brahma said to Sakka, 'It would be good, lord of gods, if I could also hear the eight genuine praises of the Buddha.'

Saying, 'Yes, Great brahma,' Sakka repeated the eight genuine praises for him.

Hearing them, the brahma Sanañkumāra was uplifted and overjoyed, full of rapture and happiness. Then the brahma Sanañkumāra manifested in a solid corporeal form, taking on the appearance of the

youth Pañcasikha, and appeared to the gods of the thirty-three. Rising into the air, he sat cross-legged in the sky, like a strong man might sit cross-legged on a well-appointed couch or on level ground. There he addressed the gods of the thirty-three:

5. The Story of the Steward

‘What do the gods of the thirty-three think about the extent of the Buddha’s great wisdom?

Once upon a time, there was a king named Disampati. He had a brahmin high priest named the Steward. Disampati’s son was the prince named Reṇu, while the Steward’s son was the student named Jotipāla. There were Reṇu the prince, Jotipāla the student, and six other aristocrats; these eight became friends.

In due course the brahmin Steward passed away. At his passing, King Disampati lamented, “At a time when I have relinquished all my duties to the brahmin Steward and amuse myself, supplied and provided with the five kinds of sensual stimulation, he passes away!”

When he said this, Prince Reṇu said to him, “Sire, don’t lament too much at the Steward’s passing. He has a son named Jotipāla, who is even more astute and expert than his father. He should manage the affairs that were managed by his father.”

“Is that so, my prince?”

“That is so, sire.”

6. The Story of the Great Steward

So King Disampati addressed one of his men, “Go to the student Jotipāla, and say to him, ‘Best wishes, Jotipāla! You are summoned by King Disampati; he wants to see you.’”

"Yes, Your Majesty," replied that man, and did as he was asked. Then Jotipāla went to the king and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side, and the king said to him, "May you, Jotipāla, manage my affairs—please don't turn me down! I shall appoint you to your father's position, and anoint you as Steward."

"Yes, sir," replied Jotipāla.

So the king anointed him as Steward and appointed him to his father's position. After his appointment, the Steward Jotipāla managed both the affairs that his father had managed, and other affairs that his father had not managed. He organized both the works that his father had organized, and other works that his father had not organized. When people noticed this they said, "The brahmin is indeed a Steward, a Great Steward!" And that's how the student Jotipāla came to be known as the Great Steward.

6.1. Dividing the Realm

Then the Great Steward went to the six aristocrats and said, "King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live? It's likely that when he passes away the king-makers will anoint Prince Renu as king. Come, sirs, go to Prince Renu and say, 'Prince Renu, we are your friends, dear, beloved, and cherished. We have shared your joys and sorrows. King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live? It's likely that when he passes away the king-makers will anoint you as king. If you should gain kingship, share it with us.'"

“Yes, sir,” replied the six aristocrats. They went to Prince Reṇu and put the proposal to him.

The prince replied, “Who else, sirs, in my realm ought to prosper if not you? If I gain kingship, I will share it with you all.”

In due course King Disampati passed away. At his passing, the king-makers anointed Prince Reṇu as king. But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation.

Then the Great Steward went to the six aristocrats and said, “King Disampati has passed away. But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation. Who knows the intoxicating power of sensual pleasures? Come, sirs, go to Prince Reṇu and say, ‘Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?’”

“Yes, sir,” replied the six aristocrats. They went to King Reṇu and said, “Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?”

“I remember, sirs. Who is able to neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south?”

“Who else, sir, if not the Great Steward?”

So King Reṇu addressed one of his men, “Go to the brahmin Great Steward and say that King Reṇu summons him.”

"Yes, Your Majesty," replied that man, and did as he was asked. Then the Great Steward went to the king and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side, and the king said to him, "Come, let the good Steward neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south."

"Yes, sir," replied the Great Steward, and did as he was asked. All were arranged like the fronts of carts, and right in the middle was King Reṇu's nation.

Dantapura for the Kaliṅgas;
 Potana for the Assakas;
 Māhissatī for the Avantis;
 Roruka for the Sovīras;

Mithilā for the Videhas;
 Campā was laid out for the Aṅgas;
 and Varanasi for the Kāsis:
 these were laid out by the Steward.

Then those six aristocrats were delighted with their respective gains, having achieved all they wished for, "We have received exactly what we wanted, what we wished for, what we desired, what we yearned for."

Sattabhū and Brahmadatta,
 Vessabhū and Bharata,
 Reṇu and the two Dhataratṭhas:
 these were the seven Bhāratas.

The first recitation section is finished.

6.2. A Good Reputation

Then the six aristocrats approached the Great Steward and said, “Steward, just as you are King Renu’s friend, dear, beloved, and cherished, you are also our friend. Would you manage our affairs? Please don’t turn us down!”

“Yes, sirs,” replied the Great Steward. Then the Great Steward managed the realms of the seven kings. And he taught seven well-to-do brahmins, and seven hundred bathed initiates to recite the hymns.

After some time he got this good reputation, “The Great Steward sees the brahma in person! The Great Steward discusses, converses, and consults with the brahma in person!”

The Great Steward thought, “I have the reputation of seeing the brahma in person, and discussing with him in person. But I don’t. I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: ‘Whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees the brahma and discusses with him.’ Why don’t I do that?”

So the Great Steward went to King Renu and told him of the situation, saying, “Sir, I wish to go on retreat for the four months of the rainy season and practice the absorption on compassion. No one should approach me, except for the one who brings my meal.”

“Please do so, Steward, at your convenience.”

Then the Great Steward went to the six aristocrats to put the same proposal, and received the same reply.

He also went to the seven well-to-do brahmins and seven hundred bathed initiates and put to them the same proposal, adding, “Sirs, recite the hymns in detail as you have learned and memorized them, and teach each other how to recite.”

And they too said, “Please do so, Steward, at your convenience.”

Then the Great Steward went to his forty equal wives to put the same proposal to them, and received the same reply.

Then the Great Steward had a new ceremonial hall built to the east of his citadel, where he went on retreat for the four months of the rainy season and practiced the absorption on compassion. And no one approached him except the one who brought him meals.

But then, when the four months had passed, the Great Steward became dissatisfied and anxious, “I have heard that brahmins of the past said that whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees the brahma and discusses with him. But I neither see the brahma nor discuss with him.”

6.3. A Discussion With the Brahma

And then the brahma Sanañkumāra, knowing the Great Steward’s train of thought, as easily as a strong person would extend or contract their arm, vanished from the realm of brahmas and reappeared in the Great Steward’s presence. At that, the Great Steward became frightened, scared, his hair standing on end, as he had never seen such a sight before. So he addressed the brahma Sanañkumāra in verse:

“Who might you be, sir,

so beautiful, glorious, majestic?
Not knowing, I ask—
how am I to know who you are?”

“In the realm of brahma they know me
as ‘The Eternal Youth’.
All the gods know me thus,
and so you should know me, Steward.”

“A brahma deserves a seat and water,
foot-salve, and sweet cakes.
Sir, I ask you to please accept
these gifts of hospitality.”

“I accept the gifts of hospitality
of which you speak.
I grant you the opportunity
to ask whatever you desire—
about welfare and benefit in this life,
or happiness in lives to come.”

Then the Great Steward thought, “the brahma Sanañkumāra has granted me an opportunity. Should I ask him about what is beneficial for this life or lives to come?”

Then he thought, “I’m skilled in what is beneficial for this life, and others even ask me about it. Why don’t I ask the brahma about the benefit that specifically applies to lives to come?” So he addressed the brahma Sanañkumāra in verse:

“I’m in doubt, so I ask the brahma—
who is free of doubt—
about things one may learn from another.

Standing on what, training in what
may a mortal reach the deathless realm of brahma?"

"He among men, O brahmin,
has given up possessiveness,
at one, compassionate,
free of putrefaction, and refraining from sex.
Standing on that, training in that
a mortal may reach the deathless realm of brahma."

"Sir, I understand what 'giving up possessiveness' means. It's when someone gives up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ochre robes, and go forth from the lay life to homelessness. That's how I understand 'giving up possessiveness'.

Sir, I understand what 'at one' means. It's when someone frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. That's how I understand 'at one'.

Sir, I understand what 'compassionate' means. It's when someone meditates spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. That's how I understand 'compassionate'.

But I don't understand what you say about putrefaction.

What among men, O the brahma, is putrefaction?
I don't understand, so tell me, attentive one:
wrapped in what do people stink,

headed for hell, shut out of the realm of brahma?”

“Anger, lies, fraud, and deceit,
miserliness, vanity, jealousy,
desire, stinginess, harassing others,
greed, hate, vanity, and delusion—
those bound to such things
are not devoid of putrefaction;
they’re headed for hell,
shut out of the realm of brahma.”

“As I understand what you say about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness!”

“Please do so, Steward, at your convenience.”

6.4. Informing King Reṇu

So the Great Steward went to King Reṇu and said, “Sir, please now find another high priest to manage the affairs of state for you. I wish to go forth from the lay life to homelessness. As I understand what the brahma says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.

I announce to King Reṇu,
the lord of the land:
you must learn how to rule,
for I no longer care for my ministry.”

“If you’re lacking any pleasures,
I’ll supply them for you.
I’ll protect you from any harm,
for I command the nation’s army.

You are my father, I am your son!
O Steward, please don't leave!"

"I'm lacking no pleasures,
and no-one is harming me.
I've heard a non-human voice,
so I no longer care for lay life."

"What was that non-human like?
What did he say to you,
hearing which you would abandon
our house and all our people?"

"Before entering this retreat,
I only liked to sacrifice.
I kindled the sacred flame,
strewn about with kusa grass.

But then the brahma the Eternal Youth
appeared to me from the realm of brahma.
He answered my question,
hearing which I no longer care for lay life."

"I have faith, O Steward,
in that of which you speak.
Having heard a non-human voice,
what else could you do?

We will follow your example,
Steward, be my Teacher!
Like a gem of beryl—
flawless, immaculate, beautiful—
that's how pure we shall live,

in the Steward's dispensation.

If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours."

6.5. Informing the Six Aristocrats

Then the Great Steward went to the six aristocrats and said, "Good sirs, please now find another high priest to manage the affairs of state for you. I wish to go forth from the lay life to homelessness. As I understand what the brahma says about putrefaction, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness!"

Then the six aristocrats withdrew to one side and thought up a plan, "These brahmins are greedy for wealth. Why don't we try to persuade him with wealth?"

They returned to the Great Steward and said, "In these seven kingdoms there is abundant wealth. We'll get you as much as you want."

"Enough, sirs. I already have abundant wealth, owing to my lords. Giving up all that, I shall go forth."

Then the six aristocrats withdrew to one side and thought up a plan, "These brahmins are greedy for women. Why don't we try to persuade him with women?"

They returned to the Great Steward and said, "In these seven kingdoms there are many women. We'll get you as many as you want."

“Enough, sirs. I already have forty equal wives. Giving up all them, I shall go forth.”

“If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

“If you all give up sensual pleasures,
to which ordinary people are attached,
exert yourselves, being strong,
and possessing the power of patience.

This path is the straight path,
this path is supreme.
Guarded by the good, the true teaching
leads to rebirth in the realm of brahma.”

“Well then, sir, please wait for seven years. When seven years have passed, we shall go forth with you. Your destiny shall be ours.”

“Seven years is too long, sirs. I cannot wait that long. Who knows what will happen to the living? We are heading to the next life. We must be thoughtful and wake up! We must do what’s good and lead the spiritual life, for no-one born can escape death. I shall go forth.”

“Well then, sir, please wait for six years, five years, four years, three years, two years, one year, seven months, six months, five months, four months, three months, two months, one month, or even a fortnight. When a fortnight has passed, we shall go forth. Your destiny shall be ours.”

“A fortnight is too long, sirs. I cannot wait that long. Who knows what will happen to the living? We are heading to the next life. We must be thoughtful and wake up! We must do what’s good and lead the

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spiritual life, for no-one born can escape death. As I understand what the brahma says about putrefaction, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness."

"Well then, sir, please wait for a week, so that we can instruct our sons and brothers in kingship. When a week has passed, we shall go forth. Your destiny shall be ours."

"A week is not too long, sirs. I will wait that long."

6.6. Informing the Brahmins

Then the Great Steward also went to the seven well-to-do brahmins and seven hundred bathed initiates and said, "Good sirs, please now find another tutor to teach you to recite the hymns. I wish to go forth from the lay life to homelessness. As I understand what the brahma says about putrefaction, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness."

"Please don't go forth from the lay life to homelessness! The life of one gone forth is of little influence or profit, whereas the life of a brahmin is of great influence and profit."

"Please, good sirs, don't say that. Who has greater influence and profit than myself? For now I am like a king to kings, like the brahma to brahmins, like a god to householders. Giving up all that, I shall go forth. As I understand what the brahma says about putrefaction, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness."

"If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours."

6.7. Informing the Wives

Then the Great Steward went to his forty equal wives and said, "Ladies, please do whatever you wish, whether returning to your own families, or finding another husband. I wish to go forth from the lay life to homelessness. As I understand what the brahma says about putrefaction, it's not easy to quell while living at home. I shall go forth from the lay life to homelessness."

"You are the only family we want! You are the only husband we want! If you are going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours."

6.8. The Great Steward Goes Forth

When a week had passed, the Great Steward shaved off his hair and beard, dressed in ochre robes, and went forth from the lay life to homelessness. And when he had gone forth, the seven anointed aristocrat kings, the seven brahmins with seven hundred initiates, the forty equal wives, and many thousands of aristocrats, brahmins, householders, and many harem women shaved off their hair and beards, dressed in ochre robes, and went forth from the lay life to homelessness.

Escorted by that assembly, the Great Steward wandered on tour among the villages, towns, and capital cities. And at that time, whenever he arrived at a village or town, he was like a king to kings, like the brahma to brahmins, like a god to householders. And whenever people sneezed or tripped over they'd say: "Homage to the Great Steward! Homage to the high priest for the seven!"

And the Great Steward meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. He meditated spreading a heart

full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. And he taught his disciples the path to rebirth in the company of brahma.

Those of his disciples who completely understood the Great Steward's instructions, at the breaking up of the body, after death, were reborn in the realm of brahma. Of those disciples who only partly understood the Great Steward's instructions, some were reborn in the company of the gods who control what is imagined by others, while some were reborn in the company of the gods who love to imagine, or the joyful gods, or the gods of Yama, or the gods of the thirty-three, or the gods of the four great kings. And at the very least they swelled the hosts of the centaurs.

And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile.'

Do you remember this, Blessed One?"

"I remember, Pañcasikha. I myself was the brahmin Great Steward at that time. And I taught those disciples the path to rebirth in the company of brahma. But that spiritual path of mine doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the realm of brahma.

But this spiritual path does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. And what is the spiritual path that leads to extinguishment? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right

immersion. This is the spiritual path that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Those of my disciples who completely understand my instructions realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Of those disciples who only partly understand my instructions, some, with the ending of the five lower fetters, become reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Some, with the ending of three fetters, and the weakening of greed, hate, and delusion, become once-returners. They come back to this world once only, then make an end of suffering.

And some, with the ending of three fetters, become stream-enterers, not liable to be reborn in the underworld, bound for awakening.

And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile."

That is what the Buddha said. Delighted, the centaur Pañcasikha approved and agreed with what the Buddha said. He bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Sakkapañha Sutra:

(Dhiga Nikaya: Sakka's Questions sutta)

So I have heard. At one time the Buddha was staying in the land of the Magadhans, where east of Rājagaha there is a brahmin village named Ambasandā, north of which, on Mount Vedyaka, is Indra's hill cave.

Now at that time Sakka, the lord of gods, grew eager to see the Buddha. He thought, "Where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

Seeing that the Buddha was at Indra's hill cave, he addressed the gods of the thirty-three god kings world, "Good sirs, the Buddha is staying in the land of the Magadhans at Indrasala cave. What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?"

"Yes, lord," replied the gods.

Then Sakka addressed the centaur Pañcasikha, "Dear Pañcasikha, the Buddha is staying in the land of the Magadhans at Indra's hill cave. What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?"

"Yes, lord," replied the centaur Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went as Sakka's attendant.

Then Sakka went at the head of a retinue consisting of the gods of the thirty-three and the centaur Pañcasikha. As easily as a strong

person would extend or contract their arm, he vanished from the heaven of the gods of the thirty-three and landed on Mount Vediyaka north of Ambasañḍā.

Now at that time a dazzling light appeared over Mount Vediyaka and Ambasañḍā, as happens through the glory of the gods. People in the villages round about, terrified, shocked, and awestruck, said, “Mount Vediyaka must be on fire today, blazing and burning! Oh why has such a dazzling light appeared over Mount Vediyaka and Ambasañḍā?”

Then Sakka addressed the centaur Pañcasikha, “My dear Pañcasikha, it is hard for one like me to get near the Realized Ones while they are on retreat practicing absorption, enjoying absorption. But if you were to charm the Buddha first, then I could go to see him.”

“Yes, lord,” replied the centaur Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went to Indra’s hill cave. When he had drawn near, he stood to one side, thinking, “This is neither too far nor too near; and he’ll hear my voice.”

1. Pañcasikha’s Song

Standing to one side, Pañcasikha played his arched harp, and sang these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love.

“O Bhaddā Suriyavaccasā, my Darling Sunshine,
I pay homage to your father Timbaru,
through whom was born a lady so fine,
to fill me with a joy I never knew.

As sweet as a breeze to one who’s sweating,
or when thirsty, a sweet and cooling drink,

so dear are you, Aṅgīrasi, to me—
just like the teaching is to all the saints!

Like a cure when you're struck by fever dire,
or food to ease the hunger pain,
come on, Bhaddā, please put out my fire,
quench me like water on a flame.

As elephants burning in the heat of summer,
sink down in a lotus pond to rest,
so cool, full of petals and of pollen—
that's how I would plunge into your breast.

Like elephants bursting bonds in rutting season,
beating off the pricks of lance and pikes—
I just don't understand what is the reason
I'm so crazy for your shapely thighs!

For you, my heart is full of passion,
I'm in a besotted state of mind.
There is no going back, I'm just not able,
I'm like a fish that's hooked up on the line.

Come on, my Bhaddā, hold me, fair of thighs!
Embrace me, maid of captivating eyes!
Take me in your arms, my lovely lady,
that's all I'd ever want or could desire.

Ah, then my desire was such a small thing,
my sweet, with your curling wavy hair;
now, like to arahants an offering,
it's grown so very much from there.

Whatever the merit I have forged
by giving to such perfected beings—
may that, my altogether gorgeous,
ripen in togetherness with you.

Whatever the merit I have forged
in this vast territory,
may that, my altogether gorgeous,
ripen in togetherness with you.

As the Sakyan, absorbed, did meditate
at one, alert, and mindful too,
the sage seeking the state free of death—
so I, oh my Sunshine, seek for you!

And just like the sage would delight,
once he had awakened to the truth,
so I would delight, my fine lady,
were I to become one with you.

If Sakka were to grant me one wish,
as Lord of the Thirty and Three,
my Bhaddā, you're all I would wish for,
so strong is the love in me.

Like a freshly blossoming sal tree
is your father, my lady so wise.
I pay homage to he, bowing humbly,
whose daughter is of such a kind."

When Pañcasikha had spoken, the Buddha said to him, "Pañcasikha, the sound of your strings blends well with the sound of your singing, so that neither overpowers the other. But when did you compose

these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love?”

“This one time, lord, when you were first awakened, you were staying in Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River. And at that time I was in love with the goddess named Bhaddā Suriyavaccasā, ‘Darling Sunshine’, the daughter of the centaur god king Timbaru. But the sister desired another. It was the one named Sikhaṇḍī, the son of god Mātali the charioteer, who she loved. Since I couldn’t win that sister by any means, I took my arched harp to Timbaru’s home, where I played those verses.

When I finished, Suriyavaccasā said to me, ‘Dear sir, I have not personally seen the Buddha. But I did hear about him when I went to dance for the gods of the thirty-three god kings world in the Hall of Justice. Since you extol the Buddha, let us meet up today.’ And that’s when I met up with that sister. But we have not met since.”

2. The Approach of Sakka

Then Sakka, lord of gods, thought, “Pañcasikha is exchanging pleasantries with the Buddha.”

So he addressed Pañcasikha, “My dear Pañcasikha, please bow to the Buddha for me, saying: ‘Lord, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.’”

“Yes, lord,” replied Pañcasikha. He bowed to the Buddha and said, “Lord, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”

“So may Sakka with his ministers and retinue be happy, Pañcasikha,” said the Buddha, “for all want to be happy—whether gods, humans,

asuras, nagas, centaurs, or any of the other diverse creatures there may be.”

For that is how the Realized Ones salute such illustrious spirits. And being saluted by the Buddha, Sakka entered Indra’s hill cave, bowed to the Buddha, and stood to one side. And the gods of the thirty-three god kings world did likewise, as did Pañcasikha.

And at that time the uneven places were evened out, the cramped places were opened up, the darkness vanished in the cave and light appeared, as happens through the glory of the gods.

Then the Buddha said to Sakka, “It’s incredible and amazing that you, the venerable Kosiya, (Sakka) who has so many duties and so much to do, should come here.”

“For a long time I’ve wanted to come and see the Buddha, but I wasn’t able, being prevented by my many duties and responsibilities for the gods of the thirty-three god kings world. This one time, lord, the Buddha was staying near Sāvatthī in the frankincense-tree hut. Then I went to Sāvatthī to see the Buddha. But at that time the Buddha was sitting immersed in some kind of meditation. And a divine maiden of Great god King Vessavaṇa named Bhūjati was attending on the Buddha, standing there paying homage to him with joined palms.

So I said to her, ‘Sister, please bow to the Buddha for me, saying: “Lord, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”’

When I said this, she said to me, ‘It’s the wrong time to see the Buddha, as he’s in retreat.’

‘Well then, sister, please convey my message when the Buddha emerges from that concentration.’ I hope that sister bowed to you? Do you remember what she said?’

“She did bow, lord of gods, and I remember what she said. I also remember I heard the sound of your vehicle wheels as soon as I came out of that concentration.” (Buddha came out from the trance as Sakka went away)

“Lord, I have heard and learned this in the presence of the gods who were reborn in the host of the thirty-three god kings world before me: ‘When a Realized One arises in the world, perfected and fully awakened, the heavenly hosts swell, while the titan hosts dwindle.’ And I have seen this with my own eyes.

2.1. The Story of Gopikā

Right here in Kapilavatthu there was a Sakyān lady named Gopikā who had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled her ethics. Losing her attachment to femininity, she craved masculinity. When her body broke up, after death, she was reborn in a good place, in the heavenly realm. In the company of the gods of the thirty-three she became one of my sons. There they knew him as the god Gopaka.

Meanwhile three others, mendicants who had led the spiritual life under the Buddha, were reborn in the inferior centaur heavenly realm. There they amused themselves, supplied and provided with the five kinds of sensual stimulation, and became my servants and attendants.

At that, Gopaka scolded them, ‘Where on earth were you at, good sirs, when you heard the Buddha’s teaching! For while I was still a woman I had confidence in the Buddha, the dharma, and the Saṅgha,

and had fulfilled my virtues. I lost my attachment to femininity and craved masculinity. When my body broke up, after death, I was reborn in a good place, a heavenly realm. In the company of the gods of the thirty-three god kings I became one of Sakka's sons. Here they know me as the god Gopaka. But you, having led the spiritual life under the Buddha, were reborn in the inferior centaur realm. It is a sad sight indeed to see fellow practitioners reborn in the inferior centaur realm.'

When scolded by Gopaka, two of those gods regained their memory right away. They went to the host of the retinue of brahmas world, but one god remained attached to sensual pleasures.

"I was a laywoman disciple of the Clear-eyed One,
and my name was Gopikā.
I was devoted to the Buddha and the teaching,
and I faithfully served the Saṅgha.

Because of the excellence of the Buddha's teaching,
I'm now a mighty, splendid son of Sakka,
reborn among the Three and Thirty god kings world.
And here they know me as Gopaka.

Then I saw some mendicants who I'd seen before,
dwelling in the host of centaurs.
When I used to be a human,
they were disciples of Master Gotama.

I served them with food and drink,
and clasped their feet in my own home.
Where on earth were these good sirs at
when they learned the Buddha's teachings?

For each must know for themselves the teaching
so well-taught, realized by the Clear-eyed One.
I was one who followed you,
having heard the fine words of the noble ones.

I'm now a mighty, splendid son of Sakka,
reborn among the Three and Thirty.
But you followed the best of men,
and led the supreme spiritual life,

but still you're born in this lesser realm,
a rebirth unbefitting.
It's a sad sight I see, good sirs,
fellow practitioners in a lesser realm.

Reborn in the host of centaurs,
only to wait upon the gods.
Meanwhile, I dwelt in a house—
but see my distinction now!

Having been a woman now I'm a male god,
blessed with heavenly sensual pleasures.”
Scolded by that disciple of Gotama,
comprehending Gopaka,
they were struck with urgency.

“Let's strive, let's try hard—
we won't serve others any more!”
Two of them roused up energy,
recalling the Buddha's instructions.

Right away they became dispassionate,
seeing the drawbacks in sensual pleasures.

The fetters and bonds of sensual pleasures—
the ties of the Wicked One so hard to break—

they burst them like a bull elephant his ropes,
and passed right over the thirty-three.

The gods with Indra and the Progenitor
were all gathered in the Hall of Justice.

As they sat there, they passed over them,
the heroes desireless, practicing purity.
Seeing them, Vāsava was struck with urgency;
the master of gods in the midst of the group said,

“These were born in the lesser centaur realm,
but now they pass us by!”

Heeding the speech of one so moved,
Gopaka addressed Vāsava,

“There is a Buddha, a lord of men, in the world.
Known as the Sakyan Sage,
he’s mastered the senses.
Those sons of his lost their memory;
but when scolded by me they gained it back.

Of the three, there is one who remains
dwelling in the host of centaurs.
But two, recollecting the path to awakening,
serene, spurn even the gods.

Such is the explanation of the teaching here:
not a single disciple doubts that.
We venerate the Buddha, the victor, lord of men,
who has crossed the flood and cut off doubt.

They attained distinction to the extent
they understood the teaching here;
two of them distinguished
in the host of the retinue of brahmas world.”

We have come here, dear lord,
to realize this same teaching.
If the Buddha would give me a chance,
I would ask a question, dear lord.”

Then the Buddha thought, “For a long time now this god has led a pure life. Any question he asks me will be beneficial, not unbeneficial. And he will quickly understand any answer I give to his question.”

So the Buddha addressed Sakka in verse:

“Ask me your question, Vāsava,
whatever you want.
I'll solve each and every
question you have.”

The first recitation section is finished.

Having been granted an opportunity by the Buddha, Sakka asked the first question.

“Dear lord, what fetters bind the gods, humans, titans, dragons, centaurs—and any of the other diverse creatures—so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate?”

Such was Sakka's question to the Buddha. And the Buddha answered him:

"Lord of gods, the fetters of jealousy and stinginess bind the gods, humans, titans, dragons, centaurs—and any of the other diverse creatures—so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate."

Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

And then, having approved and agreed with what the Buddha said, Sakka asked another question:

"But dear lord, what is the source, origin, birthplace, and inception of jealousy and stinginess? When what exists is there jealousy and stinginess? When what doesn't exist is there no jealousy and stinginess?"

"The liked and the disliked, lord of gods, are the source of jealousy and stinginess. When the liked and the disliked exist there is jealousy and stinginess. When the liked and the disliked don't exist there is no jealousy and stinginess."

"But dear lord, what is the source of what is liked and disliked?"

"Desire is the source of what is liked and disliked."

"But what is the source of desire?"

“Thought is the source of desire.”

“But what is the source of thought?”

“Judgments driven by the proliferation of perceptions are the source of thoughts.”

“But how does a mendicant fittingly practice for the cessation of judgments driven by the proliferation of perceptions?”

2.2. Meditation on Feelings

“Lord of gods, there are two kinds of happiness, I say: that which you should cultivate, and that which you should not cultivate. There are two kinds of sadness, I say: that which you should cultivate, and that which you should not cultivate. There are two kinds of equanimity, I say: that which you should cultivate, and that which you should not cultivate.

Why did I say that there are two kinds of happiness? Well, should you know of a happiness: ‘When I cultivate this kind of happiness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of happiness. Whereas, should you know of a happiness: ‘When I cultivate this kind of happiness, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of happiness. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That’s why I said there are two kinds of happiness.

Why did I say that there are two kinds of sadness? Well, should you know of a sadness: ‘When I cultivate this kind of sadness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of sadness. Whereas, should you know of a sadness: ‘When

I cultivate this kind of sadness, unskillful qualities decline, and skillful qualities grow.' You should cultivate that kind of sadness. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That's why I said there are two kinds of sadness.

Why did I say that there are two kinds of equanimity? Well, should you know of an equanimity: 'When I cultivate this kind of equanimity, unskillful qualities grow, and skillful qualities decline.' You should not cultivate that kind of equanimity. Whereas, should you know of an equanimity: 'When I cultivate this kind of equanimity, unskillful qualities decline, and skillful qualities grow.' You should cultivate that kind of equanimity. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That's why I said there are two kinds of equanimity.

That's how a mendicant fittingly practices for the cessation of judgments driven by the proliferation of perceptions."

Such was the Buddha's answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, "That's so true, Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

2.3. Restraint in the Monastic Code

And then Sakka asked another question:

"But dear lord, how does a mendicant practice for restraint in the monastic code?"

"Lord of gods, I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. I

say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. There are two kinds of search, I say: that which you should cultivate, and that which you should not cultivate.

Why did I say that there are two kinds of bodily behavior? Well, should you know of a bodily conduct: ‘When I cultivate this kind of bodily conduct, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of bodily conduct. Whereas, should you know of a bodily conduct: ‘When I cultivate this kind of bodily conduct, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of bodily conduct. That’s why I said there are two kinds of bodily behavior.

Why did I say that there are two kinds of verbal behavior? Well, should you know of a kind of verbal behavior that it causes unskillful qualities to grow while skillful qualities decline, you should not cultivate it. Whereas, should you know of a kind of verbal behavior that it causes unskillful qualities to decline while skillful qualities grow, you should cultivate it. That’s why I said there are two kinds of verbal behavior.

Why did I say that there are two kinds of search? Well, should you know of a kind of search that it causes unskillful qualities to grow while skillful qualities decline, you should not cultivate it. Whereas, should you know of a kind of search that it causes unskillful qualities to decline while skillful qualities grow, you should cultivate it. That’s why I said there are two kinds of search.

That’s how a mendicant practices for restraint in the monastic code.”

Such was the Buddha’s answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, “That’s so true,

Blessed One! That's so true, Holy One! Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

2.4. Sense Restraint

And then Sakka asked another question:

"But dear lord, how does a mendicant practice for restraint of the sense faculties?"

"Lord of gods, I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate. There are two kinds of sound known by the ear ... smells known by the nose ... tastes known by the tongue ... touches known by the body ... ideas known by the mind: that which you should cultivate, and that which you should not cultivate."

When the Buddha said this, Sakka said to him:

"Lord, this is how I understand the detailed meaning of the Buddha's brief statement: You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow. You should not cultivate the kind of sound, smell, taste, touch, or idea known by the mind which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of idea known by the mind which causes unskillful qualities to decline while skillful qualities grow.

Lord, that's how I understand the detailed meaning of the Buddha's brief statement. Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision."

And then Sakka asked another question:

“Dear lord, do all ascetics and brahmins have a single doctrine, ethics, desire, and attachment?”

“No, lord of gods, they do not.”

“Why not?”

“The world has many and diverse elements. Whatever element sentient beings insist on in this world of many and diverse elements, they obstinately stick to it, insisting that: ‘This is the only truth, anything else is futile.’ That’s why not all ascetics and brahmins have a single doctrine, ethics, desire, and attachment.”

“Dear lord, have all ascetics and brahmins reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal?”

“No, lord of gods, they have not.”

“Why not?”

“Those mendicants who are freed through the ending of craving have reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. That’s why not all ascetics and brahmins have reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal.”

Such was the Buddha’s answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, “That’s so true, Blessed One! That’s so true, Holy One! Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

And then Sakka, having approved and agreed with what the Buddha said, said to him,

“Turbulence, lord, is a disease, a boil, a dart. Turbulence drags a person to be reborn in life after life. That’s why a person finds themselves in states high and low. Elsewhere, among other ascetics and brahmins, I wasn’t even given a chance to ask these questions that the Buddha has answered. The dart of doubt and uncertainty has lain within me for a long time, but the Buddha has plucked it out.”

“Lord of gods, do you recall having asked this question of other ascetics and brahmins?”

“I do, lord.”

“If you wouldn’t mind, lord of gods, tell me how they answered.”

“It’s no trouble when someone such as the Blessed One is sitting here.”

“Well, speak then, lord of gods.”

“Lord, I approached those who I imagined were ascetics and brahmins living in the wilderness, in remote lodgings. But they were stumped by my question, and they even questioned me in return: ‘What is the venerable’s name?’ So I answered them: ‘Dear sir, I am Sakka, lord of gods.’ So they asked me another question: ‘But lord of gods, what deed brought you to this position?’ So I taught them the Dhamma as I had learned and memorized it. And they were pleased with just that much: ‘We have seen Sakka, lord of gods! And he answered our questions!’ Invariably, they become my disciples, I don’t become theirs. But sir, I am the Buddha’s disciple, a stream-

enterer, not liable to be reborn in the underworld, bound for awakening."

2.5. On Feeling Happy

"Lord of gods, do you recall ever feeling such joy and happiness before?"

"I do, lord."

"But how?"

"Once upon a time, lord, a battle was fought between the gods and the titans (Asura gods). In that battle the gods won and the titans lost. It occurred to me as victor, 'Now the gods shall enjoy both the nectar of the gods and the nectar of the titans.' But sir, that joy and happiness is in the sphere of the rod and the sword. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. But the joy and happiness I feel listening to the Buddha's teaching is not in the sphere of the rod and the sword. It does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

"But lord of gods, what reason do you see for speaking of such joy and happiness?"

"I see six reasons to speak of such joy and happiness, lord.

While staying right here,
remaining in the godly form,
I have gained an extended life:
know this, dear lord.

This is the first reason.

When I fall from the heavenly host,
leaving behind the non-human life,
I shall consciously go to a new womb,
wherever my mind delights.

This is the second reason.

Living happily under the guidance
of the one of unclouded wisdom,
I shall practice systematically,
aware and mindful.

This is the third reason.

And if awakening should arise
as I practice systematically,
I shall live as one who understands,
and my end shall come right there.

This is the fourth reason.

When I fall from the human realm,
leaving behind the human life,
I shall become a god again,
supreme in the heaven realm.

This is the fifth reason.

They are the finest of gods,
the glorious Akaniṭṭhas.
So long as my final life goes on,
there my home will be.

This is the sixth reason.

Seeing these six reasons I speak of such joy and happiness.

My wishes unfulfilled,
doubting and undecided,
I wandered for such a long time,
in search of the Realized One.

I imagined that ascetics
living in seclusion
must surely be awakened,
so I went to sit near them.

'How is there success?
How is there failure?'
But they were stumped by such questions
about the path and practice.

And when they found out that I
was Sakka, come from the gods,
they questioned me instead about
the deed that brought me to this state.

I taught them the Dhamma
as I had learned it among men.
They were delighted with that, saying:
'We've seen Vāsava!'

Now since I've seen the Buddha,
who helps us overcome doubt,
today, free of fear,

I pay homage to the awakened one.

Destroyer of the dart of craving,
the Buddha is unrivaled.
I bow to the great hero,
the Buddha, kinsman of the Sun.

In the same way that brahma ought be revered
by we gods, dear lord,
today we shall revere you—
come, let us revere you ourselves!

You alone are the Awakened!
You are the Teacher supreme!
In the world with its gods,
you have no rival.”

Then Sakka addressed the centaur Pañcasikha, “Dear Pañcasikha, you were very helpful to me, since you first charmed the Buddha, after which I went to see him. I shall appoint you to your father’s position—you shall be king of the centaurs. And I give you Bhaddā Suriyavaccasā, for she loves you very much.”

Then Sakka, touching the ground with his hand, expressed this heartfelt sentiment three times:

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

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Homage to that Blessed One, the perfected one, the fully awakened Buddha!"

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Sakka, lord of gods: "Everything that has a beginning has an end." And also for another 80,000 gods.

Such were the questions Sakka was invited to ask, and which were answered by the Buddha. And that's why the name of this discussion is "Sakka's Questions".

Pāyāsi Sutra:

(Dhiga Nikaya: With Pāyāsi sutta)

So I have heard. At one time Venerable Kumara Kassapa was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a Kosalan citadel named Setavyā. He stayed in the grove of Indian Rosewood to the north of Setavyā.

Now at that time the chieftain Pāyāsi was living in Setavyā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

1. On Pāyāsi

Now at that time Pāyāsi had the following harmful misconception: "There is no afterlife. No beings are reborn spontaneously. There's no fruit or result of good and bad deeds."

The brahmins and householders of Setavyā heard, “It seems the ascetic Kumara Kassapa—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā. He has this good reputation: ‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’ It’s good to see such perfected ones.” Then, having departed Setavyā, they formed into companies and headed north to the grove.

Now at that time the chieftain Pāyāsi had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading north towards the grove, and addressed his butler, “My butler, why are the brahmins and householders heading north towards the grove?”

“The ascetic Kumara Kassapa—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā. He has this good reputation: ‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’ They’re going to see that Kumara Kassapa.”

“Well then, go to the brahmins and householders and say to them: ‘Sirs, the chieftain Pāyāsi asks you to wait, as he will also go to see the ascetic Kumara Kassapa.’ Before venerable Kumara Kassapa convinces those foolish and incompetent brahmins and householders that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds—for none of these things are true!”

“Yes, sir,” replied the butler, and did as he was asked.

Then Pāyāsi escorted by the brahmins and householders, went up to venerable Kumara Kassapa, and exchanged greetings with him. When

the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Setavyā bowed, some exchanged greetings and polite conversation, some held up their joined palms toward venerable Kumara Kassapa, some announced their name and clan, while some kept silent.

2. Nihilism

Seated to one side, the chieftain Pāyāsi said to Venerable Kumara Kassapa, “Master Kassapa, this is my doctrine and view: ‘There is no afterlife. No beings are reborn spontaneously. There’s no fruit or result of good and bad deeds.’”

“Chieftain, may I never see or hear of anyone holding such a doctrine or view! For how on earth can anyone say such a thing?

2.1. The Simile of the Moon and Sun

Well then, chieftain, I’ll ask you about this in return, and you can answer as you like. What do you think, chieftain? Are the moon and sun in this world or the other world? Are they gods or humans?”

“They are in the other world, Master Kassapa, and they are gods, not humans.”

“By this method it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

“Even though Master Kassapa says this, still I think that there is no afterlife, no beings are reborn spontaneously, and there’s no fruit or result of good and bad deeds.”

“Is there a method by which you can prove what you say?”

“There is, Master Kassapa.”

“How, exactly, chieftain?”

“Well, I have friends and colleagues, relatives and kin who kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, ‘Sirs, there are some ascetics and brahmins who have this doctrine and view: ‘Those who kill living creatures, steal, and commit sexual misconduct; use speech that’s false, divisive, harsh, or nonsensical; and are covetous, malicious, and have wrong view—when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.’ You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you’ll be reborn in a place of loss, a bad place, the underworld, hell. If that happens, sirs, come and tell me that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds. I trust you and believe you. Anything you see will be just as if I’ve seen it for myself.’ They agree to this. But they don’t come back to tell me, nor do they send a messenger. This is the method by which I prove that there is no afterlife, no beings are reborn spontaneously, and there’s no fruit or result of good and bad deeds.”

2.2. The Simile of the Bandit

“Well then, chieftain, I’ll ask you about this in return, and you can answer as you like. What do you think, chieftain? Suppose they were to arrest a bandit, a criminal and present him to you, saying, ‘Sir, this is a bandit, a criminal. Punish him as you will.’ Then you’d say to them, ‘Well then, my men, tie this man’s arms tightly behind his back

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with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, at the place of execution to the south of the city, chop off his head.' Saying, 'Good,' they'd do as they were told, sitting him down at the place of execution. Could that bandit get the executioners to wait, saying, 'Please, good executioners! I have friends and colleagues, relatives and kin in such and such village or town. Wait until I've visited them, then I'll come back'? Or would they just chop off his head as he prattled on?"

"They'd just chop off his head."

"So even a human bandit couldn't get his human executioners to stay his execution. What then of your friends and colleagues, relatives and kin who are reborn in a lower realm after doing bad things? Could they get the wardens of hell to wait, saying, 'Please, good wardens of hell! Wait until I've gone to the chieftain Pāyāsi to tell him that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds'? By this method, too, it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds."

"Even though Master Kassapa says this, still I think that there is no afterlife."

"Is there a method by which you can prove what you say?"

"There is, Master Kassapa."

"How, exactly, chieftain?"

"Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that's false, divisive, harsh, or nonsensical. And they're content, kind-hearted, with right view. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, 'Sirs, there are some ascetics and brahmins who have this doctrine and view: "Those who refrain from killing living creatures, stealing, and committing sexual misconduct; who refrain from speech that's false, divisive, harsh, or nonsensical; and are content, kind-hearted, with right view—when their body breaks up, after death, are reborn in a good place, a heavenly realm." You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in a good place, a heavenly realm. If that happens, sirs, come and tell me that there is an afterlife. I trust you and believe you. Anything you see will be just as if I've seen it for myself.' They agree to this. But they don't come back to tell me, nor do they send a messenger. This is the method by which I prove that there is no afterlife."

2.3. The Simile of the Sewer

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there were a man sunk over his head in a sewer. Then you were to order someone to pull him out of the sewer, and they'd agree to do so. Then you'd tell them to carefully scrape the dung off that man's body with bamboo scrapers, and they'd agree to do so. Then you'd tell them to carefully scrub that man's body down with pale clay three times, and they'd do so. Then you'd tell them to smear that man's body with oil, and carefully wash him down with fine paste three times, and they'd do so. Then you'd tell them to dress that man's hair and beard, and they'd do so. Then you'd tell them to provide that man with costly garlands, makeup, and clothes,

and they'd do so. Then you'd tell them to bring that man up to the stilt longhouse and set him up with the five kinds of sensual stimulation, and they'd do so.

What do you think, chieftain? Now that man is nicely bathed and anointed, with hair and beard dressed, bedecked with garlands and bracelets, dressed in white, supplied and provided with the five kinds of sensual stimulation upstairs in the royal longhouse. Would he want to dive back into that sewer again?"

"No, Master Kassapa. Why is that? Because that sewer is filthy, stinking, disgusting, and repulsive, and it's regarded as such."

"In the same way, chieftain, to the gods, human beings are filthy, stinking, disgusting, and repulsive, and are regarded as such. The smell of humans reaches the gods even a hundred yojanas away. What then of your friends and colleagues, relatives and kin who are reborn in a higher realm after doing good things? Will they come back to tell you that there is an afterlife? By this method, too, it ought to be proven that there is an afterlife."

"Even though Master Kassapa says this, still I think that there is no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures and so on. Some time later they become sick, suffering, gravely ill. When I know that they will not recover

from their illness, I go to them and say, ‘Sirs, there are some ascetics and brahmins who have this doctrine and view: “Those who refrain from killing living creatures and so on are reborn in a good place, a heavenly realm, in the company of the gods of the thirty-three.” You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you’ll be reborn in the company of the gods of the thirty-three. If that happens, sirs, come and tell me that there is an afterlife. I trust you and believe you. Anything you see will be just as if I’ve seen it for myself.’ They agree to this. But they don’t come back to tell me, nor do they send a messenger. This is how I prove that there is no afterlife.”

2.4. The Simile of the gods of the thirty-three

“Well then, chieftain, I’ll ask you about this in return, and you can answer as you like. A hundred human years are equivalent to one day and night for the gods of the thirty-three. Thirty such days make a month, and twelve months make a year. The gods of the thirty-three have a lifespan of a thousand such years. Now, as to your friends who are reborn in the company of the gods of the thirty-three after doing good things. If they think, ‘First I’ll amuse myself for two or three days, supplied and provided with the five kinds of heavenly sensual stimulation. Then I’ll go back to Pāyāsi and tell him that there is an afterlife.’ Would they come back to tell you that there is an afterlife?”

“No, Master Kassapa. For I would be long dead by then. But Master Kassapa, who has told you that the gods of the thirty-three exist, or that they have such a long life span? I don’t believe you.”

2.5. Blind From Birth

“Chieftain, suppose there was a person blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. They’d say, ‘There’s no such thing as dark and

bright sights, and no-one who sees them. There's no such thing as blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and no-one who sees these things. I don't know it or see it, therefore it doesn't exist.' Would they be speaking rightly?"

"No, Master Kassapa. There are such things as dark and bright sights, and one who sees them. And those other things are real, too, as is the one who sees them. So it's not right to say this: 'I don't know it or see it, therefore it doesn't exist.'"

"In the same way, chieftain, when you tell me you don't believe me you seem like the blind man in the simile. You can't see the other world the way you think, with the eye of the flesh. There are ascetics and brahmins who live in the wilderness, frequenting remote lodgings in the wilderness and the forest. Meditating diligent, keen, and resolute, they purify the heavenly eye, the power of clairvoyance. With clairvoyance that is purified and superhuman, they see this world and the other world, and sentient beings who are spontaneously reborn. That's how to see the other world, not how you think, with the eye of the flesh. By this method, too, it ought to be proven that there is an afterlife."

"Even though Master Kassapa says this, still I think that there is no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Well, I see ascetics and brahmins who are ethical, of good character, who want to live and don't want to die, who want to be happy and

recoil from pain. I think to myself, ‘If those ascetics and brahmins knew that things were going to be better for them after death, they’d drink poison, take their lives, hang themselves, or throw themselves off a cliff. They mustn’t know that things are going to be better for them after death. That’s why they are ethical, of good character, wanting to live and not wanting to die, wanting to be happy and recoiling from pain.’ This is the method by which I prove that there is no afterlife.”

2.6. The Simile of the Pregnant Woman

“Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain brahmin had two wives. One had a son ten or twelve years of age, while the other was pregnant and about to give birth. Then the brahmin passed away.

So the youth said to his mother’s co-wife, ‘Madam, all the money, grain, silver, and gold is mine, and you get nothing. Transfer to me my father’s inheritance.’

But the brahmin lady said, ‘Wait, my dear, until I give birth. If it’s a boy, one portion shall be his. If it’s a girl, she will be your reward.’

But for a second time, and a third time, the youth insisted that the entire inheritance must be his.

So the brahmin lady took a knife, went to her bedroom, and sliced open her belly, thinking, ‘Until I give birth—whether it’s a boy or a girl!’ She destroyed her own life and that of the fetus, as well as any wealth.

Being foolish and incompetent, she sought an inheritance irrationally and fell to ruin and disaster. In the same way, chieftain, being foolish and incompetent, you're seeking the other world irrationally and will fall to ruin and disaster, just like that brahmin lady. Good ascetics and brahmins don't force what is unripe to ripen; rather, they wait for it to ripen. For the life of clever ascetics and brahmins is beneficial. So long as they remain, good ascetics and brahmins produce much merit, and act for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. By this method, too, it ought to be proven that there is an afterlife."

"Even though Master Kassapa says this, still I think that there is no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Suppose they were to arrest a bandit, a criminal and present him to me, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' I say to them, 'Well then, sirs, place this man in a pot while he's still alive. Close up the mouth, bind it up with damp leather, and seal it with a thick coat of damp clay. Then lift it up on a stove and light the fire.' They agree, and do what I ask. When we know that that man has passed away, we lift down the pot and break it open, uncover the mouth, and slowly peek inside, thinking, 'Hopefully we'll see his soul escaping.' But we don't see his soul escaping. This is how I prove that there is no afterlife."

2.7. The Simile of the Dream

“Well then, chieftain, I’ll ask you about this in return, and you can answer as you like. Do you recall ever having a midday nap and seeing delightful parks, woods, meadows, and lotus ponds in a dream?”

“I do, sir.”

“At that time were you guarded by hunchbacks, dwarves, midgets, and younglings?”

“I was.”

“But did they see your soul entering or leaving?”

“No they did not.”

“So if they couldn’t even see your soul entering or leaving while you were still alive, how could you see the soul of a dead man? By this method, too, it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

“Even though Master Kassapa says this, still I think that there is no afterlife.”

“Can you prove it?”

“I can.”

“How, exactly, chieftain?”

“Suppose they were to arrest a bandit, a criminal and present him to me, saying, ‘Sir, this is a bandit, a criminal. Punish him as you will.’ I

say to them, ‘Well then, sirs, weigh this man with scales while he’s still alive. Then strangle him with a bowstring, and when he’s dead, weigh him again.’ They agree, and do what I ask. So long as they are alive, they’re lighter, softer, more flexible. But when they die they become heavier, stiffer, less flexible. This is how I prove that there is no afterlife.”

2.8. The Simile of the Hot Iron Ball

“Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose a person was to heat an iron ball all day until it was burning, blazing, and glowing, and then they weigh it with scales. After some time, when it had cooled and become quenched, they’d weigh it again. When would that iron ball be lighter, softer, and more workable—when it’s burning or when it’s cool?”

“So long as the iron ball is full of heat and air—burning, blazing, and glowing—it’s lighter, softer, and more workable. But when it lacks heat and air—cooled and quenched—it’s heavier, stiffer, and less workable.”

“In the same way, so long as this body is full of life and warmth and consciousness it’s lighter, softer, and more flexible. But when it lacks life and warmth and consciousness it’s heavier, stiffer, and less flexible. By this method, too, it ought to be proven that there is an afterlife.”

“Even though Master Kassapa says this, still I think that there is no afterlife.”

“Can you prove it?”

“I can.”

"How, exactly, chieftain?"

"Suppose they were to arrest a bandit, a criminal and present him to me, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' I say to them, 'Well then, sirs, take this man's life without injuring his outer skin, inner skin, flesh, sinews, bones, or marrow. Hopefully we'll see his soul escaping.' They agree, and do what I ask. When he's nearly dead, I tell them to lay him on his back in hope of seeing his soul escape. They do so. But we don't see his soul escaping. I tell them to lay him bent over, to lay him on his side, to lay him on the other side; to stand him upright, to stand him upside down; to strike him with fists, stones, rods, and swords; and to give him a good shaking in hope of seeing his soul escape. They do all these things. But we don't see his soul escaping. For him the eye itself is present, and so are those sights. Yet he does not experience that sense-field. The ear itself is present, and so are those sounds. Yet he does not experience that sense-field. The nose itself is present, and so are those smells. Yet he does not experience that sense-field. The tongue itself is present, and so are those tastes. Yet he does not experience that sense-field. The body itself is present, and so are those touches. Yet he does not experience that sense-field. This is how I prove that there is no afterlife."

2.9. The Simile of the Horn Blower

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain horn blower took his horn and traveled to a borderland, where he went to a certain village. Standing in the middle of the village, he sounded his horn three times, then placed it on the ground and sat down to one side.

Then the people of the borderland thought, ‘What is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’ They gathered around the horn blower and said, ‘Master, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’

‘The sound is made by this, which is called a horn.’

They laid that horn on its back, saying, ‘Speak, good horn! Speak, good horn!’ But still the horn made no sound.

Then they lay the horn bent over, they lay it on its side, they lay it on its other side; they stood it upright, they stood it upside down; they struck it with fists, stones, rods, and swords; and they gave it a good shake, saying, ‘Speak, good horn! Speak, good horn!’ But still the horn made no sound.

So the horn blower thought, ‘How foolish are these borderland folk! For how can they seek the sound of a horn so irrationally?’ And as they looked on, he picked up the horn, sounded it three times, and took it away with him.

Then the people of the borderland thought, ‘So, it seems, when what is called a horn is accompanied by a person, effort, and wind, it makes a sound. But when these things are absent it makes no sound.’

In the same way, so long as this body is full of life and warmth and consciousness it walks back and forth, stands, sits, and lies down. It sees sights with the eye, hears sounds with the ear, smells odors with the nose, tastes flavors with the tongue, feels touches with the body, and knows ideas with the mind. But when it lacks life and warmth and consciousness it does none of these things. By this method, too, it ought to be proven that there is an afterlife.”

"Even though Master Kassapa says this, still I think that there is no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Suppose they were to arrest a bandit, a criminal and present him to me, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' I say to them, 'Well then, sirs, cut open this man's outer skin. Hopefully we might see his soul.' They cut open his outer skin, but we see no soul. I say to them, 'Well then, sirs, cut open his inner skin, flesh, sinews, bones, or marrow. Hopefully we'll see his soul.' They do so, but we see no soul. This is how I prove that there is no afterlife."

2.10. The Simile of the Fire-Worshiping Matted-Hair Ascetic

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain fire-worshiping matted-hair ascetic settled in a leaf hut in a wilderness region. Then a caravan came out from a certain country. It stayed for one night not far from that ascetic's hermitage, and then moved on. The ascetic thought, 'Why don't I go to that caravan's campsite? Hopefully I'll find something useful there.'

So he went, and he saw a little baby boy abandoned there. When he saw this he thought, 'It's not proper for me to look on while a human being dies. Why don't I bring this boy back to my hermitage, nurse him, provide for him, and raise him?' So that's what he did.

When the boy was ten or twelve years old, the ascetic had some business come up in the country. So he said to the boy, 'My dear, I wish to go to the country. Serve the sacred flame. Do not extinguish it. But if you should extinguish it, here is the hatchet, the firewood, and the bundle of drill-sticks. Light the fire and serve it.' And having instructed the boy, the ascetic went to the country.

But the boy was so engrossed in his play, the fire went out. He thought, 'My father told me to serve the sacred flame. Why don't I light it again and serve it?'

So he chopped the bundle of drill-sticks with the hatchet, thinking, 'Hopefully I'll get a fire!' But he still got no fire.

He split the bundle of drill-sticks into two, three, four, five, ten, or a hundred parts. He chopped them into splinters, pounded them in a mortar, and swept them away in a strong wind, thinking, 'Hopefully I'll get a fire!' But he still got no fire.

Then the matted-hair ascetic, having concluded his business in the country, returned to his own hermitage, and said to the boy, 'I trust, my dear, that the fire didn't go out?' And the boy told him what had happened. Then the ascetic thought, 'How foolish is this boy, how incompetent! For how can he seek a fire so irrationally?'

So while the boy looked on, he took a bundle of fire-sticks, lit the fire, and said, 'Dear boy, this is how to light a fire. Not the foolish and incompetent way you sought it so irrationally.' In the same way, chieftain, being foolish and incompetent, you seek the other world irrationally. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

"Even though Master Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. If I let go of this harmful misconception, people will say, 'How foolish is the chieftain Pāyāsi, how incompetent, that he should hold on to a mistake!' I shall carry on with this view out of anger, contempt, and spite!"

2.11. The Simile of the Two Caravan Leaders

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a large caravan of a thousand wagons traveled from a country in the east to the west. Wherever they went they quickly used up the grass, wood, water, and the green foliage. Now, that caravan had two leaders, each in charge of five hundred wagons. They thought, 'This is a large caravan of a thousand wagons. Wherever we go we quickly use up the grass, wood, water, and the green foliage. Why don't we split the caravan in two halves?' So that's what they did.

One caravan leader, having prepared much grass, wood, and water, started the caravan. After two or three days' journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said, 'Sir, where do you come from?'

'From such and such a country.'

'And where are you going?'

'To the country named so and so.'

'But has there been much rain in the desert up ahead?'

'Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water. Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don't tire your draught teams.'

So the caravan leader addressed his drivers, 'This man says that there has been much rain in the desert up ahead. He advises us to toss out the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won't tire our draught teams. So let's toss out the grass, wood, and water and restart the caravan with lightly-laden wagons.'

'Yes, sir,' the drivers replied, and that's what they did.

But in the caravan's first campsite they saw no grass, wood, or water. And in the second, third, fourth, fifth, sixth, and seventh campsites they saw no grass, wood, or water. And all fell to ruin and disaster. And the men and beasts in that caravan were all devoured by that non-human spirit. Only their bones remained.

Now, when the second caravan leader knew that the first caravan was well underway, he prepared much grass, wood, and water and started the caravan. After two or three days' journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said, 'Sir, where do you come from?'

'From such and such a country.'

'And where are you going?'

'To the country named so and so.'

'But has there been much rain in the desert up ahead?'

'Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water. Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don't tire your draught teams.'

So the caravan leader addressed his drivers, 'This man says that there has been much rain in the desert up ahead. He advises us to toss out the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won't tire our draught teams. But this person is neither our friend nor relative. How can we proceed out of trust in him? We shouldn't toss out any grass, wood, or water, but continue with our goods laden as before. We shall not toss out any old stock.'

'Yes, sir,' the drivers replied, and they restarted the caravan with the goods laden as before.

And in the caravan's first campsite they saw no grass, wood, or water. And in the second, third, fourth, fifth, sixth, and seventh campsites they saw no grass, wood, or water. And they saw the other caravan that had come to ruin. And they saw the bones of the men and beasts who had been devoured by that non-human spirit.

So the caravan leader addressed his drivers, 'This caravan came to ruin, as happens when guided by a foolish caravan leader. Well then, sirs, toss out any of our merchandise that's of little value, and take what's valuable from this caravan.'

'Yes, sir' replied the drivers, and that's what they did. They crossed over the desert safely, as happens when guided by an astute caravan leader.

In the same way, chieftain, being foolish and incompetent, you will come to ruin seeking the other world irrationally, like the first caravan leader. And those who think you're worth listening to and trusting will also come to ruin, like the drivers. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

"Even though Master Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!"

2.12. The Simile of the Dung-Carrier

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain swineherd went from his own village to another village. There he saw a large pile of dry dung abandoned. He thought, 'This pile of dry dung can serve as food for my pigs. Why don't I carry it off?' So he spread out his upper robe, shoveled the dry dung onto it, tied it up into a bundle, lifted it on to his head, and went on his way. While on his way a large sudden storm poured down. Smeared with leaking, oozing dung down to his fingernails, he kept on carrying the load of dung.

When people saw him they said, 'Have you gone mad, sir? Have you lost your mind? For how can you, smeared with leaking, oozing dung down to your fingernails, keep on carrying that load of dung?'

'You're the mad ones, sirs! You're the ones who've lost your minds! For this will serve as food for my pigs.'

In the same way, chieftain, you seem like the dung carrier in the simile. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

"Even though Master Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!"

2.13. The Simile of the Gamblers

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, two gamblers were playing with seed dice. One gambler, every time they made a bad throw, swallowed the losing seed.

The second gambler saw him, and said, 'Well, my friend, you've won it all! Give me the seed dice, I will roll them.'

'Yes, my friend,' the gambler replied, and gave them.

Then the gambler soaked the seed dice in poison and said to the other, 'Come, my friend, let's play seed dice.'

'Yes, my friend,' the other gambler replied.

And for a second time the gamblers played with seed dice. And for the second time, every time they made a bad throw, that gambler swallowed the losing seed.

The second gambler saw him, and said,

'The man swallows the dice without realizing
they're smeared with burning poison.
Swallow, you damn cheat, swallow!
Soon you'll know the bitter fruit!'

In the same way, chieftain, you seem like the gambler in the simile.
Let go of this harmful misconception, chieftain, let go of it! Don't
create lasting harm and suffering for yourself!"

"Even though Master Kassapa says this, still I'm not able to let go of
that harmful misconception. King Pasenadi of Kosala knows my views,
and so do foreign kings. I shall carry on with this view out of anger,
contempt, and spite!"

2.14. The Simile of the Man Who Carried Hemp

"Well then, chieftain, I shall give you a simile. For by means of a
simile some sensible people understand the meaning of what is said.

Once upon a time, the inhabitants of a certain country emigrated.
Then one friend said to another, 'Come, my friend, let's go to that
country. Hopefully we'll get some riches there!'

'Yes, my friend,' the other replied.

They went to that country, and to a certain deserted village. There
they saw a pile of abandoned sunn hemp. Seeing it, one friend said to
the other, 'This is a pile of abandoned sunn hemp. Well then, my
friend, you make up a bundle of hemp, and I'll make one too. Let's
both take a bundle of hemp and go on.'

'Yes, my friend,' he said. Carrying their bundles of hemp they went to another deserted village.

There they saw much sunn hemp thread abandoned. Seeing it, one friend said to the other, 'This pile of abandoned sunn hemp thread is just what we wanted the hemp for! Well then, my friend, let's abandon our bundles of hemp, and both take a bundle of hemp thread and go on.'

'I've already carried this bundle of hemp a long way, and it's well tied up. It's good enough for me, you understand.' So one friend abandoned their bundle of hemp and picked up a bundle of hemp thread.

They went to another deserted village. There they saw much sunn hemp cloth abandoned. Seeing it, one friend said to the other, 'This pile of abandoned sunn hemp cloth is just what we wanted the hemp and hemp thread for! Well then, my friend, let's abandon our bundles, and both take a bundle of hemp cloth and go on.'

'I've already carried this bundle of hemp a long way, and it's well tied up. It's good enough for me, you understand.' So one friend abandoned their bundle of hemp thread and picked up a bundle of hemp cloth.

They went to another deserted village. There they saw a pile of flax, and by turn, linen thread, linen cloth, silk, silk thread, silk cloth, iron, copper, tin, lead, silver, and gold abandoned. Seeing it, one friend said to the other, 'This pile of gold is just what we wanted all those other things for! Well then, my friend, let's abandon our bundles, and both take a bundle of gold and go on.'

'I've already carried this bundle of hemp a long way, and it's well tied up. It's good enough for me, you understand.' So one friend abandoned their bundle of silver and picked up a bundle of gold.

Then they returned to their own village. When one friend returned with a bundle of sunn hemp, they didn't please their parents, their partners and children, or their friends and colleagues. And they got no pleasure and happiness on that account. But when the other friend returned with a bundle of gold, they pleased their parents, their partners and children, and their friends and colleagues. And they got much pleasure and happiness on that account.

In the same way, chieftain, you seem like the hemp-carrier in the simile. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

3. Going for Refuge

"I was delighted and satisfied with your very first simile, Master Kassapa! Nevertheless, I wanted to hear your various solutions to the problem, so I thought I'd oppose you in this way. Excellent, Master Kassapa! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Master Kassapa has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Master Kassapa remember me as a lay follower who has gone for refuge for life.

Master Kassapa, I wish to perform a great sacrifice. Please instruct me so it will be for my lasting welfare and happiness."

4. On Sacrifice

"Chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

Suppose a farmer was to enter a wood taking seed and plough. And on that barren field, that barren ground, with uncleared stumps he sowed seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens don't provide enough rain when needed. Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?"

"No, Master Kassapa."

"In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful.

Suppose a farmer was to enter a wood taking seed and plough. And on that fertile field, that fertile ground, with well-cleared stumps he sowed seeds that were intact, unspoiled, not weather-damaged,

fertile, and well kept. And the heavens provide plenty of rain when needed. Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?”

“Yes, Master Kassapa.”

“In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful.”

5. On the Student Uttara

Then the chieftain Pāyāsi set up an offering for ascetics and brahmins, for paupers, vagrants, supplicants, and beggars. At that offering such food as rough gruel with pickles was given, and rough clothes with knotted fringes. Now, it was a student named Uttara who organized that offering.

When the offering was over he referred to it like this, “Through this offering may I be together with the chieftain Pāyāsi in this world, but not in the next.”

Pāyāsi heard of this, so he summoned Uttara and said, “Is it really true, dear Uttara, that you referred to the offering in this way?”

“Yes, sir.”

“But why? Don’t we who seek merit expect some result from the offering?”

"At your offering such food as rough gruel with pickles was given, which you wouldn't even want to touch with your foot, much less eat. And also rough clothes with knotted fringes, which you also wouldn't want to touch with your foot, much less wear. Sir, you're dear and beloved to me. But how can I reconcile one so dear with something so disagreeable?"

"Well then, dear Uttara, set up an offering with the same kind of food that I eat, and the same kind of clothes that I wear."

"Yes, sir," replied Uttara, and did so.

So the chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the four great kings, in an empty palace of sirisa wood. But the student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the thirty-three.

6. The God Pāyāsi

Now at that time Venerable Gavampati would often go to that empty sirisa palace for the day's meditation. Then the god Pāyāsi went up to him, bowed, and stood to one side. Gavampati said to him, "Who are you, reverend?"

"Sir, I am the chieftain Pāyāsi."

"Didn't you have the view that there is no afterlife, no beings are reborn spontaneously, and there's no fruit or result of good and bad deeds?"

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“It’s true, sir, I did have such a view. But Master Kumara Kassapa dissuaded me from that harmful misconception.”

“But the student named Uttara who organized that offering for you—where has he been reborn?”

“Sir, Uttara gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the thirty-three. But I gave gifts carelessly, thoughtlessly, not with my own hands, giving the dregs. When my body broke up, after death, I was reborn in company with the gods of the four great kings, in an empty sirisa palace.

So, sir, when you’ve returned to the human realm, please announce this: ‘Give gifts carefully, thoughtfully, with your own hands, not giving the dregs. The chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the four great kings, in an empty palace of sirisa. But the student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.’”

So when Venerable Gavampati returned to the human realm he made that announcement.

Bālapaṇḍita Sutra:

(Majjhima Nikaya: The Foolish and the Astute sutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"These are the three characteristics, signs, and manifestations of a fool. What three? A fool thinks poorly, speaks poorly, and acts poorly. If a fool didn't think poorly, speak poorly, and act poorly, then how would the astute know of them, 'This fellow is a fool, an untrue person'? But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them, 'This fellow is a fool, an untrue person'.

A fool experiences three kinds of suffering and sadness in this very life.

Suppose a fool is sitting in a council hall, a street, or a crossroad, where people are discussing what is proper and fitting. And suppose that fool is someone who kills living creatures, steals, commits sexual misconduct, lies, and consumes beer, wine, and liquor intoxicants. Then that fool thinks, 'These people are discussing what is proper and fitting. But those bad things are found in me and I exhibit them!' This is the first kind of suffering and sadness that a fool experiences in this very life.

Furthermore, a fool sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—whipping,

caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded. Then that fool thinks, ‘The kinds of deeds for which the kings inflict such punishments—those things are found in me and I exhibit them! If the kings find out about me, they will inflict the same kinds of punishments on me!’ This is the second kind of suffering and sadness that a fool experiences in this very life.

Furthermore, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth. In the same way, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. Then that fool thinks, ‘Alas, I haven’t done good and skillful things that keep me safe. And I have done bad, violent, and criminal things. When I depart, I’ll go to the place where people who’ve done such things go.’ They sorrow and wail and lament, beating their breasts and falling into confusion. This is the third kind of suffering and sadness that a fool experiences in this very life.

Having done bad things by way of body, speech, and mind, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

And if there’s anything of which it may be rightly said that it is utterly unlikable, undesirable, and disagreeable, it is of hell that this should

be said. So much so that it's not easy to give a simile for how painful hell is."

When he said this, one of the mendicants asked the Buddha, "But lord, is it possible to give a simile?"

"It's possible," said the Buddha.

"Suppose they arrest a bandit, a criminal and present him to the king, saying, 'Your Majesty, this is a bandit, a criminal. Punish him as you will.' The king would say, 'Go, my men, and strike this man in the morning with a hundred spears!' The king's men did as they were told. Then at midday the king would say, 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say, 'Go, my men, and strike this man in the midday with a hundred spears!' The king's men did as they were told. Then late in the afternoon the king would say, 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say, 'Go, my men, and strike this man in the late afternoon with a hundred spears!' The king's men did as they were told.

What do you think, mendicants? Would that man experience pain and distress from being struck with three hundred spears?"

"Lord, that man would experience pain and distress from being struck with one spear, let alone three hundred spears!"

Then the Buddha, picking up a stone the size of his palm, addressed the mendicants, "What do you think, mendicants? Which is bigger: the stone the size of my palm that I've picked up, or the Himalayas, the king of mountains?"

"Lord, the stone you've picked up is tiny. Compared to the Himalayas, it doesn't count, it's not worth a fraction, there's no comparison."

"In the same way, compared to the suffering in hell, the pain and distress experienced by that man due to being struck with three hundred spears doesn't count, it's not worth a fraction, there's no comparison.

The wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

The wardens of hell throw them down and hack them with axes. ...

They hang them upside-down and hack them with hatchets. ...

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...

The wardens of hell turn them upside down and throw them into a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

The wardens of hell toss them in the Great Hell. Now, about that Great Hell:

'Four are its corners, four its doors,
neatly divided in equal parts.
Surrounded by an iron wall,

of iron is its roof.

The ground is even made of iron,
it burns with fierce fire.
The heat forever radiates
a hundred yojanas around.'

I could tell you many different things about hell. So much so that it's not easy to completely describe the suffering in hell.

There are, mendicants, animals that feed on grass. They eat by cropping fresh or dried grass with their teeth. And what animals feed on grass? Elephants, horses, cattle, donkeys, goats, deer, and various others. A fool who used to be a glutton here and did bad deeds here, when their body breaks up, after death, is reborn in the company of those sentient beings who feed on grass.

There are animals that feed on dung. When they catch a whiff of dung they run to it, thinking, 'There we'll eat! There we'll eat!' It's like when brahmins smell a burnt offering, they run to it, thinking, 'There we'll eat! There we'll eat!' In the same way, there are animals that feed on dung. When they catch a whiff of dung they run to it, thinking, 'There we'll eat! There we'll eat!' And what animals feed on dung? Chickens, pigs, dogs, jackals, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who feed on dung.

There are animals who are born, live, and die in darkness. And what animals are born, live, and die in darkness? Moths, maggots, earthworms, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in darkness.

There are animals who are born, live, and die in water. And what animals are born, live, and die in water? Fish, turtles, crocodiles, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in water.

There are animals who are born, live, and die in filth. And what animals are born, live, and die in filth? Those animals that are born, live, and die in a rotten fish, a rotten carcass, rotten porridge, or a sewer. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in filth.

I could tell you many different things about the animal realm. So much so that it's not easy to completely describe the suffering in the animal realm.

Mendicants, suppose a person were to throw a yoke with a single hole into the ocean. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. And there was a one-eyed turtle who popped up once every hundred years.

What do you think, mendicants? Would that one-eyed turtle still poke its neck through the hole in that yoke?"

"No, lord. Only after a very long time, lord, if ever."

"That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say. Why is that? Because in that place there's no principled or moral conduct, and no doing what is good and skillful. There they just prey on each other, preying on the weak.

And suppose that fool, after a very long time, returned to the human realm. They'd be reborn in a low class family—a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers. Such families are poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they'd be ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Suppose a gambler were to lose his wife and child, all his property, and then get thrown in jail with his first losing hand. Such a losing hand is trivial compared to the losing hand whereby a fool, having done bad things by way of body, speech, and mind, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the total fulfillment of the fool's level.

There are these three characteristics, signs, and manifestations of an astute person. What three? An astute person thinks well, speaks well, and acts well. If an astute person didn't think well, speak well, and act well, then how would the astute know of them, 'This fellow is astute, a true person'?

But since an astute person does think well, speak well, and act well, then the astute do know of them, 'This fellow is astute, a true person'. An astute person experiences three kinds of pleasure and happiness in this very life. Suppose an astute person is sitting in a council hall, a street, or a crossroad, where people are discussing about what is proper and fitting. And suppose that astute person is someone who refrains from killing living creatures, stealing,

committing sexual misconduct, lying, and beer, wine, and liquor intoxicants. Then that astute person thinks, ‘These people are discussing what is proper and fitting. And those good things are found in me and I exhibit them.’ This is the first kind of pleasure and happiness that an astute person experiences in this very life.

Furthermore, an astute person sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded. Then that astute person thinks, ‘The kinds of deeds for which the kings inflict such punishments—those things are not found in me and I do not exhibit them! This is the second kind of pleasure and happiness that an astute person experiences in this very life.

Furthermore, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth. In the same way, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. Then that astute person thinks, ‘Well, I haven’t done bad, violent, and criminal things. And I have done good and skillful deeds that keep me safe. When I pass away, I’ll go to the place where people who’ve done such things go.’ So they don’t sorrow and wail and lament, beating their breast and falling into

confusion. This is the third kind of pleasure and happiness that an astute person experiences in this very life.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

And if there's anything of which it may be rightly said that it is utterly likable, desirable, and agreeable, it is of heaven that this should be said. So much so that it's not easy to give a simile for how pleasurable heaven is."

When he said this, one of the mendicants asked the Buddha, "But lord, is it possible to give a simile?"

"It's possible," said the Buddha.

"Suppose there was a king, a wheel-turning monarch who possessed seven treasures and four blessings, and experienced pleasure and happiness because of them.

What seven? It's when, on the fifteenth day sabbath, an anointed aristocratic king has bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appears to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thinks, 'I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?'

Then the anointed aristocratic king, taking a ceremonial vase in his left hand, besprinkled the wheel-treasure with his right hand, saying, 'Roll forth, O wheel-treasure! Triumph, O wheel-treasure!' Then the wheel-treasure rolls towards the east. And the king follows it

together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army. And any opposing rulers of the eastern quarter come to the wheel-turning monarch and say, 'Come, great king! Welcome, great king! We are yours, great king, instruct us.' The wheel-turning monarch says, 'Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.' And so the opposing rulers of the eastern quarter become his vassals.

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolls towards the south. ... Having plunged into the southern ocean and emerged again, it rolls towards the west. ... Having plunged into the western ocean and emerged again, it rolls towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army.

And any opposing rulers of the northern quarter come to the wheel-turning monarch and say, 'Come, great king! Welcome, great king! We are yours, great king, instruct us.' The wheel-turning monarch says, 'Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.' And so the opposing rulers of the eastern quarter become his vassals.

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returns to the royal capital. There it stands still at the gate to the royal compound as if fixed to an axle, illuminating the royal compound. Such is the wheel-treasure that appears to the wheel-turning monarch.

Next, the elephant-treasure appears to the wheel-turning monarch. It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath. Seeing him, the king was impressed, 'This would truly be a fine elephant vehicle, if he would submit to taming.' Then the elephant-treasure submitted to taming, as if he were a fine thoroughbred elephant that had been tamed for a long time. Once it so happened that the wheel-turning monarch, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the elephant-treasure that appears to the wheel-turning monarch.

Next, the horse-treasure appears to the wheel-turning monarch. It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud. Seeing him, the king was impressed, 'This would truly be a fine horse vehicle, if he would submit to taming.' Then the horse-treasure submitted to taming, as if he were a fine thoroughbred horse that had been tamed for a long time. Once it so happened that the wheel-turning monarch, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the horse-treasure that appears to the wheel-turning monarch.

Next, the jewel-treasure appears to the wheel-turning monarch. It is a beryl gem that's naturally beautiful, eight-faceted, well-worked. And the radiance of that jewel spreads all-round for a yojana. Once it so happened that the wheel-turning monarch, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night. Then the villagers around them set off to work, thinking that it was day. Such is the jewel-treasure that appears to the wheel-turning monarch.

Next, the woman-treasure appears to the wheel-turning monarch. She is attractive, good-looking, lovely, of surpassing beauty. She's neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdoes human beauty without reaching heavenly beauty. And her touch is like a tuft of cotton-wool or kapok. When it's cool her limbs are warm, and when it's warm her limbs are cool. The fragrance of sandal floats from her body, and lotus from her mouth. She gets up before the king and goes to bed after him, and is obliging, behaving nicely and speaking politely. The woman-treasure does not betray the wheel-turning monarch even in thought, still less in deed. Such is the woman-treasure who appears to the wheel-turning monarch.

Next, the householder-treasure appears to the wheel-turning monarch. The power of clairvoyance manifests in him as a result of past deeds, by which he sees hidden treasure, both owned and ownerless. He approaches the wheel-turning monarch and says, 'Relax, sire. I will take care of the treasury.' Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges river. Then he said to the householder-treasure, 'Householder, I need gold, both coined and uncoined.' 'Well then, great king, draw the boat up to one shore.' 'It's right here, householder, that I need gold, both coined and uncoined.' Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold, both coined and uncoined, and said to the king, 'Is this sufficient, great king? Has enough been done, great king, enough offered?' The wheel-turning monarch said, 'That is sufficient, householder. Enough has been done, enough offered.' Such is the householder-treasure that appears to the wheel-turning monarch.

Next, the commander-treasure appears to the wheel-turning monarch. He is astute, competent, intelligent, and capable of getting

the king to appoint who should be appointed, dismiss who should be dismissed, and retain who should be retained. He approaches the wheel-turning monarch and says, ‘Relax, sire. I shall issue instructions.’ Such is the commander-treasure that appears to the wheel-turning monarch. These are the seven treasures possessed by a wheel-turning monarch.

And what are the four blessings?

A wheel-turning monarch is attractive, good-looking, lovely, of surpassing beauty, more so than other people. This is the first blessing.

Furthermore, he is long-lived, more so than other people. This is the second blessing.

Furthermore, he is rarely ill or unwell, and his stomach digests well, being neither too hot nor too cold, more so than other people. This is the third blessing.

Furthermore, a wheel-turning monarch is as dear and beloved to the brahmins and householders as a father is to his children. And the brahmins and householders are as dear to the wheel-turning monarch as children are to their father.

Once it so happened that a wheel-turning monarch went with his army of four divisions to visit a park. Then the brahmins and householders went up to him and said, ‘Slow down, Your Majesty, so we may see you longer!’ And the king addressed his charioteer, ‘Drive slowly, charioteer, so I can see the brahmins and householders longer!’ This is the fourth blessing.

These are the four blessings possessed by a wheel-turning monarch.

What do you think, mendicants? Would a wheel-turning monarch who possessed these seven treasures and these four blessings experience pleasure and happiness because of them?”

“Lord, a wheel-turning monarch who possessed even a single one of these treasures would experience pleasure and happiness because of that, let alone all seven treasures and four blessings!”

Then the Buddha, picking up a stone the size of his palm, addressed the mendicants, “What do you think, mendicants? Which is bigger: the stone the size of my palm that I’ve picked up, or the Himalayas, the king of mountains?”

“Lord, the stone you’ve picked up is tiny. Compared to the Himalayas, it doesn’t count, it’s not worth a fraction, there’s no comparison.”

“In the same way, compared to the happiness of heaven, the pleasure and happiness experienced by a wheel-turning monarch due to those seven treasures and those four blessings doesn’t even count, it’s not even a fraction, there’s no comparison.

And suppose that astute person, after a very long time, returned to the human realm. They’d be reborn in a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they’d be attractive, good-looking, lovely, of surpassing beauty. They’d get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and a bed, house, and lighting. And they do good things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Suppose a gambler was to win a big pile of money with the first perfect hand. Such a perfect hand is trivial compared to the perfect hand whereby an astute person, when their body breaks up, after death, is reborn in a good place, a heavenly realm. This is the total fulfillment of the astute person's level."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

Brahmanimantanika Sutra:

(Majjhima Nikaya: On the Invitation of Brahma sutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Lord," they replied. The Buddha said this:

"This one time, mendicants, I was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent sal tree. Now at that time Baka the brahma had the following harmful misconception: 'This is permanent, this is everlasting, this is eternal, this is whole, this is not liable to pass away. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.'

Then I knew what Baka the brahma was thinking. As easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared in that realm of brahmas.

Baka saw me coming off in the distance and said, ‘Come, good sir! Welcome, good sir! It’s been a long time since you took the opportunity to come here. For this is permanent, this is everlasting, this is eternal, this is complete, this is not liable to pass away. For this is where there’s no being born, growing old, dying, passing away, or being reborn. And there’s no other escape beyond this.’

When he had spoken, I said to him, ‘Alas, Baka the brahma is lost in ignorance! Alas, Baka the brahma is lost in ignorance! Because what is actually impermanent, not lasting, transient, incomplete, and liable to pass away, he says is permanent, everlasting, eternal, complete, and not liable to pass away. And where there is being born, growing old, dying, passing away, and being reborn, he says that there’s no being born, growing old, dying, passing away, or being reborn. And although there is another escape beyond this, he says that there’s no other escape beyond this.’

Then god Māra the Wicked took possession (by using his supernatural powers) of a member of the retinue of brahma and said this to me, ‘Mendicant, mendicant! Don’t attack this one! Don’t attack this one! For this is the brahma, the Great Brahma, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

There have been ascetics and brahmins before you, mendicant, who criticized and loathed earth, water, fire, air, creatures, gods, the Progenitor, and the brahma. When their bodies broke up and their breath was cut off they were reborn in a lower realm.

There have been ascetics and brahmins before you, mendicant, who praised and approved earth, water, fire, air, creatures, gods, the Progenitor, and the brahma. When their bodies broke up and their breath was cut off they were reborn in a higher realm.

So, mendicant, I tell you this: please, good sir, do exactly what the brahma says. Don't go beyond the word of the brahma. If you do, then you'll end up like a person who, when approached by Lady Luck, would ward her off with a staff; or who, as they are falling over a cliff, would lose grip of the ground with their hands and feet. Please, dear sir, do exactly what the brahma says. Don't go beyond the word of the brahma. Do you not see the assembly of the brahma gathered here?

And so god Māra the Wicked presented the assembly of the brahma to me.

When he had spoken, I said to Māra, 'I know you, Wicked One. Do not think, "He does not know me." You are Māra the Wicked. And the brahma, the brahma's assembly, and the retinue of brahma have all fallen into your hands; they're under your sway. And you think, "Maybe this one, too, has fallen into my hands; maybe he's under my sway!" But I haven't fallen into your hands; I'm not under your sway.'

When I had spoken, Baka the brahma said to me, 'But, good sir, what I say is permanent, everlasting, eternal, complete, and not liable to pass away is in fact permanent, everlasting, eternal, complete, and not liable to pass away. And where I say there's no being born, growing old, dying, passing away, or being reborn there is in fact no being born, growing old, dying, passing away, or being reborn. And when I say there's no other escape beyond this there is in fact no other escape beyond this. There have been ascetics and brahmins in the world before you, mendicant, whose deeds of fervent

mortification lasted as long as your entire life. When there was another escape beyond this they knew it, and when there was no other escape beyond this, they knew it. So, mendicant, I tell you this: you will never find another escape beyond this, and you will eventually get weary and frustrated. If you attach to earth, you will lie close to me, in my domain, subject to my will, and expendable. If you attach to water ... fire ... air ... creatures ... gods ... the Progenitor ... the brahma, you will lie close to me, in my domain, subject to my will, and expendable.'

'the brahma, I too know that if I attach to earth, I will lie close to you, in your domain, subject to your will, and expendable. If I attach to water ... fire ... air ... creatures ... gods ... the Progenitor ... the brahma, I will lie close to you, in your domain, subject to your will, and expendable. And in addition, brahma, I understand your range and your light: "That's how powerful is Baka the brahma, how illustrious and mighty."

'But in what way do you understand my range and my light?'

'A galaxy extends a thousand times as far
as the moon and sun revolve
and the shining ones light up the quarters.
And there you wield your power.

You know the high and low,
the passionate and dispassionate,
and the coming and going of sentient beings
from this realm to another.

That's how I understand your range and your light.

But there are three other realms that you don't know or see, but which I know and see. There is the realm named after the gods of streaming radiance. You passed away from there and were reborn here. You've dwelt here so long that you've forgotten about that, so you don't know it or see it. But I know it and see it. So brahma, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.

There is the realm named after the gods of universal beauty ... There is the realm named after the gods of abundant fruit, which you don't know or see. But I know it and see it. So brahma, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.

Since directly knowing earth as earth, and since directly knowing that which does not fall within the scope of experience characterized by earth, I have not become earth, I have not become in earth, I have not become as earth, I have not become one who thinks 'earth is mine', I have not affirmed earth. So brahma, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.

Since directly knowing water ... fire ... air ... creatures ... gods ... the Progenitor ... the brahma ... the gods of streaming radiance ... the gods of universal beauty ... the gods of abundant fruit ... the Vanquisher ... Since directly knowing all as all, and since directly knowing that which does not fall within the scope of experience characterized by all, I have not become all, I have not become in all, I have not become as all, I have not become one who thinks 'all is mine', I have not affirmed all. So brahma, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.'

'Well, good sir, if you have directly known that which does not fall within the scope of experience characterized by all, may that not be vacuous and hollow for you!'

Consciousness where nothing appears,
infinite, luminous all-round.

That is what does not fall within the scope of experience
characterized by earth, water, fire, air, creatures, gods, the
Progenitor, the brahma, the gods of streaming radiance, the gods of
universal beauty, the gods of abundant fruit, the Vanquisher, and the
all.

Well look now, good sir, I will vanish from you!'

'All right, then, brahma, vanish from me—if you can.'

Then Baka the brahma said, 'I will vanish from the ascetic Gotama! I
will vanish from the ascetic Gotama!' But he was unable to vanish
from me. (Buddha neutralized his supernatural power)

So I said to him, 'Well now, brahma, I will vanish from you!'

'All right, then, good sir, vanish from me—if you can.'

Then I used my psychic power to will that my voice would extend so
that brahma, his assembly, and his retinue would hear me, but they
would not see me. And while vanished I recited this verse:

'Seeing the danger in continued existence—
that life in any existence will cease to be—
I didn't affirm any kind of existence,
and didn't grasp at relishing.'

Then the brahma, his assembly, and his retinue, their minds full of
wonder and amazement, thought, 'Oh, how incredible, how amazing!'

The ascetic Gotama has such psychic power and might! We've never before seen or heard of any other ascetic or brahmin with psychic power and might like the ascetic Gotama, who has gone forth from the Sakyan clan. Though people enjoy continued existence, loving it so much, he has extracted it, root and all.'

Then Māra the Wicked took possession of a member of the retinue of brahma and said this to me, 'If such is your understanding, good sir, do not present it to your disciples or those gone forth! Do not teach this Dhamma to your disciples or those gone forth! Do not wish this for your disciples or those gone forth!

There have been ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas. They presented, taught, and wished this for their disciples and those gone forth. When their bodies broke up and their breath was cut off they were reborn in a lower realm.

But there have also been other ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas. They did not present, teach, or wish this for their disciples and those gone forth. When their bodies broke up and their breath was cut off they were reborn in a higher realm.

So, mendicant, I tell you this: please, good sir, remain passive, dwelling in blissful meditation in the present life, for this is better left unsaid. Good sir, do not instruct others.'

When he had spoken, I said to Māra, 'I know you, Wicked One. Do not think, "He doesn't know me." You are Māra the Wicked. You don't speak to me like this out of sympathy, but with no sympathy. For you think, "Those who the ascetic Gotama teaches will go beyond my reach."

Those who formerly claimed to be fully awakened Buddhas were not in fact fully awakened Buddhas. But I am. The Realized One remains as such whether or not he teaches disciples. The Realized One remains as such whether or not he presents the teaching to disciples. Why is that? Because the Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, the Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.”

And so, because of the silencing of Māra, and because of the invitation of the brahma, the name of this discussion is “On the Invitation of brahma”.

Kandaraka Sutra:

(Majjhima Nikaya: With Kandaraka sutta)

So I have heard. At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of mendicants.

Then Pessa the elephant driver's son and Kandaraka the wanderer went to see the Buddha. When they had approached, Pessa bowed and sat down to one side. But the wanderer Kandaraka exchanged greetings with the Buddha and stood to one side. He looked around the mendicant Saṅgha, who were so very silent, and said to the Buddha:

“It’s incredible, Master Gotama, it’s amazing! How the mendicant Saṅgha has been led to practice properly by Master Gotama! All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will at best do so like Master Gotama does in the present.”

“That’s so true, Kandaraka! That’s so true! All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will at best do so like I do in the present.

For in this mendicant Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment. And in this mendicant Saṅgha there are trainee mendicants who are consistently ethical, living consistently,

alert, living alertly. They meditate with their minds firmly established in the four kinds of mindfulness meditation. What four?

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world."

When he had spoken, Pessa said to the Buddha:

"It's incredible, lord, it's amazing! How well described by the Buddha are the four kinds of mindfulness meditation! They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. For we white-clothed laypeople also from time to time meditate with our minds well established in the four kinds of mindfulness meditation. We meditate observing an aspect of the body ... feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

It's incredible, lord, it's amazing! How the Buddha knows what's best for sentient beings, even though people continue to be so shady, rotten, and tricky. For human beings are shady, lord, while the animal is obvious. For I can drive an elephant in training, and while going back and forth in Campā it'll try all the tricks, bluffs, ruses, and feints that it can. But my bondservants, servants, and workers behave one way by body, another by speech, and their minds another. It's incredible, lord, it's amazing! How the Buddha knows what's best for sentient beings, even though people continue to be so shady, rotten,

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and tricky. For human beings are shady, lord, while the animal is obvious.”

“That’s so true, Pessa! That’s so true! For human beings are shady, while the animal is obvious. Pessa, these four people are found in the world. What four?

One person mortifies themselves, committed to the practice of mortifying themselves.

One person mortifies others, committed to the practice of mortifying others.

One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

One person doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.

Which one of these four people do you like the sound of?”

“Lord, I don’t like the sound of the first three people. I only like the sound of the last person, who doesn’t mortify either themselves or others.”

“But why don’t you like the sound of those three people?”

“Lord, the person who mortifies themselves does so even though they want to be happy and recoil from pain. That’s why I don’t like the sound of that person. The person who mortifies others does so even though others want to be happy and recoil from pain. That’s why I don’t like the sound of that person. The person who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain. That’s why I don’t like the sound of that person. The person who doesn’t mortify either

themselves or others—living without wishes, quenched, cooled, experiencing bliss, with self become divine—does not torment themselves or others, both of whom want to be happy and recoil from pain. That's why I like the sound of that person. Well, now, lord, I must go. I have many duties, and much to do.”

“Pessa, go at your convenience.” And then Pessa the elephant driver’s son approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then, not long after he had left, the Buddha addressed the mendicants: “Mendicants, Pessa the elephant driver’s son is astute. He has great wisdom. If he had sat here an hour so that I could have analyzed these four people in detail, he would have greatly benefited. Still, even with this much he has already greatly benefited.”

“Now is the time, Blessed One! Now is the time, Holy One! May the Buddha analyze these four people in detail. The mendicants will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, lord,” they replied. The Buddha said this:

“And what person mortifies themselves, committed to the practice of mortifying themselves? It’s when a person goes naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared for them, or an invitation for a meal. They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has

a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They're devoted to ritual bathing three times a day, including the evening. And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

And what person mortifies others, committed to the practice of mortifying others? It's when a person is a slaughterer of sheep, pigs, or poultry, a hunter or trapper, a fisher, a bandit, an executioner, a butcher, a jailer, or someone with some other kind of cruel livelihood. This is called a person who mortifies others, being committed to the practice of mortifying others.

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when a person is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the hall with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is served to the sacred flame. The calf feeds on the remainder. He says: 'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!' His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping with tearful faces. This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

And what person doesn't mortify either themselves or others, but lives without wishes, quenched, cooled, experiencing bliss, with self become divine?

It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He proclaims a teaching that is good in the beginning, good in the middle, and good in the end,

meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ochre robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ochre robes, and go forth from the lay life to homelessness.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. They refrain from injuring plants and seeds. They eat in one part of the day,

abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music . They refrain from beautifying and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they

have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this entire spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will and malevolence. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first

absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality,

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desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

Sekha Sutra:

(Majjhima Nikaya: A Trainee sutta)

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all. Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him:

"Lord, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or

brahmin or any person at all. May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it. That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu.” The Buddha consented with silence.

Then, knowing that the Buddha had consented, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying, “Please, lord, come at your convenience.”

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he addressed Venerable Ānanda, “Ānanda, speak about the practicing trainee to the Sakyans of Kapilavatthu as you feel inspired. My back is sore, I’ll stretch it.”

“Yes, lord,” Ānanda replied. And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Then Ānanda addressed Mahānāma the Sakyan:

"Mahānāma, a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness. They have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

And how is a noble disciple accomplished in ethics? It's when a noble disciple is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a noble disciple is ethical.

And how does a noble disciple guard the sense doors? When a noble disciple sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a noble disciple guards the sense doors.

And how does a noble disciple eat in moderation? It's when a noble disciple reflects rationally on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall

put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.' That's how a noble disciple eats in moderation.

And how is a noble disciple dedicated to wakefulness? It's when a noble disciple practices walking and sitting meditation by day, purifying their mind from obstacles. In the first watch of the night, they continue to practice walking and sitting meditation. In the middle watch, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last watch, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. That's how a noble disciple is dedicated to wakefulness.

And how does a noble disciple have seven good qualities? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

They exercise prudence. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased,

describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and comprehending them theoretically.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They're mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a noble disciple has seven good qualities.

And how does a noble disciple get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty? It's when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... third absorption ... fourth absorption. That's how a noble disciple gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

When a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness; and they have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty, they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary from the yoke.

Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn't wish, 'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!' Still they can break out and hatch safely.

In the same way, when a noble disciple is practicing all these things they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary from the yoke.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... And so they recollect their many kinds of past lives, with features and details. This is their first breaking out, like a chick from an eggshell.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds. This is their second breaking out, like a chick from an eggshell.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is their third breaking out, like a chick from an eggshell.

A noble disciple's conduct includes the following: being accomplished in ethics, guarding the sense doors, moderation in eating, being dedicated to wakefulness, having seven good qualities, and getting the four absorptions when they want, without trouble or difficulty.

A noble disciple's knowledge includes the following: recollecting their past lives, clairvoyance that is purified and superhuman, and realizing the undefiled freedom of heart and freedom by wisdom in this very life due to the ending of defilements.

This noble disciple is said to be 'accomplished in knowledge', and also 'accomplished in conduct', and also 'accomplished in knowledge and conduct'.

And the brahma Sanañkumāra also spoke this verse:

'The aristocrat is best among people
who take clan as the standard.

But one accomplished in knowledge and conduct
is best among gods and humans.'

And that verse was well sung by the brahma Sanañkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by the Buddha."

Then the Buddha got up and said to Venerable Ānanda, "Good, good, Ānanda! It's good that you spoke to the Sakyans of Kapilavatthu about the practicing trainee."

This is what Venerable Ānanda said, and the teacher approved. Satisfied, the Sakyans of Kapilavatthu approved what Venerable Ānanda said.

Potaliya Sutra:

(Majjhima Nikaya: With Potaliya the Householder sutta)

So I have heard. At one time the Buddha was staying in the land of the Ānguttarāpans, near the town of theirs named Āpaṇa.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from almsround, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree to meditate.

Potaliya the householder also approached that forest grove while going for a walk. He was well dressed in sarong and cloak, with parasol and sandals. Having plunged deep into it, he went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and the Buddha said to him, "There are seats, householder. Please sit if you wish."

When he said this, Potaliya was angry and upset. Thinking, "The ascetic Gotama addresses me as 'householder'!" he stayed silent.

For a second time ... and a third time the Buddha said to him, "There are seats, householder. Please sit if you wish."

When he said this, Potaliya was angry and upset. Thinking, "The ascetic Gotama addresses me as 'householder'!" he said to the Buddha, "Master Gotama, it is neither proper nor appropriate for you to address me as 'householder'."

“Well, householder, you have the features, attributes, and signs of a householder.”

“Master Gotama, it’s because I have refused all work and cut off all business.”

“Householder, in what way have you refused all work and cut off all business?”

“Master Gotama, all the money, grain, gold, and silver I used to have has been handed over to my children as their inheritance. And in this matter I do not advise or reprimand them, but live with nothing more than food and clothes. That’s how I have refused all work and cut off all business.”

“The cutting off of business as you describe it is one thing, householder, but the cutting off of business in the noble one’s training is quite different.”

“But what, lord, is cutting off of business in the noble one’s training? Sir, please teach me this.”

“Well then, householder, listen and apply your mind well, I will speak.”

“Yes, lord,” said Potaliya.

The Buddha said this:

“Householder, these eight things lead to the cutting off of business in the noble one’s training. What eight? Killing living creatures should be given up, relying on not killing living creatures. Stealing should be given up, relying on not stealing. Lying should be given up, relying on speaking the truth. Divisive speech should be given up, relying on

speech that isn't divisive. Greed and lust should be given up, relying on not being greedy and lustful. Blaming and insulting should be given up, relying on not blaming and not insulting. Anger and distress should be given up, relying on not being angry and distressed.

Arrogance should be given up, relying on not being arrogant. These are the eight things—stated in brief without being analyzed in detail—that lead to the cutting off of business in the noble one's training."

"Lord, please teach me these eight things in detail out of sympathy."

"Well then, householder, listen and apply your mind well, I will speak."

"Yes, lord," said Potaliya. The Buddha said this:

"'Killing living creatures should be given up, relying on not killing living creatures.' That's what I said, but why did I say it? It's when a noble disciple reflects: 'I am practicing to give up and cut off the fetters that might cause me to kill living creatures. But if I were to kill living creatures, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place. And killing living creatures is itself a fetter and a hindrance. The distressing and feverish defilements that might arise because of killing living creatures do not occur in someone who does not kill living creatures.' 'Killing living creatures should be given up, relying on not killing living creatures.' That's what I said, and this is why I said it.

'Stealing ... lying ... divisive speech ... greed and lust ... blaming and insulting ... anger and distress ...

Arrogance should be given up, relying on not being arrogant.' That's what I said, but why did I say it? It's when a noble disciple reflects: 'I am practicing to give up and cut off the fetters that might cause me to be arrogant. But if I were to be arrogant, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place. And arrogance is itself a fetter and a hindrance. The distressing and feverish defilements that might arise because of arrogance do not occur in someone who is not arrogant.' 'Arrogance should be given up by not being arrogant.' That's what I said, and this is why I said it.

These are the eight things—stated in brief and analyzed in detail—that lead to the cutting off of business in the noble one's training. But just this much does not constitute the cutting off of business in each and every respect in the noble one's training."

"But, lord, how is there the cutting off of business in each and every respect in the noble one's training? Sir, please teach me this."

"Well then, householder, listen and apply your mind well, I will speak."

"Yes, lord," said Potaliya. The Buddha said this:

1. The Dangers of Sensual Pleasures

"Householder, suppose a dog weak with hunger was hanging around a butcher's shop. A deft butcher or their apprentice would toss them a skeleton scraped clean of flesh and smeared in blood. What do you think, householder? Gnawing on such a fleshless skeleton, would that dog still get rid of its hunger?"

“No, lord. Why not? Because that skeleton is scraped clean of flesh and smeared in blood. That dog will eventually get weary and frustrated.”

“In the same way, a noble disciple reflects: ‘With the simile of a skeleton the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.’ Having truly seen this with right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the worldly pleasures of the flesh cease without anything left over.

Suppose a vulture or a crow or a hawk was to grab a scrap of meat and fly away. Other vultures, crows, and hawks would keep chasing it, pecking and clawing. What do you think, householder? If that vulture, crow, or hawk doesn’t quickly let go of that scrap of meat, wouldn’t that result in death or deadly suffering for them?”

“Yes, lord.” ...

“Suppose a person carrying a blazing grass torch was to walk against the wind. What do you think, householder? If that person doesn’t quickly let go of that blazing grass torch, wouldn’t they burn their hands or arm or other major or minor limb, resulting in death or deadly suffering for them?”

“Yes, lord.” ...

“Suppose there was a pit of glowing coals deeper than a man’s height, full of glowing coals that neither flamed nor smoked. Then a person

would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. Two strong men would grab them by the arms and drag them towards the pit of glowing coals. What do you think, householder? Wouldn't that person writhe and struggle to and fro?"

"Yes, lord. Why is that? For that person knows: 'If I fall in that pit of glowing coals, that'd result in my death or deadly pain.'" ...

"Suppose a person was to see delightful parks, woods, meadows, and lotus ponds in a dream. But when they woke they couldn't see them at all. ...

Suppose a man had borrowed some goods—a gentleman's carriage and fine jeweled earrings—and preceded and surrounded by these he proceeded through the middle of Āpaṇa. When people saw him they'd say: 'This must be a wealthy man! For that's how the wealthy enjoy their wealth.' But when the owners saw him, they'd take back what was theirs. What do you think? Would that be enough for that man to get upset?"

"Yes, lord. Why is that? Because the owners took back what was theirs." ...

"Suppose there was a dense forest grove not far from a town or village. And there was a tree laden with fruit, yet none of the fruit had fallen to the ground. And along came a person in need of fruit, wandering in search of fruit. Having plunged deep into that forest grove, they'd see that tree laden with fruit. They'd think: 'That tree is laden with fruit, yet none of the fruit has fallen to the ground. But I

know how to climb a tree. Why don't I climb the tree, eat as much as I like, then fill my pouch?' And that's what they'd do. And along would come a second person in need of fruit, wandering in search of fruit, carrying a sharp axe. Having plunged deep into that forest grove, they'd see that tree laden with fruit. They'd think: 'That tree is laden with fruit, yet none of the fruit has fallen to the ground. But I don't know how to climb a tree. Why don't I chop this tree down at the root, eat as much as I like, then fill my pouch?' And so they'd chop the tree down at the root. What do you think, householder? If the first person, who climbed the tree, doesn't quickly come down, when that tree fell wouldn't they break their hand or arm or other major or minor limb, resulting in death or deadly suffering for them?"

"Yes, lord."

"In the same way, a noble disciple reflects: 'With the simile of the fruit tree the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.' Having truly seen this with right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the worldly pleasures of the flesh cease without anything left over.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

That's how there is the cutting off of business in each and every respect in the noble one's training.

What do you think, householder? Do you regard yourself as having cut off business in a way comparable to the cutting off of business in each and every respect in the noble one's training?"

"Who am I compared to one who has cut off business in each and every respect in the noble one's training? I am far from that. Lord, I used to think that the wanderers following other religions were thoroughbreds, and I fed them and treated them accordingly, but they were not actually thoroughbreds. I thought that the mendicants were not thoroughbreds, and I fed them and treated them accordingly, but they actually were thoroughbreds. But now I shall understand that the wanderers following other religions are not actually thoroughbreds, and I will feed them and treat them accordingly. And I shall understand that the mendicants actually are thoroughbreds, and I will feed them and treat them accordingly. The Buddha has inspired me to have love, confidence, and respect for ascetics!

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Excellent, lord! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Jīvaka Sutra:

(Majjhima Nikaya: With Jīvaka sutta)

So I have heard. At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca.

Then Jīvaka went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Lord, I have heard this: 'They slaughter living creatures specially for the ascetic Gotama. The ascetic Gotama knowingly eats meat prepared on his behalf: this is a deed he caused.' I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism?"

"Jīvaka, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

In three cases I say that meat may not be eaten: it's seen, heard, or suspected. These are three cases in which meat may not be eaten.

In three cases I say that meat may be eaten: it's not seen, heard, or suspected. These are three cases in which meat may be eaten.

Take the case of a mendicant living supported by a town or village. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. A householder or their child approaches and invites them for the next day's meal. The mendicant accepts if they want.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out. That householder or their child serves them with delicious almsfood. It never occurs to them, 'It's so good that this householder serves me with delicious almsfood! I hope they serve me with such delicious almsfood in the future!' They don't think that. They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?"

"No, lord."

"Aren't they eating blameless food at that time?"

“Yes, lord. Lord, I have heard that The Brahma abides in loving-kindness. Now, I’ve seen the Buddha with my own eyes, and it is the Buddha who truly abides in loving-kindness.”

“Any greed, hate, or delusion that might give rise to ill will has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future. If that’s what you were referring to, I acknowledge it.”

“That’s exactly what I was referring to.”

“Take the case, Jīvaka, of a mendicant living supported by a town or village. They meditate spreading a heart full of compassion ...

They meditate spreading a heart full of rejoicing ...

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out. That householder or their child serves them with delicious almsfood. It never occurs to them, ‘It’s so good that this householder serves me with delicious almsfood! I hope they serve me with such delicious almsfood in the future!’ They don’t think that. They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?”

“No, lord.”

“Aren’t they eating blameless food at that time?”

“Yes, lord. Lord, I have heard that The brahma abides in equanimity. Now, I’ve seen the Buddha with my own eyes, and it is the Buddha who truly abides in equanimity.”

“Any greed, hate, or delusion that might give rise to cruelty, discontent, or repulsion has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future. If that’s what you were referring to, I acknowledge it.”

“That’s exactly what I was referring to.”

“Jīvaka, anyone who slaughters a living creature specially for the Realized One or the Realized One’s disciple creates much wickedness for five reasons.

When they say: ‘Go, fetch that living creature,’ this is the first reason.

When that living creature experiences pain and sadness as it’s led along by a collar, this is the second reason.

When they say: ‘Go, slaughter that living creature,’ this is the third reason.

When that living creature experiences pain and sadness as it’s being slaughtered, this is the fourth reason.

When they serve the Realized One or the Realized One's disciple with unallowable food, this is the fifth reason.

Anyone who slaughters a living creature specially for the Realized One or the Realized One's disciple creates much wickedness for five reasons."

When he had spoken, Jīvaka said to the Buddha: "It's incredible, lord, it's amazing! The mendicants indeed eat allowable food. The mendicants indeed eat blameless food. Excellent, lord! Excellent! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Sammāditṭhi Sutra:

(Majjhima Nikaya: Right View sutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, they speak of this thing called 'right view'. How do you define a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?"

“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, reverends, listen and apply your mind well, I will speak.”

“Yes, reverend,” they replied. Sāriputta said this:

“A noble disciple understands the unskillful and its root, and the skillful and its root. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

But what is the unskillful and what is its root? And what is the skillful and what is its root? Killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or nonsensical; and covetousness, ill will, and wrong view. This is called the unskillful.

And what is the root of the unskillful? Greed, hate, and delusion. This is called the root of the unskillful.

And what is the skillful? Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that’s false, divisive, harsh, or nonsensical; contentment, good will, and right view. This is called the skillful.

And what is the root of the skillful? Contentment, love, and understanding. This is called the root of the skillful.

A noble disciple understands in this way the unskillful and its root, and the skillful and its root. They’ve completely given up the

underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

Saying “Good, venerable sir,” those mendicants approved and agreed with what Sāriputta said. Then they asked another question: “But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”

“There might, reverends. A noble disciple understands fuel, its origin, its cessation, and the practice that leads to its cessation. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

But what is fuel? What is its origin, its cessation, and the practice that leads to its cessation? There are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth. Fuel originates from craving. Fuel ceases when craving ceases. The practice that leads to the cessation of fuel is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands in this way fuel, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given

up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

Saying “Good, venerable sir,” those mendicants ... asked another question: “But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?”

“There might, reverends. A noble disciple understands suffering, its origin, its cessation, and the practice that leads to its cessation. When they’ve done this, they’re defined as a noble disciple who ... has come to the true teaching. But what is suffering? What is its origin, its cessation, and the practice that leads to its cessation? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. This is called suffering. And what is the origin of suffering? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving for continued existence, and craving to end existence. This is called the origin of suffering. And what is the cessation of suffering? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of suffering. And what is the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view ... right immersion. This is called the practice that leads to the cessation of suffering.

A noble disciple understands in this way suffering, its origin, its cessation, and the practice that leads to its cessation. They've completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit 'I am'. They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

Saying "Good, venerable sir," those mendicants ... asked another question: "But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?"

"There might, reverends. A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation ... But what are old age and death? What is their origin, their cessation, and the practice that leads to their cessation? The old age, decrepitude, broken teeth, gray hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. And what is death? The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Old age and death originate from rebirth. Old age and death cease when rebirth ceases. The practice that leads to the cessation of old age and death is simply this noble eightfold path ..."

"Might there be another way to describe a noble disciple?"

“There might, reverends. A noble disciple understands rebirth, its origin, its cessation, and the practice that leads to its cessation ... But what is rebirth? What is its origin, its cessation, and the practice that leads to its cessation? The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth. Rebirth originates from continued existence. Rebirth ceases when continued existence ceases. The practice that leads to the cessation of rebirth is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands continued existence, its origin, its cessation, and the practice that leads to its cessation. But what is continued existence? What is its origin, its cessation, and the practice that leads to its cessation? There are these three states of continued existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. Continued existence originates from grasping. Continued existence ceases when grasping ceases. The practice that leads to the cessation of continued existence is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands grasping, its origin, its cessation, and the practice that leads to its cessation ... But what is grasping? What is its origin, its cessation, and the practice that leads to its cessation? There are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and

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theories of a self. Grasping originates from craving. Grasping ceases when craving ceases. The practice that leads to the cessation of grasping is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands craving, its origin, its cessation, and the practice that leads to its cessation ... But what is craving? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of craving. Craving for sights, sounds, smells, tastes, touches, and ideas. Craving originates from feeling. Craving ceases when feeling ceases. The practice that leads to the cessation of craving is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands feeling, its origin, its cessation, and the practice that leads to its cessation ... But what is feeling? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of feeling. Feeling born of contact through the eye, ear, nose, tongue, body, and mind. Feeling originates from contact. Feeling ceases when contact ceases. The practice that leads to the cessation of feeling is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands contact, its origin, its cessation, and the practice that leads to its cessation ... But

what is contact? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of contact. Contact through the eye, ear, nose, tongue, body, and mind. Contact originates from the six sense fields. Contact ceases when the six sense fields cease. The practice that leads to the cessation of contact is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands the six sense fields, their origin, their cessation, and the practice that leads to their cessation ... But what are the six sense fields? What is their origin, their cessation, and the practice that leads to their cessation? There are these six sense fields. The sense fields of the eye, ear, nose, tongue, body, and mind. The six sense fields originate from name and form. The six sense fields cease when name and form cease. The practice that leads to the cessation of the six sense fields is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands name and form, their origin, their cessation, and the practice that leads to their cessation ... But what are name and form? What is their origin, their cessation, and the practice that leads to their cessation? Feeling, perception, intention, contact, and application of mind—this is called name. The four primary elements, and form derived from the four primary elements—this is called form. Such is name and such is form. This is called name and form. Name and form originate from consciousness. Name and form cease when consciousness ceases.

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The practice that leads to the cessation of name and form is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands consciousness, its origin, its cessation, and the practice that leads to its cessation ... But what is consciousness? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of consciousness. Eye, ear, nose, tongue, body, and mind consciousness. Consciousness originates from choices. Consciousness ceases when choices cease. The practice that leads to the cessation of consciousness is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation ... But what are choices? What is their origin, their cessation, and the practice that leads to their cessation? There are these three kinds of choice. Choices by way of body, speech, and mind. Choices originate from ignorance. Choices cease when ignorance ceases. The practice that leads to the cessation of choices is simply this noble eightfold path ...”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands ignorance, its origin, its cessation, and the practice that leads to its cessation ... But what is ignorance? What is its origin, its cessation, and the practice

that leads to its cessation? Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance. Ignorance originates from defilement. Ignorance ceases when defilement ceases. The practice that leads to the cessation of ignorance is simply this noble eightfold path ...”

Saying “Good, venerable sir,” those mendicants approved and agreed with what Sāriputta said. Then they asked another question: “But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”

“There might, reverends. A noble disciple understands defilement, its origin, its cessation, and the practice that leads to its cessation. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

But what is defilement? What is its origin, its cessation, and the practice that leads to its cessation? There are these three defilements. The defilements of sensuality, desire to be reborn, and ignorance. Defilement originates from ignorance. Defilement ceases when ignorance ceases. The practice that leads to the cessation of defilement is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands in this way defilement, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying

tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

This is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

Ākaṇkheyya Sutra:

(Majjhima Nikaya: One Might Wishutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!”

“Lord,” they replied. The Buddha said this:

“Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.

A mendicant might wish: ‘May I be liked and approved by my spiritual companions, respected and admired.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

A mendicant might wish: ‘May I receive robes, almsfood, lodgings, and medicines and supplies for the sick.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

A mendicant might wish: ‘May the services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.’ So let them fulfill their precepts ...

A mendicant might wish: ‘When deceased family and relatives who have passed away recollect me with a confident mind, may this be very fruitful and beneficial for them.’ So let them fulfill their precepts ...

A mendicant might wish: ‘May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they arose.’ So let them fulfill their precepts ...

A mendicant might wish: ‘May I prevail over fear and dread, and may fear and dread not prevail over me. May I live having mastered fear and dread whenever they arose.’ So let them fulfill their precepts ...

A mendicant might wish: ‘May I get the four absorptions—blissful meditations in the present life that belong to the higher mind—when I want, without trouble or difficulty.’ So let them fulfill their precepts ...

A mendicant might wish: ‘May I have direct meditative experience of the peaceful liberations that are formless, transcending form.’ So let them fulfill their precepts ...

A mendicant might wish: ‘May I, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’ So let them fulfill their precepts ...

A mendicant might wish: ‘May I, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner, coming back to this world once only, then making an end of suffering.’ So let them fulfill their precepts ...

A mendicant might wish: ‘May I, with the ending of the five lower fetters, be reborn spontaneously and become extinguished there, not liable to return from that world.’ So let them fulfill their precepts ...

A mendicant might wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of brahma.’ So let them fulfill their precepts ...

A mendicant might wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.’ So let them fulfill their precepts ...

A mendicant might wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”,

and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”. So let them fulfill their precepts ...

A mendicant might wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I thus recollect my many kinds of past lives, with features and details.’ So let them fulfill their precepts ...

A mendicant might wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never

denounced the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm." And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.' So let them fulfill their precepts ...

A mendicant might wish: 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

'Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.' That's what I said, and this is why I said it."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

Vattha Sutra:

(Majjhima Nikaya: The Simile of the Cloth sutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Lord," they replied. The Buddha said this:

"Suppose, mendicants, there was a cloth that was dirty and soiled. No matter what dye the dyer applied—whether blue or yellow or red or magenta—it would look poorly dyed and impure in color. Why is that? Because of the impurity of the cloth.

In the same way, when the mind is corrupt, a bad destiny is to be expected. Suppose there was a cloth that was pure and clean. No matter what dye the dyer applied—whether blue or yellow or red or magenta—it would look well dyed and pure in color. Why is that? Because of the purity of the cloth.

In the same way, when the mind isn't corrupt, a good destiny is to be expected.

And what are the corruptions of the mind? Covetousness and immoral greed, ill will, anger, acrimony, disdain, contempt, jealousy, stinginess, deceit, deviousness, obstinacy, aggression, conceit, arrogance, vanity, and negligence are corruptions of the mind.

A mendicant who understands that covetousness and immoral greed are corruptions of the mind gives them up. A mendicant who

understands that ill will ... negligence is a corruption of the mind gives it up.

When they have understood these corruptions of the mind for what they are, and have given them up, they have experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, sincere, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

When a mendicant has discarded, eliminated, released, given up, and relinquished to this extent, thinking, ‘I have experiential confidence in the Buddha ... the teaching ... the Saṅgha,’ they find inspiration in the meaning and the teaching, and find joy connected with the teaching. Thinking: ‘I have discarded, eliminated, released, given up, and relinquished to this extent,’ they find inspiration in the meaning and the teaching, and find joy connected with the teaching. When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi.

When a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them. Compare with cloth that is dirty and soiled; it can be made pure and clean by pure water. Or native gold, which can be made pure and bright by a forge. In the same way, when a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They understand: ‘There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.’

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' This is called a mendicant who is bathed with the inner bathing."

Now at that time the brahmin Bhāradvāja of Sundarikā was sitting not far from the Buddha. He said to the Buddha, "But does Master Gotama go to the river Bāhuka to bathe?"

"Brahmin, why go to the river Bāhuka? What can the river Bāhuka do?"

"Many people deem that the river Bāhukā leads to a heavenly world and bestows merit. And many people wash off their bad deeds in the river Bāhukā."

Then the Buddha addressed Bhāradvāja of Sundarikā in verse:

"The Bāhukā and the Adhikakkā,
at Gaya and the Sundarikā too,
Sarasvatī and Payāga,
and the river Bāhumatī:
a fool can constantly plunge into them
but it won't purify their dark deeds.

What can the Sundarikā do?
What the Payāga or the Bāhukā?
They can't cleanse a cruel and criminal person
from their bad deeds.

For the pure in heart it's always
the spring festival or the sabbath.
For the pure in heart and clean of deed,
their vows will always be fulfilled.
It's here alone that you should bathe, brahmin,
making yourself a sanctuary for all creatures.

And if you speak no lies,
nor harm any living creature,
nor steal anything not given,
and you're faithful and not stingy:
what's the point of going to Gayā?
For any well may be your Gayā!"

When he had spoken, the brahmin Bhāradvāja of Sundarikā said to the Buddha, "Excellent, Master Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Master Gotama has made the teaching clear in many ways. I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in Master Gotama's presence?"

And the brahmin Bhāradvāja of Sundarikā received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Bhāradvāja became one of the perfected.

Mahādukkhakkhandha Sutra:

(Majjhima Nikaya: The Longer Discourse on the Mass of Suffering sutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then it occurred to them, “It’s too early to wander for alms in Sāvatthī. Why don’t we visit the monastery of the wanderers of other religions?” Then they went to the monastery of the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

“Reverends, the ascetic Gotama advocates the complete understanding of sensual pleasures, and so do we. The ascetic Gotama advocates the complete understanding of forms, and so do we. The ascetic Gotama advocates the complete understanding of feelings, and so do we. What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”

Those mendicants neither approved nor dismissed that statement of the wanderers of other religions. They got up from their seat, thinking, “We will learn the meaning of this statement from the Buddha himself.”

Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Mendicants, when wanderers of other religions say this, you should say to them: ‘But reverends, what’s the gratification, the drawback, and the escape when it comes to sensual pleasures? What’s the gratification, the drawback, and the escape when it comes to forms? What’s the gratification, the drawback, and the escape when it comes to feelings?’ Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated. Why is that? Because they’re out of their element. I don’t see anyone in this world—with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

And what is the gratification of sensual pleasures? There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

And what is the drawback of sensual pleasures? It's when a gentleman earns a living by means such as arithmetic, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions. But they must face cold and heat, being hurt by the touch of flies, mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst. This is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

That gentleman might try hard, strive, and make an effort, but fail to earn any money. If this happens, they sorrow and wail and lament, beating their breast and falling into confusion, saying: 'Oh, my hard work is wasted. My efforts are fruitless!' This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

That gentleman might try hard, strive, and make an effort, and succeed in earning money. But they experience pain and sadness when they try to protect it, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. They sorrow and wail and lament, beating their breast and falling into confusion: 'What once was mine is gone.' This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and

friend fights with friend. Once they've started quarreling, arguing, and disputing, they attack each other with fists, stones, rods, and swords, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, splashed with dung, crushed by a superior force, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, and commit adultery. The rulers would arrest them and subject them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded. These

result in death and deadly pain. This too is a drawback of sensual pleasures apparent in the present life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

And what is the escape from sensual pleasures? Removing and giving up desire and greed for sensual pleasures: this is the escape from sensual pleasures.

There are ascetics and brahmins who don't truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures. There are ascetics and brahmins who do truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures.

And what is the gratification of forms? Suppose there was a girl of the brahmins, aristocrats, or householders in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is she not at the height of her beauty and prettiness?"

"Yes, lord."

“The pleasure and happiness that arise from this beauty and prettiness is the gratification of forms.

And what is the drawback of forms? Suppose that some time later you were to see that same sister—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?”

“Yes, lord.”

“This is the drawback of forms.

Furthermore, suppose that you were to see that same sister sick, suffering, gravely ill, collapsed in her own urine and feces, being picked up by some and put down by others.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?”

“Yes, lord.”

“This too is the drawback of forms.

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

"Yes, lord."

"This too is the drawback of forms.

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it was being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures ...

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been reduced to a skeleton with flesh and blood, held together by sinews ... a skeleton rid of flesh but smeared with blood, and held together by sinews ... a skeleton rid of flesh and blood, held together by sinews ... bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. ...

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been reduced to white bones, the color of shells ... decrepit bones, heaped in a pile ... bones rotted and crumbled to powder.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

"Yes, lord."

“This too is the drawback of forms.

And what is the escape from forms? Removing and giving up desire and greed for forms: this is the escape from forms.

There are ascetics and brahmins who don't truly understand forms' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand forms themselves, or to instruct another so that, practicing accordingly, they will completely understand forms. There are ascetics and brahmins who do truly understand forms' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand forms themselves, or to instruct another so that, practicing accordingly, they will completely understand forms.

And what is the gratification of feelings? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both; they feel only feelings that are not hurtful. Freedom from being hurt is the ultimate gratification of feelings, I say.

Furthermore, a mendicant enters and remains in the second absorption ... third absorption ... fourth absorption. At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both; they feel only feelings that are not hurtful. Freedom from being hurt is the ultimate gratification of feelings, I say.

And what is the drawback of feelings? That feelings are impermanent, suffering, and perishable: this is their drawback.

And what is the escape from feelings? Removing and giving up desire and greed for feelings: this is the escape from feelings.

There are ascetics and brahmins who don't truly understand feelings' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings. There are ascetics and brahmins who do truly understand feelings' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

Anumāna Sutra:

(Majjhima Nikaya: Measuring Up sutta)

So I have heard. At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaṭā's Wood. There Venerable Mahāmoggallāna addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Venerable Mahāmoggallāna said this:

"Suppose a mendicant invites other mendicants to admonish them. But they're hard to admonish, having qualities that make them hard

to admonish. They're impatient, and don't take instruction respectfully. So their spiritual companions don't think it's worth advising and instructing them, and that person doesn't gain their trust.

And what are the qualities that make them hard to admonish? Firstly, a mendicant has corrupt wishes, having fallen under the sway of corrupt wishes. This is a quality that makes them difficult to admonish.

Furthermore, a mendicant glorifies themselves and puts others down. ...

They're irritable, overcome by anger ...

They're irritable, and acrimonious due to anger ...

They're irritable, and stubborn due to anger ...

They're irritable, and blurt out words bordering on anger ...

When accused, they object to the accuser ...

When accused, they rebuke the accuser ...

When accused, they retort to the accuser ...

When accused, they dodge the issue, distract the discussion with irrelevant points, and display annoyance, hate, and bitterness ...

When accused, they are unable to account for the evidence ...

They are offensive and contemptuous ...

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They're jealous and stingy ...

They're devious and deceitful ...

They're obstinate and arrogant ...

Furthermore, a mendicant is attached to their own views, holding them tight, and refusing to let go. This too is a quality that makes them difficult to admonish.

These are the qualities that make them hard to admonish.

Suppose a mendicant doesn't invite other mendicants to admonish them. But they're easy to admonish, having qualities that make them easy to admonish. They're accepting, and take instruction respectfully. So their spiritual companions think it's worth advising and instructing them, and that person gains their trust.

And what are the qualities that make them easy to admonish? Firstly, a mendicant doesn't have corrupt wishes ...

Furthermore, a mendicant isn't attached to their own views, not holding them tight, but letting them go easily.

These are the qualities that make them easy to admonish.

In such a case, a mendicant should measure themselves like this. 'This person has corrupt wishes, having fallen under the sway of corrupt wishes. And I don't like or approve of this person. And if I were to fall under the sway of corrupt wishes, others wouldn't like or approve of me.' A mendicant who knows this should give rise to the thought: 'I will not fall under the sway of corrupt wishes.' ...

'This person is attached to their own views, holding them tight and refusing to let go. And I don't like or approve of this person. And if I were to be attached to my own views, holding them tight and refusing to let go, others wouldn't like or approve of me.' A

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mendicant who knows this should give rise to the thought: ‘I will not be attached to my own views, holding them tight, but will let them go easily.’

In such a case, a mendicant should check themselves like this: ‘Do I have corrupt wishes? Have I fallen under the sway of corrupt wishes?’ Suppose that, upon checking, a mendicant knows that they have fallen under the sway of corrupt wishes. Then they should make an effort to give up those bad, unskillful qualities. But suppose that, upon checking, a mendicant knows that they haven’t fallen under the sway of corrupt wishes. Then they should meditate with rapture and joy, training day and night in skillful qualities. ...

Suppose that, upon checking, a mendicant knows that they are attached to their own views, holding them tight, and refusing to let go. Then they should make an effort to give up those bad, unskillful qualities. Suppose that, upon checking, a mendicant knows that they’re not attached to their own views, holding them tight, but let

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them go easily. Then they should meditate with rapture and joy, training day and night in skillful qualities.

Suppose that, upon checking, a mendicant sees that they haven't given up all these bad, unskillful qualities. Then they should make an effort to give them all up. But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy, thinking: 'How fortunate that I'm clean!'

In the same way, suppose that, upon checking, a mendicant sees that they haven't given up all these bad, unskillful qualities. Then they should make an effort to give them all up. But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities."

This is what Venerable Mahāmoggallāna said. Satisfied, the mendicants approved what Venerable Mahāmoggallāna said.

Cetokhila Sutra:

(Majjhima Nikaya: Hard-heartedness sutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Lord," they replied. The Buddha said this:

"Mendicants, when a mendicant has not given up five kinds of hard-heartedness and severed five shackles of the heart, it's not possible for them to achieve growth, improvement, or maturity in this teaching and training.

What are the five kinds of hard-heartedness they haven't given up? Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness they haven't given up.

Furthermore, a mendicant has doubts about the teaching ... This is the second kind of hard-heartedness.

They have doubts about the Saṅgha ... This is the third kind of hard-heartedness.

They have doubts about the training ... This is the fourth kind of hard-heartedness.

Furthermore, a mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind

doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness they haven't given up. These are the five kinds of hard-heartedness they haven't given up.

What are the five shackles of the heart they haven't severed? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart they haven't severed.

Furthermore, a mendicant isn't free of greed for the body ... This is the second shackle of the heart.

Furthermore, a mendicant isn't free of greed for form ... This is the third shackle of the heart.

They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ... This is the fourth heart shackle.

They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart they haven't severed. These are the five shackles of the heart they haven't severed.

When a mendicant has not given up these five kinds of hard-heartedness and severed these five shackles of the heart, it's not possible for them to achieve growth, improvement, or maturity in this teaching and training.

When a mendicant has given up these five kinds of hard-heartedness and severed these five shackles of the heart, it is possible for them to achieve growth, improvement, and maturity in this teaching and training.

What are the five kinds of hard-heartedness they've given up? Firstly, a mendicant has no doubts about the Teacher. They're not uncertain, undecided, or lacking confidence. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness they've given up.

Furthermore, a mendicant has no doubts about the teaching ...

They have no doubts about the Saṅgha ...

They have no doubts about the training ...

They're not angry and upset with their spiritual companions, not resentful or closed off. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness they've given up. These are the five kinds of hard-heartedness they've given up.

What are the five shackles of the heart they've severed? Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first shackle of the heart they've severed.

Furthermore, a mendicant is rid of greed for the body ...

They're rid of greed for form ...

They don't eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ...

They don't lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!' This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart they've severed. These are the five shackles of the heart they've severed.

When a mendicant has given up these five kinds of hard-heartedness and severed these five shackles of the heart, it is possible for them to achieve growth, improvement, or maturity in this teaching and training.

They develop the basis of psychic power that has immersion due to enthusiasm, and active effort ... the basis of psychic power that has immersion due to energy, and active effort ... the basis of psychic power that has immersion due to mental development, and active effort ... the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor. A mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary from the yoke. Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn't wish: 'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!' Still they can break out and hatch safely.

In the same way, a mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary from the yoke."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

Madhupiṇḍika Sutra:

(Majjhima Nikaya: The Honey-Cake sutta)

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from almsround, he went to the Great Wood for the day's meditation, plunged deep into it, and sat at the root of a young wood apple tree to meditate.

Dandapāṇi the Sakyan, while going for a walk, plunged deep into the Great Wood. He approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side leaning on his staff, and said to the Buddha, "What is the ascetic's doctrine? What does he assert?"

"Lord, my doctrine is such that one does not conflict with anyone in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans. And it is such that perceptions do not underlie the brahmin who lives detached from sensual pleasures, without doubting, stripped of worry, and rid of craving for rebirth in this or that state. That is my doctrine, and that is what I assert."

When he had spoken, Dandapāṇi shook his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and he departed leaning on his staff.

Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, sat down on the seat spread out, and told the mendicants what had happened.

When he had spoken, one of the mendicants said to him, “But lord, asserting what doctrine does the Buddha not conflict with anyone in this world with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans? And how is it that perceptions do not underlie the Buddha, the brahmin who lives detached from sensual pleasures, without indecision, stripped of worry, and rid of craving for rebirth in this or that state?”

“Mendicant, judgments driven by proliferating perceptions beset a person. If they don’t find anything worth approving, welcoming, or getting attached to in the source from which these arise, just this is the end of the underlying tendencies to desire, repulsion, views, doubt, conceit, the desire to be reborn, and ignorance. This is the end of taking up the rod and the sword, the end of quarrels, arguments, and disputes, of accusations, divisive speech, and lies. This is where these bad, unskillful qualities cease without anything left over.”

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief summary recital given by the Buddha?”

Then those mendicants thought, “This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Let’s go to him, and ask him about this matter.”

Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said: “May Venerable Mahākaccāna please explain this.”

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you overlooked him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of brahma. He is the teacher, the proclaiming, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”

“Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of brahma. He is the teacher, the proclaiming, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer. Still, Mahākaccāna is praised by the

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Buddha and esteemed by his sensible spiritual companions. You are capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Please explain this, if it's no trouble."

"Well then, reverends, listen and apply your mind well, I will speak."

"Yes, reverend," they replied. Venerable Mahākaccāna said this:

"Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'Judgments driven by proliferating perceptions beset a person. If they don't find anything worth approving, welcoming, or getting attached to in the source from which these arise, just this is the end of the underlying tendencies to desire, repulsion, views, doubt, conceit, the desire to be reborn, and ignorance. This is the end of taking up the rod and the sword, the end of quarrels, arguments, and disputes, of accusations, divisive speech, and lies. This is where these bad, unskillful qualities cease without anything left over.' This is how I understand the detailed meaning of this summary recital.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate is the source from which judgments driven by proliferating perceptions beset a person. This occurs with respect to sights known by the eye in the past, future, and present.

Ear consciousness arises dependent on the ear and sounds. ...

Nose consciousness arises dependent on the nose and smells. ...

Tongue consciousness arises dependent on the tongue and tastes. ...

Body consciousness arises dependent on the body and touches. ...

Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate is the source from which judgments driven by proliferating perceptions beset a person. This occurs with respect to ideas known by the mind in the past, future, and present.

Where there is the eye, sights, and eye consciousness, it will be possible to discover evidence of contact. Where there is evidence of contact, it will be possible to discover evidence of feeling. Where there is evidence of feeling, it will be possible to discover evidence of perception. Where there is evidence of perception, it will be possible to discover evidence of thought. Where there is evidence of thought, it will be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

Where there is the ear ... nose ... tongue ... body ... mind, ideas, and mind consciousness, it will be possible to discover evidence of contact. ... Where there is evidence of contact, it will be possible to discover evidence of feeling. Where there is evidence of feeling, it will be possible to discover evidence of perception. Where there is evidence of perception, it will be possible to discover evidence of thinking. Where there is evidence of thinking, it will be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

Where there is no eye, no sights, and no eye consciousness, it will not be possible to discover evidence of contact. Where there is no evidence of contact, it will not be possible to discover evidence of

feeling. Where there is no evidence of feeling, it will not be possible to discover evidence of perception. Where there is no evidence of perception, it will not be possible to discover evidence of thinking. Where there is no evidence of thinking, it will not be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

Where there is no ear ... no nose ... no tongue ... no body ... no mind, no ideas, and no mind consciousness, it will not be possible to discover evidence of contact. Where there is no evidence of contact, it will not be possible to discover evidence of feeling. Where there is no evidence of feeling, it will not be possible to discover evidence of perception. Where there is no evidence of perception, it will not be possible to discover evidence of thinking. Where there is no evidence of thinking, it will not be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

This is how I understand the detailed meaning of that brief summary recital given by the Buddha. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

Then those mendicants, approving and agreeing with what Mahākaccāna said, rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding: "Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

"Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

When he said this, Venerable Ānanda said to the Buddha, “Lord, suppose a person who was weak with hunger was to obtain a honey-cake. Wherever they taste it, they would enjoy a sweet, delicious flavor.

In the same way, wherever a sincere, capable mendicant might examine with wisdom the meaning of this exposition of the teaching they would only gain joy and clarity. Lord, what is the name of this exposition of the teaching?”

“Well then, Ānanda, you may remember this exposition of the teaching as ‘The Honey-Cake Discourse’.”

That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

Dvedhāvitakka Sutra:

(Majjhima Nikaya: Two Kinds of Thought sutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. There the Buddha addressed the mendicants, “Mendicants!”

“Lord,” they replied. The Buddha said this:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘Why don’t I meditate by continually dividing my thoughts into two classes?’ So I assigned sensual, malicious, and cruel thoughts to one class. And I assigned

thoughts of renunciation, good will, and harmlessness to the second class.

Then, as I meditated—diligent, keen, and resolute—a sensual thought arose. I understood: ‘This sensual thought has arisen in me. It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment.’ When I reflected that it leads to hurting myself, it went away. When I reflected that it leads to hurting others, it went away. When I reflected that it leads to hurting both, it went away. When I reflected that it blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment, it went away. So I gave up, got rid of, and eliminated any sensual thoughts that arose.

Then, as I meditated—diligent, keen, and resolute—a malicious thought arose ... a cruel thought arose. I understood: ‘This cruel thought has arisen in me. It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment.’ When I reflected that it leads to hurting myself ... hurting others ... hurting both, it went away. When I reflected that it blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment, it went away. So I gave up, got rid of, and eliminated any cruel thoughts that arose.

Whatever a mendicant frequently thinks about and considers becomes their heart’s inclination. If they often think about and consider sensual thoughts, they’ve given up the thought of renunciation to cultivate sensual thought. Their mind inclines to sensual thoughts. If they often think about and consider malicious thoughts ... their mind inclines to malicious thoughts. If they often think about and consider cruel thoughts ... their mind inclines to cruel thoughts.

Suppose it's the last month of the rainy season, in autumn, when the crops grow closely together, and a cowherd must take care of the cattle. He'd tap and poke them with his staff on this side and that to keep them in check. Why is that? For he sees that if they wander into the crops he could be executed, imprisoned, fined, or condemned.

In the same way, I saw that unskillful qualities have the drawbacks of sordidness and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Then, as I meditated—diligent, keen, and resolute—a thought of renunciation arose. I understood: ‘This thought of renunciation has arisen in me. It doesn't lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it's on the side of freedom from distress, and it leads to extinguishment.’ If I were to keep on thinking and considering this all night ... all day ... all night and day, I see no danger that would come from that. Still, thinking and considering for too long would tire my body. And when the body is tired, the mind is stressed. And when the mind is stressed, it's far from immersion. So I stilled, settled, unified, and immersed my mind internally. Why is that? So that my mind would not be stressed.

Then, as I meditated—diligent, keen, and resolute—a thought of good will arose ... a thought of harmlessness arose. I understood: ‘This thought of harmlessness has arisen in me. It doesn't lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it's on the side of freedom from distress, and it leads to extinguishment.’ If I were to keep on thinking and considering this all night ... all day ... all night and day, I see no danger that would come from that. Still, thinking and considering for too long would tire my body. And when the body is tired, the mind is stressed. And when the mind is stressed, it's far from immersion. So I stilled, settled, unified,

and immersed my mind internally. Why is that? So that my mind would not be stressed.

Whatever a mendicant frequently thinks about and considers becomes their heart's inclination. If they often think about and consider thoughts of renunciation, they've given up sensual thought to cultivate the thought of renunciation. Their mind inclines to thoughts of renunciation. If they often think about and consider thoughts of good will ... their mind inclines to thoughts of good will. If they often think about and consider thoughts of harmlessness ... their mind inclines to thoughts of harmlessness.

Suppose it's the last month of summer, when all the crops have been gathered within a village, and a cowherd must take care of the cattle. While at the root of a tree or in the open he need only be mindful that the cattle are there. In the same way I needed only to be mindful that those things were there.

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed in samādhi.

Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives, with features and details.

This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had become immersed in samādhi like this, I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had become immersed in samādhi like this, I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.'

I truly understood: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements.' Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.'

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Suppose that in a forested wilderness there was an expanse of low-lying marshes, and a large herd of deer lived nearby. Then along comes a person who wants to harm, injure, and threaten them. They close off the safe, secure path that leads to happiness, and open the wrong path. There they plant domesticated male and female deer as decoys so that, in due course, that herd of deer would fall to ruin and disaster. Then along comes a person who wants to help keep the herd of deer safe. They open up the safe, secure path that leads to happiness, and close off the wrong path. They get rid of the decoys so that, in due course, that herd of deer would grow, increase, and mature.

I've made up this simile to make a point. And this is what it means. 'An expanse of low-lying marshes' is a term for sensual pleasures. 'A

large herd of deer' is a term for sentient beings. 'A person who wants to harm, injure, and threaten them' is a term for Māra the Wicked. 'The wrong path' is a term for the wrong eightfold path, that is, wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. 'A domesticated male deer' is a term for greed and relishing. 'A domesticated female deer' is a term for ignorance. 'A person who wants to help keep the herd of deer safe' is a term for the Realized One, the perfected one, the fully awakened Buddha. 'The safe, secure path that leads to happiness' is a term for the noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

So, mendicants, I have opened up the safe, secure path to happiness and closed off the wrong path. And I have got rid of the male and female decoys.

Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

Sattavassānubandha Sutra:

(Samyutta Nikaya: Seven Years of Following sutta)

So I have heard. At one time the Buddha was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

Now at that time Māra the Wicked had been following the Buddha for seven years hoping to find a vulnerability without success.

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Are you swamped by sorrow
that you meditate in the forest?
Have you lost a fortune, or do you long for one?
Or perhaps you’ve committed
some crime in the village?
Why don’t you get too close to people?
And why does no-one get close to you?”

“I’ve dug out the root of sorrow completely.
I practice absorption free of guilt or sorrow.
I’ve cut off all greed and prayer for future lives.
Undefiled, I practice absorption,
O kinsman of the negligent!”

“The things they call ‘mine’,
and those who say ‘it’s mine’:—
if your mind remains there,
you won’t escape me, ascetic!”

“The things they speak of aren’t mine;
I’m not someone who speaks like that.
So know this, Wicked One:
you won’t even see the path I take.”

“If you’ve discovered the path
that’s safe, and leads to freedom from death,
go and walk that path alone—
why teach it to anyone else?”

“Those crossing to the far shore
ask what’s beyond the domain of Death.
When I’m asked, I explain to them
the truth without attachments.”

“Lord, suppose there was a lotus pond not far from a town or village, and a crab lived there. Then several boys or girls would leave the town or village and go to the pond, where they’d pull out the crab and put it on dry land. Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone. And when that crab’s claws had all been snapped, cracked, and broken off it wouldn’t be able to return down into that lotus pond.

In the same way, lord, the Buddha has snapped, cracked, and broken off all my twists, ducks, and dodges. Now I’m not able to approach the Buddha again in hopes of finding a vulnerability.”

Then god Māra the Wicked recited these verses of disappointment in the Buddha’s presence:

“A crow once circled a stone
that looked like a lump of fat.
‘Perhaps I’ll find something tender,’ it thought,

'perhaps there's something tasty.'

But finding nothing tasty,
the crow left that place.
Like the crow that pecked the stone,
I leave Gotama disappointed."

Siṅgāla Sutra:

(Dhiga Nikaya: Advice to Sigālaka sutta)

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his joined palms to revere the various quarters—east, south, west, north, below, and above.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. He saw Sigālaka revering the quarters and said to him, "Householder's son, why are you revering the quarters in this way?"

"Lord, on his deathbed my father said to me: 'My dear, please revere the quarters.' Honoring, respecting, and venerating my father's words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my joined palms to revere the various quarters—east, south, west, north, below, and above."

1. The Six Directions

“Householder’s son, that’s not how the six directions should be revered in the training of the Noble One.”

“But lord, how should the six directions be revered in the training of the Noble One? Lord, please teach me this.”

“Well then, householder’s son, listen and apply your mind well, I will speak.”

“Yes, lord,” replied Sigālaka. The Buddha said this:

“Householder’s son, a noble disciple gives up four corrupt deeds, doesn’t do bad deeds on four grounds, and avoids six drains on wealth. When they’ve left these fourteen bad things behind they have the six directions covered. They’re practicing to win in both worlds, and they succeed in this world and the next. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

2. Four Corrupt Deeds

What four corrupt deeds have they given up? Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds. These are the four corrupt deeds they’ve given up.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Killing, stealing,
telling lies,
and committing adultery:
astute people don’t praise these things.”

3. Four Grounds

"On what four grounds do they not do bad deeds? One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice. When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice, they don't do bad deeds on these four grounds."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame shrinks,
like the moon in the waning fortnight.

If you don't act against the teaching
out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight."

4. Six Drains on Wealth

"What six drains on wealth do they avoid? Habitually engaging in the following things is a drain on wealth: consuming beer, wine, and liquor intoxicants; roaming the streets at night; frequenting festivals; gambling; bad friends; laziness.

5. Six Drawbacks of Drinking

There are these six drawbacks of habitually consuming beer, wine, and liquor that cause intoxication. Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing. These are the six drawbacks of habitually consuming beer, wine, and liquor intoxicants.

6. Six Drawbacks of Roaming the Streets at Night

There are these six drawbacks of roaming the streets at night. Yourself, your partners and children, and your property are all left unguarded. You're suspected of bad deeds. Untrue rumors spread about you. You're at the forefront of many things that entail suffering. These are the six drawbacks of roaming the streets at night.

7. Six Drawbacks of Festivals

There are these six drawbacks of frequenting festivals. You're always thinking: 'Where's the dancing? Where's the singing? Where's the music? Where are the stories? Where's the applause? Where are the kettledrums?' These are the six drawbacks of frequenting festivals.

8. Six Drawbacks of Gambling

There are these six drawbacks of habitually gambling. Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A gambler's word carries no weight in public assembly. Friends and colleagues treat them with contempt. And no-one wants to marry a gambler, for they think: 'This individual is a gambler—they're not able to support a partner.' These are the six drawbacks of habitually gambling.

9. Six Drawbacks of Bad Friends

There are these six drawbacks of bad friends. You become friends and companions with those who are addicts, carousers, drunkards, frauds, swindlers, and thugs. These are the six drawbacks of bad friends.

10. Six Drawbacks of Laziness

There are these six drawbacks of habitual laziness. You don't get your work done because you think: 'It's too cold! It's too hot. It's too late! It's too early! I'm too hungry! I'm too full!' By dwelling on so many excuses for not working, you don't make any more money, and the

money you already have runs out. These are the six drawbacks of habitual laziness.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Some are just drinking buddies,
some call you their dear, dear friend,
but a true friend is one
who stands by you in need.

Sleeping late, adultery,
making enemies, harmfulness,
bad friends, and avarice:
these six grounds ruin a person.

With bad friends, bad companions,
bad behavior and alms-resort,
a man falls to ruin
in both this world and the next.

Dice, women, toddy, song and dance;
sleeping by day and roaming at night;
bad friends, and avarice:
these six grounds ruin a person.

They play dice and drink beer,
and consort with women loved by others.
Associating with the worse, not the better,
they diminish like the waning moon.

One who is broke and destitute due to toddy,
thirsty, drinking in the bar,

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drowning in debt,
will quickly lose their way.

When you're in the habit of sleeping late,
seeing night as time to rise,
and always getting drunk,
you can't keep up the household life.

'Too cold, too hot,
too late,' they say.

When the young neglect their work like this,
riches pass them by.

But one who considers heat and cold
as no more than blades of grass—
he does his duties as a man,
and happiness never fails."

11. Fake Friends

"Householder's son, you should recognize these four enemies
disguised as friends: the taker, the talker, the flatterer, the spender.

You can recognize a fake friend who's all take on four grounds.

Your possessions end up theirs.
Giving little, they expect a lot.
They do their duty out of fear.
They associate for their own advantage.

You can recognize a fake friend who's all talk on these four grounds.

You can recognize a fake friend who's all hospitable in the past. They're hospitable in the future.

They're full of meaningless pleasantries. When something needs doing in the present they point to their own misfortune. You can recognize a fake friend who's all talk on these four grounds.

You can recognize a fake friend who's a flatterer on four grounds. They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back. You can recognize a fake friend who's a flatterer on these four grounds.

You can recognize a fake friend who's a spender on four grounds. They accompany you when drinking, roaming the streets at night, frequenting festivals, and gambling. You can recognize a fake friend who's a spender on these four grounds."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"One friend is all take,
another all talk;
one's just a flatterer,
and one's a friend who spends.

An astute person understands
these four enemies for what they are
and keeps them at a distance,
as they'd shun a risky road."

12. Good-Hearted Friends

"Householder's son, you should recognize these four good-hearted friends: the helper, the friend in good times and bad, the counselor, and the one who's sympathetic.

You can recognize a good-hearted friend who's a helper on four grounds. They guard you when you're negligent. They guard your property when you're negligent. They keep you safe in times of danger. When something needs doing, they provide you with twice the money you need. You can recognize a good-hearted friend who's a helper on these four grounds.

You can recognize a good-hearted friend who's the same in good times and bad on four grounds. They tell you secrets. They keep your secrets. They don't abandon you in times of trouble. They'd even give their life for your welfare. You can recognize a good-hearted friend who's the same in good times and bad on these four grounds.

You can recognize a good-hearted friend who's a counselor on four grounds. They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to heaven. You can recognize a good-hearted friend who's a counselor on these four grounds.

You can recognize a good-hearted friend who's sympathetic on four grounds. They don't delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you. You can recognize a good-hearted friend who's sympathetic on these four grounds."

The Buddha spoke this matter. Then the Holy One, the Teacher, went on to say:

"A friend who's a helper,
one the same in both pleasure and pain,
a friend of good counsel,
and one of sympathy;

an astute person understands
these four friends for what they are
and carefully looks after them,
like a mother the child at her breast.
The astute and virtuous
shine like a burning flame.

They pick up riches as bees
roaming round pick up pollen.
And their riches proceed to grow,
like a termite mound piling up.

In gathering wealth like this,
a householder does enough for their family.
And they'd hold on to friends
by dividing their wealth in four.

One portion is to enjoy.
Two parts invest in work.
And the fourth should be kept
for times of trouble."

13. Covering the Six Directions

"And how, householder's son, does a noble disciple cover the six directions? These six directions should be recognized: parents as the east, tutors as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as above.

A child should serve their parents as the eastern quarter in five ways, thinking: 'I will support those who supported me. I'll do my duty for them. I'll maintain the family lineage. I'll take care of the inheritance. When they have passed away, I'll make an offering on their behalf.'

Parents served by the children in these five ways show sympathy to them in five ways. They keep them from doing bad. They support them in doing good. They train them in a profession. They connect them with a suitable partner. They transfer the inheritance in due time. Parents served by their children in these five ways show sympathy to them in these five ways. And that's how the eastern quarter is covered, kept safe and free of peril.

A pupil should serve their tutor as the southern quarter in five ways: by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession. Tutors served by their pupils in these five ways show sympathy to them in five ways. They make sure they're well educated and well drilled in memorization. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region. Tutors served by their pupils in these five ways show sympathy to them in these five ways. And that's how the southern quarter is covered, kept safe and free of peril.

A husband should serve his wife as the western quarter in five ways: by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments. A wife served by her husband in these five ways shows sympathy to him in five ways. She's well-organized in her work. She manages the domestic help. She's not unfaithful. She preserves his earnings. She's deft and tireless in all her duties. A wife served by her husband in these five ways shows sympathy to him in these five ways. And that's how the western quarter is covered, kept safe and free of peril.

A gentleman should serve his friends and colleagues as the northern quarter in five ways: giving, kindly words, taking care, equality, and

not using tricky words. Friends and colleagues served by a gentleman in these five ways show sympathy to him in five ways. They guard him when they're negligent. They guard his property when they're negligent. They keep him safe in times of danger. They don't abandon him in times of trouble. They honor his descendants. Friends and colleagues served by a gentleman in these five ways show sympathy to him in these five ways. And that's how the northern quarter is covered, kept safe and free of peril.

A master should serve their bondservants and workers as the lower quarter in five ways: by organizing work according to ability, by paying food and wages, by nursing them when sick, by sharing special treats, and by giving time off work. Bondservants and workers served by a master in these five ways show sympathy to him in five ways. They get up first, and go to bed last. They don't steal. They do their work well. And they promote a good reputation. Bondservants and workers served by a master in these five ways show sympathy to him in these five ways. And that's how the lower quarter is covered, kept safe and free of peril.

A gentleman should serve ascetics and brahmins as the upper quarter in five ways: by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs. Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in six ways. They keep him from doing bad. They support him in doing good. They think of him with kindly thoughts. They teach him what he does not know. They clarify what he's already learned. They explain the path to heaven. Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in these six ways. And that's how the upper quarter is covered, kept safe and free of peril."

The Buddha spoke this matter. Then the Holy One, the Teacher, went on to say:

“Parents are the east,
tutors the south,
wives and child the west,
friends and colleagues the north,

servants and workers below,
and ascetics and brahmins above.
By honoring these quarters
a householder does enough for their family.

The astute and the virtuous,
the gentle and the articulate,
the humble and the kind:
they’re the kind who win glory.

The diligent, not lazy,
those not disturbed by troubles,
those consistent in conduct, the intelligent:
they’re the kind who win glory.

The inclusive, the makers of friends,
the bountiful, those rid of stinginess,
those who lead, train, and persuade:
they’re the kind who win glory.

Giving and kindly words,
taking care here,
and treating equally in worldly conditions,
as befits them in each case;
these ways of being inclusive in the world

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are like a moving chariot's lynchpin.

If there were no such ways of being inclusive,
neither mother nor father
would be respected and honored
for what they've done for their children.

But since these ways of being inclusive do exist,
the astute do regard them well,
so they achieve greatness
and are praised."

When this was said, Sigālaka the householder's son said to the Buddha, "Excellent, lord! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Saṅgīti Sutra:

(Dhiga Nikaya: Reciting in Concert sutta)

So I have heard. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of five hundred mendicants when he arrived at a Mallian town named Pāvā. There he stayed in Cunda the smith's mango grove.

Now at that time a new town hall named Ubbhaṭaka had recently been constructed for the Mallas of Pāvā. It had not yet been occupied by an ascetic or brahmin or any person at all. The Mallas of Pāvā also heard that the Buddha had arrived and was staying in Cunda's mango grove. Then they went up to the Buddha, bowed, sat down to one side, and said to him, "Lord, a new town hall named Ubbhaṭaka has recently been constructed for the Mallas of Pāvā. It has not yet been occupied by an ascetic or brahmin or any person at all. May the Buddha be the first to use it, and only then will the Mallas of Pāvā use it. That would be for the lasting welfare and happiness of the Mallas of Pāvā." The Buddha consented in silence.

Then, knowing that the Buddha had consented, the Mallas got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying, "Please, lord, come at your convenience."

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central

column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Mallas of Pāvā also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Mallas with a Dhamma talk. Then he dismissed them, “The night is getting late, Vāsetṭhas. Please go at your convenience.”

“Yes, lord,” replied the Mallas. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Soon after they left, the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed Venerable Sāriputta, “Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I’ll stretch it.”

“Yes, lord,” Sāriputta replied.

And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Now at that time the Jain ascetic of the Nātika clan had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and disputing, continually wounding each other with barbed words: “You don’t understand this teaching and training. I understand this teaching and training. What,

you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!"

You'd think there was nothing but slaughter going on among the Jain ascetics. And the Jain Nātika's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

Then Sāriputta told the mendicants about these things. He went on to say, "That's what happens, reverends, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. But this teaching is well explained and well propounded to us by the Blessed One, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. You should all recite this in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

And what is that teaching?

1. Ones

There are teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. You should all recite these in concert, without

disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. What are the teachings grouped by one?

All sentient beings are sustained by food.

All sentient beings are sustained by conditions.

These are the teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

2. Twos

There are teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by two?

Name and form.

Ignorance and craving for continued existence.

Views favoring continued existence and views favoring ending existence.

Lack of conscience and prudence.

Conscience and prudence.

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Being hard to admonish and having bad friends.

Being easy to admonish and having good friends.

Skill in offenses and skill in resolving offenses.

Skill in meditative attainments and skill in emerging from those attainments.

Skill in the elements and skill in application of mind.

Skill in the sense fields and skill in dependent origination.

Skill in what is possible and skill in what is impossible.

Integrity and scrupulousness.

Patience and sweetness.

Friendliness and hospitality.

Harmlessness and purity.

Lack of mindfulness and lack of situational awareness.

Mindfulness and situational awareness.

Not guarding the sense doors and eating too much.

Guarding the sense doors and moderation in eating.

The power of reflection and the power of development.

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The power of mindfulness and the power of immersion.

Serenity and discernment.

The basis of serenity and the basis of exertion.

Exertion, and not being scattered.

Failure in ethics and failure in view.

Accomplishment in ethics and accomplishment in view.

Purification of ethics and purification of view.

Purification of view and making an effort in line with that view.

Inspiration, and making a suitable effort when inspired by inspiring places.

To never be content with skillful qualities, and to never stop trying.

Knowledge and freedom.

Knowledge of ending and knowledge of non-arising.

These are the teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert.

3. Threes

There are teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by three?

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Three unskillful roots: greed, hate, and delusion.

Three skillful roots: contentment, love, and understanding.

Three ways of performing bad conduct: by body, speech, and mind.

Three ways of performing good conduct: by body, speech, and mind.

Three unskillful thoughts: sensuality, malice, and cruelty.

Three skillful thoughts: renunciation, good will, and harmlessness.

Three unskillful intentions: sensuality, malice, and cruelty.

Three skillful intentions: renunciation, good will, and harmlessness.

Three unskillful perceptions: sensuality, malice, and cruelty.

Three skillful perceptions: renunciation, good will, and harmlessness.

Three unskillful elements: sensuality, malice, and cruelty.

Three skillful elements: renunciation, good will, and harmlessness.

Another three elements: sensuality, form, and formlessness.

Another three elements: form, formlessness, and cessation.

Another three elements: lower, middle, and higher.

Three cravings: for sensual pleasures, to continue existence, and to end existence.

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Another three cravings: sensuality, form, and formlessness.

Another three cravings: form, formlessness, and cessation.

Three fetters: substantialist view, doubt, and misapprehension of precepts and observances.

Three defilements: sensuality, desire for continued existence, and ignorance.

Three realms of existence: sensual, form, and formless.

Three searches: for sensual pleasures, for continued existence, and for a spiritual path.

Three kinds of discrimination: 'I'm better', 'I'm equal', and 'I'm worse'.

Three periods: past, future, and present.

Three extremes: substantial reality, the origin of substantial reality, and the cessation of substantial reality.

Three feelings: pleasure, pain, and neutral.

Three forms of suffering: the suffering inherent in painful feeling, the suffering inherent in conditions, and the suffering inherent in perishing.

Three heaps: the heap of surety in the wrong way, the heap of surety in the right way, and the heap of lack of surety.

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Three darknesses: one is doubtful, uncertain, undecided, and lacking confidence about the past, future, and present.

Three things a Realized One need not hide: The Realized One's behavior by way of body, speech, and mind is pure. He has no misconduct in these three ways that need be hidden, thinking: 'Don't let others find this out about me!'

Three possessions: greed, hate, and delusion.

Three fires: greed, hate, and delusion.

Another three fires: a fire for those worthy of offerings dedicated to the gods, a fire for householders, and a fire for those worthy of a religious donation.

Threefold classification of the physical: visible and resistant, invisible and resistant, and invisible and non-resistant.

Three choices: good choices, bad choices, and imperturbable choices.

Three individuals: a trainee, an adept, and one who is neither a trainee nor an adept.

Three seniors: a senior by birth, a senior in the teaching, and a senior by convention.

Three grounds for making merit: giving, ethical conduct, and meditation.

Three grounds for accusations: what is seen, heard, and suspected.

Three kinds of sensual rebirth: There are sentient beings who desire what is present. They fall under the sway of presently arisen sensual pleasures. Namely, humans, some gods, and some beings in the underworld. This is the first kind of sensual rebirth. There are sentient beings who desire to create. Having repeatedly created, they fall under the sway of sensual pleasures. Namely, the gods who love to imagine. This is the second kind of sensual rebirth. There are sentient beings who desire what is created by others. They fall under the sway of sensual pleasures created by others. Namely, the gods who control what is imagined by others. This is the third kind of sensual rebirth.

Three kinds of pleasant rebirth: There are sentient beings who, having repeatedly given rise to it, dwell in pleasure. Namely, the gods of the brahma's host. This is the first pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Every so often they feel inspired to exclaim: 'Oh, what bliss! Oh, what bliss!' Namely, the gods of streaming radiance. This is the second pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Since they're truly content, they experience pleasure. Namely, the gods of universal beauty. This is the third pleasant rebirth.

Three kinds of wisdom: the wisdom of a trainee, the wisdom of an adept, and the wisdom of one who is neither a trainee nor an adept.

Another three kinds of wisdom: wisdom produced by thought, learning, and meditation.

Three weapons: learning, seclusion, and wisdom.

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Three faculties: the faculty of understanding that one's enlightenment is imminent, the faculty of enlightenment, and the faculty of one who is enlightened.

Three eyes: the eye of the flesh, the eye of clairvoyance, and the eye of wisdom.

Three trainings: in higher ethics, higher mind, and higher wisdom.

Three kinds of development: the development of physical endurance, the development of the mind, and the development of wisdom.

Three unsurpassable qualities: unsurpassable seeing, practice, and freedom.

Three kinds of immersion: Immersion with placing the mind and keeping it connected. Immersion without placing the mind, merely keeping it connected. Immersion without placing the mind or keeping it connected.

Another three kinds of immersion: emptiness, signless, and undirected.

Three purities: purity of body, speech, and mind.

Three kinds of sagacity: sagacity of body, speech, and mind.

Three skills: skill in progress, skill in regress, and skill in means.

Three vanities: the vanity of health, the vanity of youth, and the vanity of life.

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Three ways of putting something in charge: putting oneself, the world, or the teaching in charge.

Three topics of discussion: You might discuss the past: ‘That is how it was in the past.’ You might discuss the future: ‘That is how it will be in the future.’ Or you might discuss the present: ‘This is how it is at present.’

Three knowledges: recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

Three meditative abidings: the heavenly meditation, the divine meditation, and the noble meditation.

Three demonstrations: The demonstration of psychic power, the demonstration of revealing, and the demonstration of instruction.

These are the teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert.

4. Fours

There are teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by four?

Four kinds of mindfulness meditation: It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Four right efforts: A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Four bases of psychic power: A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Four absorptions: A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Four ways of developing immersion further: There is a way of developing immersion further that leads to blissful meditation in the present life. There is a way of developing immersion further that leads to gaining knowledge and vision. There is a way of developing immersion further that leads to mindfulness and awareness. There is a way of developing immersion further that leads to the ending of defilements.

And what is the way of developing immersion further that leads to blissful meditation in the present life? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ... second absorption ... fourth absorption. This is the way of developing immersion further that leads to blissful meditation in the present life.

And what is the way of developing immersion further that leads to gaining knowledge and vision? A mendicant applies their mind to the perception of light, focusing on the perception of day regardless of whether it's night or day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance. This is the way of developing immersion further that leads to gaining knowledge and vision.

And what is the way of developing immersion further that leads to mindfulness and awareness? A mendicant knows feelings as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. This is the way of developing immersion further that leads to mindfulness and awareness.

And what is the way of developing immersion further that leads to the ending of defilements? A mendicant meditates observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such are feelings ... perceptions ... choices ... consciousness, such is the origin of consciousness, such is the ending of consciousness.’ This is the way of developing immersion further that leads to the ending of defilements.

Four limitless states: A mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Four formless states: A mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Four supports: After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

Four noble traditions: A mendicant is content with any kind of robe, and praises such contentment. They don't try to get hold of a robe in an improper way. They don't get upset if they don't get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. And on account of that they don't glorify themselves or put others down. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition.

Furthermore, a mendicant is content with any kind of almsfood ...

Furthermore, a mendicant is content with any kind of lodgings ...

Furthermore, a mendicant enjoys giving up and loves to give up. They enjoy meditation and love to meditate. But they don't glorify themselves or put down others on account of their love for giving up and meditation. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition.

Four efforts: The efforts to restrain, to give up, to develop, and to preserve. And what is the effort to restrain? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears ... When they smell an odor with their nose ... When they taste a flavor with their tongue ... When they feel a touch with their body ... When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure

would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the effort to restrain.

And what is the effort to give up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that's arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. This is called the effort to give up.

And what is the effort to develop? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the effort to develop.

And what is the effort to preserve? It's when a mendicant preserves a meditation subject that's a fine basis of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse. This is called the effort to preserve.

Four knowledges: knowledge of the present phenomena, inferential knowledge, knowledge of others' minds, and conventional knowledge.

Another four knowledges: knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Four factors of stream-entry: associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching.

Four factors of a stream-enterer: A noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, sincere, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’ And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Four fruits of the ascetic life: stream-entry, once-return, non-return, and perfection.

Four elements: earth, water, fire, and air.

Four foods: solid food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth.

Four bases for consciousness to remain: As long as consciousness remains, it remains involved with form, supported by form, founded on form. And with a sprinkle of relishing, it grows, increases, and matures. Or consciousness remains involved with feeling ... Or consciousness remains involved with perception ... Or as long as

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consciousness remains, it remains involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it grows, increases, and matures.

Four prejudices: making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

Four things that give rise to craving: Craving arises in a mendicant for the sake of robes, almsfood, lodgings, or rebirth in this or that state.

Four ways of practice: painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

Another four ways of practice: impatient practice, patient practice, taming practice, and calming practice.

Four footprints of the Dhamma: contentment, good will, right mindfulness, and right immersion.

Four ways of taking up practices: There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is pleasant now and results in future pleasure.

Four spectrums of the teaching: ethics, immersion, wisdom, and freedom.

Four powers: energy, mindfulness, immersion, and wisdom.

Four foundations: the foundations of wisdom, truth, generosity, and peace.

Four ways of answering questions: There is a question that should be answered categorically. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside.

Four deeds: There are deeds that are dark with dark result. There are deeds that are bright with bright result. There are deeds that are dark and bright with dark and bright result. There are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Four things to be realized: Past lives are to be realized with recollection. The passing away and rebirth of sentient beings is to be realized with vision. The eight liberations are to be realized with direct meditative experience. The ending of defilements is to be realized with wisdom.

Four floods: the floods of sensuality, desire for rebirth, views, and ignorance.

Four yokes: the yokes of sensuality, desire for rebirth, views, and ignorance.

Four unyokings: unyoking from the yokes of sensuality, desire for rebirth, views, and ignorance.

Four ties: the personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.

Four kinds of grasping: grasping at sensual pleasures, views, precepts and observances, and theories of a self.

Four kinds of reproduction: reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

Four kinds of conception: Someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception. Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

Four kinds of reincarnation in a life-form: There is a reincarnation in a life-form where only one's own intention is effective, not that of others. There is a reincarnation in a life-form where only the intention of others is effective, not one's own. There is a reincarnation in a life-form where both one's own and others' intentions are effective. There is a reincarnation in a life-form where neither one's own nor others' intentions are effective.

Four ways of purifying a religious donation: There's a religious donation that's purified by the giver, not the recipient. There's a religious donation that's purified by the recipient, not the giver. There's a religious donation that's purified by neither the giver nor the recipient. There's a religious donation that's purified by both the giver and the recipient.

Four ways of being inclusive: giving, kindly words, taking care, and equality.

Four ignoble expressions: speech that's false, divisive, harsh, or nonsensical.

Four noble expressions: refraining from speech that's false, divisive, harsh, or nonsensical.

Another four ignoble expressions: saying you've seen, heard, thought, or known something, but you haven't.

Another four noble expressions: saying you haven't seen, heard, thought, or known something, and you haven't.

Another four ignoble expressions: saying you haven't seen, heard, thought, or known something, and you have.

Another four noble expressions: saying you've seen, heard, thought, or known something, and you have.

Four persons: One person mortifies themselves, committed to the practice of mortifying themselves. One person mortifies others, committed to the practice of mortifying others. One person mortifies themselves and others, committed to the practice of mortifying themselves and others. One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.

Another four persons: One person practices to benefit themselves, but not others. One person practices to benefit others, but not

themselves. One person practices to benefit neither themselves nor others. One person practices to benefit both themselves and others.

Another four persons: the dark bound for darkness, the dark bound for light, the light bound for darkness, and the light bound for light.

Another four persons: the confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

These are the teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert.

The first recitation section is finished.

5. Fives

There are teachings grouped by five that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by five?

Five aggregates: form, feeling, perception, choices, and consciousness.

Five grasping aggregates: form, feeling, perception, choices, and consciousness.

Five kinds of sensual stimulation: Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

Five destinations: hell, the animal realm, the ghost realm, humanity, and the gods.

Five kinds of stinginess: stinginess with dwellings, families, material things, praise, and the teachings.

Five hindrances: sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Five lower fetters: substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.

Five higher fetters: desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

Five precepts: refraining from killing living creatures, stealing, sexual misconduct, lying, and consuming beer, wine, and liquor which are a basis for negligence.

Five things that can't be done: A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person.

Five losses: loss of relatives, wealth, health, ethics, and view. It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Five endowments: endowment with relatives, wealth, health, ethics, and view. It is not because of endowment with family, wealth, or health that sentient beings, when their body breaks up, after death,

are reborn in a good place, a heavenly realm. It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Five drawbacks for an unethical person because of their failure in ethics: Firstly, an unethical person loses great wealth on account of negligence. This is the first drawback. Furthermore, an unethical person gets a bad reputation. This is the second drawback.

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback. Furthermore, an unethical person feels lost when they die. This is the fourth drawback. Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback.

Five benefits for an ethical person because of their accomplishment in ethics: Firstly, an ethical person gains great wealth on account of diligence. This is the first benefit. Furthermore, an ethical person gets a good reputation. This is the second benefit. Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit. Furthermore, an ethical person dies not feeling lost. This is the fourth benefit. Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.

A mendicant who wants to accuse another should first establish five things in themselves: I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate. A mendicant who wants to accuse another should first establish these five things in themselves.

Five factors that support meditation: A mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Five pure abodes: Aviha, Atappa, the gods fair to see, the fair seeing gods, and Akaniṭṭha.

Five non-returners: one who is extinguished between one life and the next, one who is extinguished upon landing, one who is extinguished without extra effort, one who is extinguished with extra effort, and one who heads upstream, going to the Akaniṭṭha realm.

Five kinds of hard-heartedness: Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness. Furthermore, a mendicant has doubts about the teaching ... the Saṅgha ... the training ... A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness.

Five shackles of the heart: Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart. Furthermore, a mendicant isn't free of greed for the body ... They're not free of greed for form ... They eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing ... They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart.

Five faculties: eye, ear, nose, tongue, and body.

Another five faculties: pleasure, pain, happiness, sadness, and equanimity.

Another five faculties: faith, energy, mindfulness, immersion, and wisdom.

Five elements of escape: Take a case where a mendicant focuses on sensual pleasures, but on that their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on renunciation, on that their mind leaps forth, gains confidence, settles down, and becomes decided. Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained.

Take another case where a mendicant focuses on ill will, but their mind does not leap forth ... But when they focus on good will, their mind leaps forth ... Their mind is in a good state ... well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained.

Take another case where a mendicant focuses on harming, but their mind does not leap forth ... But when they focus on compassion, their mind leaps forth ... Their mind is in a good state ... well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained.

Take another case where a mendicant focuses on form, but their mind does not leap forth ... But when they focus on the formless, their mind leaps forth ... Their mind is in a good state ... well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained.

Take a case where a mendicant focuses on substantial reality, but their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on the ending of substantial reality, their mind leaps forth, gains confidence, settles down, and becomes decided. Their mind is in a good state, well developed, well risen, well freed, and well detached from substantial reality. They're freed from the distressing and feverish defilements that arise because of substantial reality, so they don't experience that kind of feeling. This is how the escape from substantial reality is explained.

Five opportunities for freedom: Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the first opportunity for freedom.

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. ... Or the mendicant recites the teaching in detail as they learned and memorized it. ... Or the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. ... Or a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and comprehended with wisdom. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and comprehended with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fifth opportunity for freedom.

Five perceptions that ripen in freedom: the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

These are the teachings grouped by five that have been rightly explained by the Buddha. You should all recite these in concert.

6. Sixes

There are teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by six?

Six interior sense fields: eye, ear, nose, tongue, body, and mind.

Six exterior sense fields: sights, sounds, smells, tastes, touches, and ideas.

Six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness.

Six classes of contact: contact through the eye, ear, nose, tongue, body, and mind.

Six classes of feeling: feeling born of contact through the eye, ear, nose, tongue, body, and mind.

Six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and ideas.

Six bodies of intention: intention regarding sights, sounds, smells, tastes, touches, and ideas.

Six classes of craving: craving for sights, sounds, smells, tastes, touches, and ideas.

Six kinds of disrespect: A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Six kinds of respect: A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Six preoccupations with happiness: Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness. Hearing a sound with the ear ... Smelling an odor with the nose ... Tasting a flavor with the tongue ...

Feeling a touch with the body ... Knowing an idea with the mind, one is preoccupied with an idea that's a basis for happiness.

Six preoccupations with sadness: Seeing a sight with the eye, one is preoccupied with a sight that's a basis for sadness. ... Knowing an idea with the mind, one is preoccupied with an idea that's a basis for sadness.

Six preoccupations with equanimity: Seeing a sight with the eye, one is preoccupied with a sight that's a basis for equanimity. ... Knowing an idea with the mind, one is preoccupied with an idea that's a basis for equanimity.

Six warm-hearted qualities: Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducting to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private. This too is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness, both in public and in private. This too is a warm-hearted quality.

Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and brings one who practices it to the complete ending of suffering. This warm-hearted quality too makes for fondness and respect, conduced to inclusion, harmony, and unity, without quarreling.

Six roots of arguments: Firstly, a mendicant is irritable and acrimonious. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the detriment and suffering of the people, for the harm, detriment, and suffering of gods and humans. If you see such a root of arguments in yourselves or others, you should try to give up this bad thing. If you

don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of arguments, so it doesn't come up in the future.

Furthermore, a mendicant is offensive and contemptuous ... They're jealous and stingy ... They're devious and deceitful ... They have corrupt wishes and wrong view ... They're attached to their own views, holding them tight, and refusing to let go. If you see such a root of arguments in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of arguments, so it doesn't come up in the future.

Six elements: earth, water, fire, air, space, and consciousness.

Six elements of escape: Take a mendicant who says: 'I've developed the heart's release by love. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.' They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It's impossible, reverend, it cannot happen that the heart's release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart's release by love that is the escape from ill will.'

Take another mendicant who says: 'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.' They should be told, 'Not so, venerable! ... For it is the heart's release by compassion that is the escape from thoughts of harming.'

Take another mendicant who says: ‘I’ve developed the heart’s release by rejoicing. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow discontent still occupies my mind.’ They should be told, ‘Not so, venerable! ... For it is the heart’s release by rejoicing that is the escape from discontent.’

Take another mendicant who says: ‘I’ve developed the heart’s release by equanimity. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow desire still occupies my mind.’ They should be told, ‘Not so, venerable! ... For it is the heart’s release by equanimity that is the escape from desire.’

Take another mendicant who says: ‘I’ve developed the signless release of the heart. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow my consciousness still follows after signs.’ They should be told, ‘Not so, venerable! ... For it is the signless release of the heart that is the escape from all signs.’

Take another mendicant who says: ‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”. Yet somehow the dart of doubt and indecision still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”, yet somehow the dart of doubt and indecision still occupy the mind. For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

Six unsurpassable things: the unsurpassable seeing, listening, acquisition, training, service, and recollection.

Six topics for recollection: the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the gods.

Six consistent responses: A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Feeling a touch with their body ... Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

Six classes of rebirth: Someone born into a dark class gives rise to a dark result. Someone born into a dark class gives rise to a bright result. Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright. Someone born into a bright class gives rise to a bright result. Someone born into a bright class gives rise to a dark result. Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

Six perceptions that help penetration: the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.

These are the teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert.

7. Sevens

There are teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by seven?

Seven riches of the noble ones: the riches of faith, ethics, conscience, prudence, learning, generosity, and wisdom.

Seven awakening factors: mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Seven prerequisites for immersion: right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

Seven bad qualities: a mendicant is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless.

Seven good qualities: a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Seven aspects of the teachings of the true persons: a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

Seven qualifications for graduation: A mendicant has a keen enthusiasm to undertake the training ... to examine the teachings ... to get rid of desires ... for retreat ... to rouse up energy ... for mindfulness and alertness ... to penetrate theoretically. And they don't lose these desires in the future.

Seven perceptions: the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

Seven powers: faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

Seven planes of consciousness: There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the brahma's host through the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.

There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth plane of consciousness.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at

all', they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

Seven persons worthy of a religious donation: one freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, and a follower by faith.

Seven underlying tendencies: sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Seven fetters: attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Seven principles for the settlement of any disciplinary issues that might arise: Resolution face-to-face to be applied. Resolution through recollection to be granted. Resolution because of past insanity to be granted. Acting according to what has been admitted. Majority decision. Further penalty. Covering over as if with grass.

These are the teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert.

The second recitation section is finished.

8. Eights

There are teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by eight?

Eight wrong ways: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Eight right ways: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Eight persons worthy of a religious donation: The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

Eight grounds for laziness: Firstly, a mendicant has some work to do. They think: 'I have some work to do. But while doing it my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness.

Furthermore, a mendicant has done some work. They think: 'I've done some work. But while working my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy... This is the second ground for laziness.

Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. But while walking my body will get tired. I'd better have a lie down.' They lie down, and don't rouse energy... This is the third ground for laziness.

Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. But while walking my body got tired. I'd better have a lie down.' They lie down, and don't rouse energy... This is the fourth ground for laziness.

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like,

coarse or fine. My body is tired and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy... This is the fifth ground for laziness.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy and unfit for work, like I've just eaten a load of beans. I'd better have a lie down.' They lie down, and don't rouse energy... This is the sixth ground for laziness.

Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. Lying down would be good for me. I'd better have a lie down.' They lie down, and don't rouse energy... This is the seventh ground for laziness.

Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. My body is weak and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for laziness.

Eight grounds for arousing energy: Firstly, a mendicant has some work to do. They think: 'I have some work to do. While working it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

Furthermore, a mendicant has done some work. They think: 'I've done some work. While I was working I wasn't able to focus on the

instructions of the Buddhas. I'd better preemptively rouse up energy.' They rouse up energy... This is the second ground for arousing energy.

Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. While walking it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' They rouse up energy... This is the third ground for arousing energy.

Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. While I was walking I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.' They rouse up energy... This is the fourth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I'd better preemptively rouse up energy.' They rouse up energy... This is the fifth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I'd better preemptively rouse up energy.' They rouse up energy... This is the sixth ground for arousing energy.

Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy.' They rouse up energy... This is the seventh ground for arousing energy.

Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. It's possible the illness will come back. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

Eight reasons to give: A person might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, 'They gave to me.' Or they give thinking, 'They'll give to me.' Or they give thinking, 'It's good to give.' Or they give thinking, 'I cook, they don't. It wouldn't be right for me to not give to them.' Or they give thinking, 'By giving this gift I'll get a good reputation.' Or they give thinking, 'This is an adornment and requisite for the mind.'

Eight rebirths by giving: First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. They see an affluent aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins. Whatever they give they expect back. And they've heard: 'The gods of the four great kings are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the

company of the gods of the four great kings!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins. Whatever they give they expect back. And they've heard: 'The gods of the thirty-three ... the gods of Yama ... the joyful gods ... the gods who love to imagine ... the gods who control what is imagined by others are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods who control what is imagined by others!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. And they've heard: 'The gods of the brahma's host are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the brahma's host!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. And for those free of desire, not those with desire. The heart's wish of an ethical person succeeds because of their freedom from desire.

Eight assemblies: the assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the four great

kings. An assembly of the gods of the thirty-three. An assembly of Māras. An assembly of divinities.

Eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain.

Eight dimensions of mastery: Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They're like a flax flower that's blue, with blue color and blue appearance. Or a cloth from Varanasi that's smoothed on both sides, blue, with blue color and blue appearance. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They're like a champak flower that's yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that's smoothed on both sides,

yellow, with yellow color and yellow appearance. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They're like a scarlet mallow flower that's red, with red color and red appearance. Or a cloth from Varanasi that's smoothed on both sides, red, with red color and red appearance. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They're like the morning star that's white, with white color and white appearance. Or a cloth from Varanasi that's smoothed on both sides, white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

Eight liberations: Having physical form, they see forms. This is the first liberation.

Not perceiving physical form internally, they see forms externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert.

9. Nines

There are teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by nine?

Nine grounds for resentment: Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ ... ‘They will do wrong to me’ ... ‘They did wrong by someone I love’ ... ‘They are doing wrong by someone I love’ ... ‘They will do wrong by someone I love’ ... ‘They helped someone I dislike’ ... ‘They are helping someone I dislike’ ... Thinking: ‘They will help someone I dislike,’ you harbor resentment.

Nine methods to get rid of resentment: Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are doing wrong to me ...’ ... ‘They will do wrong to me ...’ ... ‘They did wrong by someone I love ...’ ... ‘They are doing wrong by

someone I love ...' ... 'They will do wrong by someone I love ...' ... 'They helped someone I dislike ...' ... 'They are helping someone I dislike ...' ... Thinking: 'They will help someone I dislike, but what can I possibly do?' you get rid of resentment.

Nine abodes of sentient beings: There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the brahma's host through the first absorption. This is the second abode of sentient beings.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third abode of sentient beings.

There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth abode of sentient beings.

There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.

Nine lost opportunities for spiritual practice: Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person has been reborn in hell. This is the first lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the animal realm. This is the second lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the ghost realm. This is the third lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn among the titans. This is the fourth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in one of the long-lived orders of gods. This is the fifth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go. This is the sixth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they have wrong view and distorted perspective: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is the seventh lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they’re witless, dull, idiotic, and unable to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice.

Furthermore, no Realized One has arisen in the world, so there is no teaching of the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the ninth lost opportunity for spiritual practice.

Nine progressive meditations: A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and

remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Nine progressive cessations: For someone who has attained the first absorption, sensual perceptions have ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has

ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

These are the teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert.

10. Tens

There are teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by ten?

Ten qualities that serve as protector: Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is a quality that serves as protector.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and comprehending them theoretically. This too is a quality that serves as protector.

Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This too is a quality that serves as protector.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.

Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This too is a quality that serves as protector.

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.

Ten universal dimensions of meditation: Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water ... the meditation on universal fire ... the meditation on universal air ... the meditation on universal blue ... the meditation on universal yellow ... the meditation on universal red ... the meditation on universal white ... the meditation on universal space ... They perceive the meditation on universal consciousness above, below, across, undivided and limitless.

Ten ways of doing unskillful deeds: killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

Ten ways of doing skillful deeds: refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

Ten abodes of the noble ones: A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors.

And how does a mendicant possess six factors? A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears ...

Smelling an odor with their nose ... Tasting a flavor with their tongue ... Feeling a touch with their body ... Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors.

And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard.

And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That's how a mendicant has four supports.

And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching.

And how does a mendicant have unsullied intentions? It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions.

And how has a mendicant stilled the physical process? It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without

pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

Ten qualities of an adept: an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

Reverends, these are the teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans."

Then the Buddha got up and said to Venerable Sāriputta, "Good, good, Sāriputta! It's good that you've taught this exposition of the reciting in concert."

That is what Venerable Sāriputta said, and the teacher approved. Satisfied, the mendicants approved what Sāriputta said.

Māradhītu Sutra:

(Samyutta Nikaya: Māra's Daughters sutta)

And then god Māra the Wicked, after reciting these verses of disillusionment in the Buddha's presence, left that place. He sat cross-legged on the ground not far from the Buddha, silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, scratching the ground with a stick.

Then Māra's daughters goddesses Tanha, Rati, and Raga went up to god Māra the Wicked, and addressed him in verse:

"Why so downhearted, dad?
What man are you upset about?
We'll catch him with the snare of lust,
like an elephant in the wild.
We'll tie him up and bring him back—
he'll fall under your sway!"

"In this world he is the perfected one, the Holy One.
He's not easily seduced by lust.
He has slipped free of Māra's sway;
that's why I'm so upset."

Then Māra's daughters Tanha, Rati, and Raga went up to the Buddha, and said to him, "We serve at your feet, ascetic." But the Buddha ignored them, since he was freed with the supreme ending of attachments.

Then Tanha, Rati, and Raga withdrew to one side to think up a plan. “Men have a diverse spectrum of tastes. Why don’t we each manifest in the form of a hundred young maidens?”

So that’s what they did. Then they went up to the Buddha and said to him, “We serve at your feet, ascetic.” But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Then Tanha, Rati, and Raga withdrew to one side to think up a plan. “Men have a diverse spectrum of tastes. Why don’t we each manifest in the form of a hundred women who have never given birth?” So that’s what they did. Then they went up to the Buddha and said to him, “We serve at your feet, ascetic.” But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Then Tanha, Rati, and Raga ... each manifested in the form of a hundred women who have given birth once ... women who have given birth twice ... middle-aged women ... old women ... But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Then Tanha, Rati, and Raga withdrew to one side and said, “What our father said is true:

‘In this world he is the perfected one, the Holy One.
He’s not easily seduced by lust.
He has slipped free of Māra’s sway;
that’s why I’m so upset.’

For if we had come on to any ascetic or brahmin like this who was not free of lust, his heart would explode, or he’d spew hot blood from his mouth, or he’d go mad and lose his mind. He’d dry up, wither away, and shrivel up like a green reed that was mowed down.”

Then god Māra's daughters Tanha, Rati, and Raga went up to the Buddha, and stood to one side. God Māra's daughter Tanha addressed the Buddha in verse:

"Are you swamped by sorrow
that you meditate in the forest?
Have you lost a fortune, or do you long for one?
Or perhaps you've committed
some crime in the village?
Why don't you get too close to people?
And why does no-one get close to you?"

"I've reached the goal, peace of heart.
Having conquered the army
of the likable and pleasant,
alone, practicing absorption, I awakened to bliss.
That's why I don't get too close to people,
and no-one gets too close to me."

Then god Māra's daughter Rati addressed the Buddha in verse:

"How does a mendicant who has crossed five floods
usually meditate here while crossing the sixth?
How do they usually practice absorption
so that sensual perceptions
are blocked out and don't get hold of them?"

"With tranquil body and mind well freed,
without making plans, mindful, homeless;
understanding the teaching,
they practice absorption without placing the mind;
they're not shaking or drifting or rigid.

That's how a mendicant who has crossed five floods
usually meditates here while crossing the sixth.
That's how they usually practice absorption
so that sensual perceptions
are blocked out and don't get hold of them."

Then Māra's daughter Raga addressed the Buddha in verse:

"He lives with his community after cutting off craving,
and many of the faithful will cross over for sure.
Alas, this homeless one will snatch many men away,
and lead them past the King of Death!"

"The great heroes they lead
by means of the true teaching.
When the Realized Ones are leading by the teaching,
how could anyone who knows be jealous?"

Then God Māra's daughters Tanha, Rati, and Raga went up to Māra the Wicked. God Māra the Wicked saw them coming off in the distance, and addressed them in verse:

"Fools! You drill into a mountain
with lotus stalks!
You dig up a hill with your nails!
You chew iron with your teeth!

You seek a footing in the deeps, as it were,
while lifting a rock with your head!
After attacking a stump with your breast, as it were,
you leave Gotama disappointed."

“They came in their splendor—
Tanha, Rati, and Raga.
But the Teacher brushed them off right there,
like the gale, a fallen tuft.”

Godhika Sutra:

(Samyutta Nikaya: With Godhika sutta)

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Godhika was staying on the slopes of Isigili at the Black Rock. Then Venerable Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart. But then he fell away from that temporary freedom of heart. For a second ... third ... fourth ... fifth ... sixth time Godhika experienced temporary freedom of heart. But for a sixth time he fell away from it. For a seventh time Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart.

Then he thought, “I've fallen away from this temporary freedom of heart no less than six times. Why don't I take my life?”

And then Māra the Wicked, knowing Godhika's train of thought, went up to the Buddha and addressed him in verse:

“O great hero, O greatly wise!
Shining with power and glory.
You've gone beyond all threats and perils,

I bow to your feet, O Clear-eyed One!

Great hero, master of death,
your disciple longs for death,
he's planning for it.
Stop him, O light-bringer!

For how, Blessed One, can a disciple of yours,
one who loves your teaching,
a trainee who hasn't achieved their heart's desire,
take his own life, O renowned one?"

Now at that time Venerable Godhika had already taken his life.

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

"This is how the attentive act,
for they don't long for life.
Having plucked out craving, root and all,
Godhika is quenched."

Then the Buddha said to the mendicants, "Come, mendicants, let's go to the Black Rock on the slopes of Isigili where Godhika, who came from a good family, took his life."

"Yes, lord," they replied.

Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili. The Buddha saw Godhika off in the distance lying on his cot, having cast off the aggregates.

Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.

Then the Buddha said to the mendicants,

"Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?"

"Yes, lord."

"That is god Māra the Wicked searching for Godhika's consciousness, wondering: 'Where is Godhika's consciousness established?' But since his consciousness is not established, Godhika is quenched."

Then Māra, carrying his arched harp made from the pale timber of wood apple, went up to the Buddha and addressed him in verse:

"Above, below, all round,
in the four quarters and in-between,
I've been searching without success:
where has that Godhika got to?"

"He was an attentive and steadfast sage,
a meditator who loved absorption.
By day and by night he applied himself,
without concern for his life.

He defeated the army of death,
and won't return for any future life.
Having plucked out craving, root and all
Godhika is quenched."

So stricken with sorrow

that his harp dropped from his armpit,
that spirit, downcast,
vanished right there.

Lakkhana Sutra:

(Dhiga Nikaya: The Marks of a Great Man sutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Lord," they replied. The Buddha said this:

"There are thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

And what are the thirty-two marks?

He has well-planted feet.

On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

He has stretched heels.

He has long fingers.

His hands and feet are tender.

He has serried hands and feet.

The tops of his feet are arched.

His calves are like those of an antelope.

When standing upright and not bending over, the palms of both hands touch the knees.

His private parts are covered in a foreskin.

He is golden colored; his skin shines like lustrous gold.

He has delicate skin, so delicate that dust and dirt don't stick to his body.

His hairs grow one per pore.

His hairs stand up; they're blue-black and curl clockwise.

His body is tall and straight-limbed.

He has bulging muscles in seven places.

His chest is like that of a lion.

He is filled out between the shoulders.

He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

His torso is cylindrical.

He has ridged taste buds.

His jaw is like that of a lion.

He has forty teeth.

His teeth are even.

His teeth have no gaps.

His teeth are perfectly white.

He has a large tongue.

He has the voice of the brahma, like a cuckoo's call.

His eyes are indigo.

He has eyelashes like a cow's.

Between his eyebrows there grows a tuft, soft and white like cotton-wool.

The crown of his head is like a turban.

These are the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

Seers who are outsiders remember these marks, but they do not know the specific deeds performed in the past to obtain each mark.

1. Well-Planted Feet

In some past lives, past existences, past abodes the Realized One was reborn as a human being. He firmly and persistently undertook skillful behaviors such as good conduct by way of body, speech, and mind, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors. Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm. There he surpassed the other gods in ten respects: heavenly life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches. When he passed away from there and came back to this place he obtained this mark of a great man: he has well-planted feet. He places his foot on the ground evenly, raises it evenly, and touches the ground evenly with the whole sole of his foot.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns

by principle, without rod or sword. And what does he obtain as king? He can't be stopped by any human foe or enemy. That's what he obtains as king. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. And what does he obtain as Buddha? He can't be stopped by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or brahma or by anyone in the world. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Truth, principle, self-control, and restraint;
purity, precepts, and observing the sabbath;
giving, harmlessness, delighting in non-violence—
firmly undertaking these things, he lived accordingly.

By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
he steps evenly on this rich earth.

The gathered soothsayers predicted
that there is no stopping one of such even tread,
as householder or renunciate.
That's the meaning shown by this mark.

While living at home he cannot be stopped,
he defeats his foes, and cannot be beaten.
Due to the fruit of that deed,
he cannot be stopped by any human.

But if he chooses the life gone forth,

seeing clearly, loving renunciation,
not even the best can ever stop him;
this is the nature of the supreme person.”

2. Wheels on the Feet

“Mendicants, in some past lives the Realized One was reborn as a human being. He conveyed happiness to many people, eliminating threats, terror, and danger, providing just protection and security, and giving gifts with all the trimmings. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: on the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail and well divided inside.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That’s what he obtains as king. But if he goes forth from the lay life to homelessness, he becomes a fully awakened Buddha. And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That’s what he obtains as Buddha.”
The Buddha spoke this matter.

On this it is said:

“In olden days, in past lives,
he brought happiness to many people,
ridding them of fear, terror, and danger,
eagerly guarding and protecting them.

By means of these deeds he went to heaven,

where he enjoyed happiness and merriment.
After passing away from there to here,
wheels on his two feet are found,

all rimmed around and thousand-spoked.
The gathered soothsayers predicted,
seeing the prince
with the hundred-fold mark of merits,
that he'd have a following, subduing foes,

which is why he has wheels all rimmed around.
If he doesn't choose the life gone forth,
he'll roll the wheel and rule the land.
The aristocrats will be his vassals,

flocking to his glory.
But if he chooses the life gone forth,
seeing clearly, loving renunciation,
the gods, humans, titans, Sakka, and monsters;

centaurs and dragons, birds and beasts,
will flock to his glory,
the supreme, honored by gods and humans."

3-5. Stretched Heels, Etc.

"Mendicants, in some past lives the Realized One was reborn as a human being. He gave up killing living creatures, renouncing the rod and the sword. He was scrupulous and kind, living full of sympathy for all living beings. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these three marks: he has stretched heels, long fingers, and his body is tall and straight-limbed.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He's long-lived, preserving his life for a long time. No human foe or enemy is able to take his life before his time. That's what he obtains as king. And what does he obtain as Buddha? He's long-lived, preserving his life for a long time. No foes or enemies—nor any ascetic or brahmin or god or Māra or brahma or anyone in the world—is able to take his life before his time. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Realizing for himself the horrors of death,
he refrained from killing other creatures.
By that good conduct he went to heaven,
where he enjoyed the fruit of deeds well done.

Passing away, on his return to here,
he obtained these three marks:
his stretched heels are abundant and long,
and like the brahma, he's straight and beautiful,
with well-formed limbs.

Fair of arm, youthful, of good posture and breeding,
his fingers are soft and tender and long.
By these three marks of an excellent man,
they indicated that the prince's life would be long:

'As a householder he will live long;
longer still if he goes forth, due to
mastery in the development of psychic power.
Thus this is the sign of long life.'"

6. Seven Bulging Places

“Mendicants, in some past lives the Realized One was reborn as a human being. He was a donor of delicious and tasty cooked and fresh foods, and drinks that were sweet and succulent. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he has bulging muscles in seven places. Both hands, both feet, both shoulders, and his chest are all bulging.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He gets delicious and tasty cooked and fresh foods, and drinks that are sweet and succulent. That’s what he obtains as king. And what does he obtain as Buddha? He gets delicious and tasty cooked and fresh foods, and drinks that are sweet and succulent. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“He used to give the very best of flavors—
scrumptious foods of every kind.
Because of that good deed,
he rejoiced long in Nandana heaven.

On returning to here, he is rounded in seven places,
and tender hands and feet are found.
The soothsayers expert in signs declared:
‘He’ll get tasty foods of all sorts

as a householder, that’s what that means.
But even if he goes forth he’ll get the same,
supreme in gaining tasty foods of all sorts,
cutting all bonds of the lay life.”

7–8. Tender and Serried Hands

“Mendicants, in some past lives the Realized One was reborn as a human being. He brought people together using the four ways of being inclusive: giving, kindly words, taking care, and equality. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: his hands and feet are tender, and they are serried.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? His retinue is inclusive, cohesive, and well-managed. This includes brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That’s what he obtains as king. And what does he obtain as Buddha? His retinue is inclusive and well-managed. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“By giving and helping others,
kindly speech, and equal treatment,
such action and conduct as brought people together,
he went to heaven due to his esteemed virtue.

Passing away, on his return to here,
the young baby prince obtained
hands and feet so tender and serried,
lovely, graceful, and good-looking.

His retinue is loyal and manageable,

staying agreeably all over this broad land.
Speaking kindly, seeking happiness,
he implements agreeable qualities.

But if he gives up all sensual enjoyments,
as victor he speaks Dhamma to the people.
Devoted, they respond to his words;
after listening, they practice in line with the teaching.”

9–10. Arched Feet and Upright Hair

“Mendicants, in some past lives the Realized One was reborn as a human being. His speech was meaningful and principled. He educated many people, bringing welfare and happiness, offering the teaching. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: the tops of his feet are arched and his hairs stand up.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is the foremost, best, chief, highest, and finest of those who enjoy sensual pleasures. That’s what he obtains as king. And what does he obtain as Buddha? He is the foremost, best, chief, highest, and finest of all sentient beings. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“His word was meaningful and principled,
moving the people with his explanations.
He brought welfare and happiness to creatures,
unstintingly offering up teaching.

Because of that good deed,

he advanced to heaven and there rejoiced.
On return to here two marks are found,
of excellence and supremacy.

His hairs stand upright,
and his ankles stand out well.
Swollen with flesh and blood, encased in skin,
beautified above the feet.

If such a one lives in the home, he becomes
the best of those who enjoy sensual pleasures.
There'll be none better than him;
he'll proceed having mastered all the Black Plum Tree Land.

But going forth the peerless renunciate
turns into the best of all creatures.
There'll be none better than him,
he'll live having mastered the whole world."

11. Antelope Calves

"Mendicants, in some past lives the Realized One was reborn as a human being. He was a thorough teacher of a profession, a branch of knowledge, conduct, or action, thinking: 'How might they quickly learn and practice, without getting exhausted?' Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his calves are like those of an antelope.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He quickly obtains the things worthy of a king, the factors, supports, and things befitting a king. That's what he obtains as king. And what does he obtain as Buddha? He quickly obtains the things worthy of an ascetic, the

factors, supports, and things befitting an ascetic. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"In professions, knowledge, conduct, and deeds,
he thought of how they might easily learn.
Quickly, without tiresome delays,
he taught them things that harm no-one at all.

Having done that skillful deed
whose outcome is happiness,
he gains prominent and elegant calves.
Well-formed in graceful spirals,
he's covered in fine rising hairs.

They say that person has antelope calves,
and that this is the mark of swift success.
If he desires the things fitting the household life,
not going forth, they'll quickly be his.

But if he chooses the life gone forth,
seeing clearly, loving renunciation,
the peerless renunciate will quickly find
what is fitting and suitable."

12. Delicate Skin

"Mendicants, in some past lives the Realized One was reborn as a human being. He approached an ascetic or brahmin and asked: 'Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?' Due to performing

those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he has delicate skin, so delicate that dust and dirt don't stick to his body.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has great wisdom. Of those who enjoy sensual pleasures, none is his equal or better in wisdom. That's what he obtains as king. And what does he obtain as Buddha? He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. No sentient being is his equal or better in wisdom. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"In olden days, in past lives,
eager to understand, he asked questions.
Keen to learn, he waited on renunciates,
heeding their explanation with pure intent.

Due to that deed of acquiring wisdom,
as a human being his skin is delicate.
At his birth
the soothsayers expert in signs prophesied:
'He'll discern delicate matters.'

If he doesn't choose the life gone forth,
he'll roll the wheel and rule the land.
Among those with material things who have been educated,
none equal or better than him is found.

But if he chooses the life gone forth,
seeing clearly, loving renunciation,

gaining wisdom that's supreme and eminent,
the one of superb, vast intelligence
attains awakening."

13. Golden Skin

"Mendicants, in some past lives the Realized One was reborn as a human being. He wasn't irritable or bad-tempered. Even when heavily criticized he didn't lose his temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. He donated soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he is golden colored; his skin shines like lustrous gold.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool. That's what he obtains as king. And what does he obtain as Buddha? He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Fixated on good will, he gave gifts.
In an earlier life he poured forth cloth
fine and soft to touch,
like a god pouring rain on this broad earth.

So doing he passed from here to heaven,
where he enjoyed the fruits of deeds well done.
Here he wins a figure shining like honey-yellow gold,
like Indra, the finest of gods.

If that man stays in the house, not wishing to go forth,
he conquers and rules this vast, broad earth.
He obtains abundant excellent cloth,
so fine and soft to touch.

He receives robes, cloth, and the finest garments
if he chooses the life gone forth.
For he still partakes of past deed's fruit;
what's been done is never lost."

14. Privates in Foreskin

"Mendicants, in some past lives the Realized One was reborn as a human being. He reunited long-lost and long-separated relatives, friends, loved ones, and companions. He reunited mother with child and child with mother; father with child and child with father; brother with brother, brother with sister, sister with brother, and sister with sister, bringing them together with rejoicing. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his private parts are covered in a foreskin.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many sons, over a thousand sons who are valiant and heroic, crushing the armies of his enemies. That's what he obtains as king. And what does he obtain as Buddha? He has many sons, many thousands of sons who are valiant and heroic, crushing the armies of his enemies. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"In olden days, in past lives,

he reunited long-lost
and long-separated friends and family,
bringing them together with joy.

By means of these deeds he went to heaven,
where he enjoyed happiness and merriment.
After passing away from there to here,
his private parts are covered in a foreskin.

Such a one has many sons,
over a thousand descendants,
valiant and heroic, devastating foes,
a layman's joy, speaking kindly.

But if he lives the renunciate life
he has even more sons following his word.
As householder or renunciate,
that's the meaning shown by this mark."

The first recitation section is finished.

15–16. Equal Proportions and Touching the Knees

"Mendicants, in some past lives the Realized One was reborn as a human being. Examining the gathered population, he knew what they had in common and what was their own; he knew each person, and he knew the distinctions between people. In each case, he made appropriate distinctions between people: 'This one deserves that; that one deserves this.' Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: he has the proportional circumference of a banyan tree; and when standing upright and not bending over, the palms of both hands touch the knees.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses. That's what he obtains as king. And what does he obtain as Buddha? He is rich, affluent, and wealthy. He has these kinds of wealth: the wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Examining the many people in a community,
he weighed, evaluated, and judged each case:
'This one deserves that.'
That's how he used to draw
distinctions between people.

Now standing without bending
he can touch his knees with both hands.
With the remaining ripening
of the fruit of good deeds,
his circumference was that of a great tree.

Learned experts in the many different
signs and marks prophesied:
'The young prince will obtain
many different things that householders deserve.'

Here there are many suitable pleasures
for the ruler of the land to enjoy as householder.
But if he gives up all sensual enjoyments,
he will gain the supreme, highest peak of wealth."

17–19. A Lion's Chest, Etc.

"Mendicants, in some past lives the Realized One was reborn as a human being. He desired the good, the welfare, the comfort, and sanctuary of the people, thinking: 'How might they flourish in faith, ethics, learning, generosity, teachings, and wisdom; in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin?' Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these three marks: his chest is like that of a lion; he is filled out between the shoulders.; and his torso is cylindrical.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He's not liable to decline. He doesn't decline in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin. He doesn't decline in any of his accomplishments. That's what he obtains as king. And what does he obtain as Buddha? He's not liable to decline. He doesn't decline in faith, ethics, learning, generosity, and wisdom. He doesn't decline in any of his accomplishments. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"His wish was this: 'How may others not decline
in faith, ethics, learning, and intelligence,
in generosity, teachings, and much good else,
in coin and grain, fields and lands,

in children, partners, and livestock,
in family, friends, and kin,

in health, and both beauty and happiness?'
And so he ever desired their success.

His chest was prominent like that of a lion,
filled out between the shoulders,
and torso cylindrical.

Due to the well-done deeds of the past,
he had that portent of non-decline.

Even as layman he grows in coin and grain,
in wives, children, and livestock.
But once gone forth, owning nothing, he attains
the supreme awakening which may never decline."

20. Ridged Taste Buds

"Mendicants, in some past lives the Realized One was reborn as a human being. He would never hurt any sentient being with fists, stones, rods, or swords. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: he has ridged taste buds. His raised taste receptors, originating in the throat, disperse evenly.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold. That's what he obtains as king. And what does he obtain as Buddha? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Not with fist or rod or stone,

or sword or beating to death,
or by bondage or threats
did he ever harm anyone.

For that very reason he rejoiced in heaven
after passing away,
finding happiness as a fruit of happy deeds.
With taste receptors prominent
and evenly spreading nutrition,
on his return here he has ridged taste buds.

That's why the clever prophets said:
'This man will have much happiness
as householder or renunciate.
That's the meaning shown by this mark.'"

21–22. Indigo Eyes

"Mendicants, in some past lives the Realized One was reborn as a human being. When looking at others he didn't glare, look askance, or avert his eyes. Being straightforward, he reached out to others with straightforward intentions, looking at people with kindly eyes. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: his eyes are indigo, and he has eyelashes like a cow's.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? The people look on him with kindly eyes. He is dear and beloved to the brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? The people look on him with kindly eyes. He is dear and beloved to the monks, nuns, laymen, laywomen, gods, humans,

titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"With not a glare or glance askance,
nor averting of the eyes;
straightforward, he reached out straightforwardly,
looking at people with kindly eyes.

In good rebirths he enjoyed the fruit
and result, rejoicing there.
But here he has a cow's eyelashes,
and indigo eyes so fair to see.

Many soothsayers, men clever
and learned in prognostic texts,
expert in cow-like lashes, indicated he'd
be looked upon with kindly eyes.

Even as a householder he'd be regarded kindly,
beloved of the people.
But if he becomes an ascetic, not lay,
as destroyer of sorrow he'll be loved by many."

23. Crown Like a Turban

"Mendicants, in some past lives the Realized One was reborn as a human being. He was the leader and forerunner of people in skillful behaviors such as good conduct by way of body, speech, and mind, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors. Due to performing those deeds he was reborn in a

heavenly realm. When he came back to this place he obtained this mark: the crown of his head is like a turban.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Among people of good conduct, he was the leader,
devoted to a life of principle among the principled.
The people followed him,
and he experienced the fruit of good deeds in heaven.

Having experienced that fruit,
he gains a head crowned like a turban.
The experts in omens and signs prophesied:
'He will be leader of the people.'

Among people then, as before,
they will bring presents for him.
If he becomes an aristocrat, ruler of the land,
he'll gain the service of the people.

But if that man goes forth,
he'll be sophisticated, proficient in the teachings.
Devoted to the virtues of his instruction,

the people will become his followers.””

24–25. One Hair Per Pore, and a Tuft

“Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from lying. He spoke the truth and stuck to the truth. He was honest and dependable, and didn’t trick the world with his words. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: his hairs grow one per pore, and between his eyebrows there grows a tuft, soft and white like cotton-wool.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many close adherents among the brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That’s what he obtains as king. And what does he obtain as Buddha? He has many close adherents among the monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“In past lives he was true to his promise,
with no forked tongue, he shunned lies.
He never broke his word to anyone,
but spoke what was true, real, and factual.

A tuft so very white like cotton-wool
grew prettily between his eyebrows.
And never two, but only one,
hair grew in each of his pores.

Many soothsayers learned in marks
and expert in signs gathered and prophesied:
'One like this, with tuft and hair so prominent,
will have many as his close adherents.

Even as householder many people will follow him,
due to the power of deeds in the past.
But once gone forth, owning nothing,
as Buddha the people will follow him.'"

26–27. Forty Gapless Teeth

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from divisive speech. He didn't repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciled those who were divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: he has forty teeth, and his teeth have no gaps.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? His retinue cannot be divided. This includes brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? His retinue cannot be divided. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"He spoke no words divisive causing friends to split,
creating disputes that foster division,
acting improperly by fostering quarrels,
creating division among friends.

He spoke kind words to foster harmony,
uniting those who are divided.

He eliminated quarrels among the people,
rejoicing together with the united.

In good rebirths he enjoyed the fruit
and result, rejoicing there.

Here his teeth are gapless, close together,
forty standing prominent in his mouth.

If he becomes an aristocrat, ruler of the land,
his assembly will be indivisible.

And as an ascetic, stainless, immaculate,
his assembly will follow him, unshakable."

28–29. A Large Tongue and the Voice of the Brahma

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from harsh speech. He spoke in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained these two marks: he has a large tongue, and the voice of the brahma, like a cuckoo's call.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a persuasive voice. His words are persuasive to brahmins and householders, people of town and country, finance ministers, military

officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has a persuasive voice. His words are persuasive to monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"He never spoke a loud harsh word,
insulting, quarrelsome,
causing harm, rude, crushing the people.
His speech was sweet, helpful, and courteous.

He uttered words dear to the mind,
going to the heart, pleasing to the ear.
He enjoyed the fruit of his good verbal conduct,
experiencing the fruit of good deeds in heaven.

Having experienced that fruit,
on his return to here he acquired the voice of the brahma.
His tongue was long and wide,
and his speech was persuasive.

Even as householder his speech brings prosperity.
But if that man goes forth,
speaking often to the people,
they'll be persuaded by his fair words."

30. A Lion-Like Jaw

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from talking nonsense. His words were timely, true, and meaningful, in line with the teaching and training.

He said things at the right time which were valuable, reasonable, succinct, and beneficial. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this place he obtained this mark: his jaw is like that of a lion.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He can't be destroyed by any human foe or enemy. That's what he obtains as king. And what does he obtain as Buddha? He can't be destroyed by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or brahma or by anyone in the world. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Neither nonsensical nor silly,
his way of speaking was never loose.
He eliminated what was unbeneficial,
and spoke for the welfare
and happiness of the people.

So doing he passed from here to be reborn in heaven,
where he enjoyed the fruit of deeds well done.
Passing away, on his return to here,
he gained a jaw like the finest of beasts.

He became a king so very hard to defeat,
a mighty lord and ruler of men.
He was equal to the best
in the city of the Three and Thirty,
like Indra, the finest of gods.

One such as that is not easily beaten by centaurs,
titans, spirits, monsters, or gods.
If he becomes of such a kind,
he illuminates the quarters and in-between.”

31–32. Even and White Teeth

“Mendicants, in some past lives the Realized One was reborn as a human being. He gave up wrong livelihood and earned a living by right livelihood. He refrained from falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence. Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm. There he surpassed the other gods in ten respects: heavenly life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches. When he came back to this place he obtained these two marks: his teeth are even and perfectly white.

Possessing these marks, if he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword. And what does he obtain as king? His retinue is pure. This includes brahmins and householders, people of town and country, finance ministers, military officers, guardsmen, ministers, councillors, rulers, tax beneficiaries, and princes. That’s what he obtains as king.

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. And what does he obtain as Buddha? His retinue is pure. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha."

The Buddha spoke this matter.

On this it is said:

"He abandoned wrong livelihood, and created
a way of life that's fair, pure, and just.
He eliminated what was unbeneficial,
and lived for the welfare and happiness of the people.

Having done what's praised
by the clever, the wise, and the good,
that man experienced the fruit in heaven.
Equal to the best in the heaven of Three and Thirty,
he enjoyed himself with pleasure and play.

From there he passed back to a human life.
With the remaining ripening
of the fruit of good deeds,
he obtained teeth that are even,
gleaming, bright, and white.

Many soothsayers regarded as wise men
gathered and predicted of him:
'With twice-born teeth
so even, so white, so clean and bright
his retinue will be so pure.'

As king, his people will also be pure,

when he rules having conquered this earth so broad.
They won't harm the country,
but will live for the welfare
and happiness of the people.

But if he goes forth he'll be an ascetic free of ill,
his passions quelled, the veil drawn back.
Rid of stress and weariness,
he sees this world and the next.

Those who do his bidding, both lay and renunciate,
shake off wickedness, impure and blameworthy.
He's surrounded by pure people, who dispel
stains, callousness, sin, and corruptions.”

That is what the Buddha said. Satisfied, the mendicants approved
what the Buddha said.

Aggañña Sutra:

(Dhiga Nikaya: What Came First sutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in
the stilt longhouse of Migāra's mother in the Eastern Monastery.

Now at that time Vāsetṭha and Bhāradvāja were living on probation
among the mendicants in hopes of being ordained. Then in the late
afternoon, the Buddha came downstairs from the longhouse and was
walking mindfully in the open air, beneath the shade of the
longhouse.

Vāsetṭha saw him and said to Bhāradvāja, “Reverend Bhāradvāja, the Buddha is walking mindfully in the open air, beneath the shade of the longhouse. Come, reverend, let’s go to the Buddha. Hopefully we’ll get to hear a Dhamma talk from him.”

“Yes, reverend,” replied Bhāradvāja.

So they went to the Buddha, bowed, and walked beside him.

Then the Buddha said to Vāsetṭha, “Vāsetṭha, you are both brahmins by birth and family, and have gone forth from the lay life to homelessness from a brahmin family. I hope you don’t have to suffer abuse and insults from the brahmins.”

“Actually, lord, the brahmins do insult and abuse us with their typical insults to the fullest extent.”

“But how do the brahmins insult you?”

“Lord, the brahmins say: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the Brahma’s true-born sons, born from his mouth, born of the brahma, created by the brahma, heirs of the brahma. You’ve both abandoned the best class to join an inferior class, namely these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman. This is not right, it’s not proper!’ That’s how the brahmins insult us.”

“Actually, Vāsetṭha, the brahmins are forgetting their tradition when they say this to you. For brahmin women are seen menstruating, being pregnant, giving birth, and breast-feeding. Yet even though

they're born from a brahmin womb they say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are the brahma's true-born sons, born from his mouth, born of the brahma, created by the brahma, heirs of the brahma.' They misrepresent the brahmins, speak falsely, and create much wickedness.

1. Purification in the Four Classes

Vāsetṭha, there are these four classes: aristocrats, brahmins, peasants, and menials. Some aristocrats kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, and nonsensical. And they're covetous, malicious, with wrong view. These things are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones—and are reckoned as such. They are dark deeds with dark results, criticized by sensible people. Such things are exhibited in some aristocrats. And they are also seen among some brahmins, peasants, and menials.

But some aristocrats refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that's false, divisive, harsh, and nonsensical. And they're content, kind-hearted, with right view. These things are skillful, blameless, to be cultivated, worthy of the noble ones—and are reckoned as such. They are bright deeds with bright results, praised by sensible people. Such things are exhibited in some aristocrats. And they are also seen among some brahmins, peasants, and menials.

Both these things occur like this, mixed up in these four classes—the dark and the bright, that which is praised and that which is criticized by sensible people. Yet of this the brahmins say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others.'

Only brahmins are the brahma's true-born sons, born from his mouth, born of the brahma, created by the brahma, heirs of the brahma.'

Sensible people don't acknowledge this. Why is that? Because any mendicant from these four classes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—is said to be foremost by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next.

And here's a way to understand how this is so.

King Pasenadi of Kosala knows that the ascetic Gotama has gone forth from the neighboring clan of the Sakyans. And the Sakyans are his vassals. The Sakyans show deference to King Pasenadi by bowing down, rising up, greeting him with joined palms, and observing proper etiquette for him. Now, King Pasenadi shows the same kind of deference to the Realized One. But he doesn't think: 'The ascetic Gotama is well-born, I am ill-born. He is powerful, I am weak. He is handsome, I am ugly. He is influential, I am insignificant.' Rather, in showing such deference to the Realized One he is only honoring, respecting, and venerating principle. And here's another way to understand how principle is the best thing for people in both this life and the next.

Vāsetṭha, you have different births, names, clans, and families, yet have gone forth from the lay life to homelessness. When they ask you what you are, you claim to be ascetics, followers of the Sakyans. But only when someone has faith in the Realized One—settled, rooted, and planted deep, strong, not to be shifted by any ascetic or brahmin or god or Māra or brahma or by anyone in the world—is it

appropriate for them to say: 'I am the Buddha's true-born son, born from his mouth, born of principle, created by principle, heir to principle.' Why is that? For these are terms for the Realized One: 'the embodiment of principle', and 'the embodiment of brahma', and 'the manifestation of principle', and 'the manifestation of brahma'.

There comes a time when, Vāsetṭha, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, wandering in midair, steadily glorious, and they remain like that for a very long time.

There comes a time when, after a very long period has passed, this cosmos expands. As the cosmos expands, sentient beings mostly pass away from that host of radiant gods and come back to this realm. Here they are mind-made, feeding on rapture, self-luminous, wandering in midair, steadily glorious, and they remain like that for a very long time.

2. The Earth's Nectar Appears

But the single mass of water at that time was utterly dark. The moon and sun were not found, nor were stars and constellations, day and night, months and fortnights, years and seasons, or male and female. Beings were simply known as 'beings'. After a very long period had passed, the earth's nectar curdled in the water. It appeared just like the curd on top of hot milk-rice as it cools. It was beautiful, fragrant, and delicious, like ghee or butter. And it was as sweet as pure dwarf-bee honey. Now, one of those beings was reckless. Thinking, 'Oh my, what might this be?' they tasted the earth's nectar with their finger. They enjoyed it, and craving was born in them. And other beings, following that being's example, tasted the earth's nectar with their fingers. They too enjoyed it, and craving was born in them.

3. The Moon and Sun Appear

Then those beings started to eat the earth's nectar, breaking it into lumps. But when they did this their luminosity vanished. And with the vanishing of their luminosity the moon and sun appeared, stars and constellations appeared, days and nights were distinguished, and so were months and fortnights, and years and seasons. So far had the world evolved once more.

Then those beings eating the earth's nectar, with that as their food and nourishment, remained for a very long time. But so long as they ate that earth's nectar, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: 'We're more beautiful, they're the ugly ones!' And the vanity of the beautiful ones made the earth's nectar vanish. They gathered together and bemoaned, 'Oh, what a taste! Oh, what a taste!' And even today when people get something tasty they say: 'Oh, what a taste! Oh, what a taste!' They're just remembering an ancient primordial saying, but they don't understand what it means.

4. Ground-Fungus

When the earth's nectar had vanished, ground-fungus appeared to those beings. It appeared just like a mushroom. It was beautiful, fragrant, and delicious, like ghee or butter. And it was as sweet as pure dwarf-bee honey.

Then those beings started to eat the ground-fungus. With that as their food and nourishment, they remained for a very long time. But so long as they ate that ground-fungus, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: 'We're more

beautiful, they're the ugly ones!' And the vanity of the beautiful ones made the ground-fungus vanish.

5. Bursting Pods

When the ground-fungus had vanished, bursting pods appeared, like the fruit of the kadam tree. They were beautiful, fragrant, and delicious, like ghee or butter. And they were as sweet as pure dwarf-bee honey.

Then those beings started to eat the bursting pods. With that as their food and nourishment, they remained for a very long time. But so long as they ate those bursting pods, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: 'We're more beautiful, they're the ugly ones!' And the vanity of the beautiful ones made the bursting pods vanish.

They gathered together and bemoaned, 'Oh, what we've lost! Oh, what we've lost—those bursting pods!' And even today when people experience suffering they say: 'Oh, what we've lost! Oh, what we've lost!' They're just remembering an ancient primordial saying, but they don't understand what it means.

6. Ripe Untilled Rice

When the bursting pods had vanished, ripe untilled rice appeared to those beings. It had no powder or husk, pure and fragrant, with only the rice-grain. What they took for supper in the evening, by the morning had grown back and ripened. And what they took for breakfast in the morning had grown back and ripened by the evening, leaving no trace showing. Then those beings eating the ripe untilled rice, with that as their food and nourishment, remained for a very long time.

7. Gender Appears

But so long as they ate that ripe untilled rice, their bodies became more solid and they diverged in appearance. And female characteristics appeared on women, while male characteristics appeared on men. Women spent too much time gazing at men, and men at women. They became lustful, and their bodies burned with fever. Due to this fever they had sex with each other.

Those who saw them having sex pelted them with dirt, clods, or cow-dung, saying, 'Get lost, filth! Get lost, filth! How on earth can one being do that to another?' And even today people in some countries, when carrying a bride off, pelt her with dirt, clods, or cow-dung. They're just remembering an ancient primordial saying, but they don't understand what it means.

8. Sexual Intercourse

What was deemed as unprincipled at that time, these days is deemed as principled. The beings who had sex together weren't allowed to enter a village or town for one or two months. Ever since they excessively threw themselves into immorality, they started to make buildings to hide their immoral deeds. Then one of those beings of idle disposition thought, 'Hey now, why should I be bothered to gather rice in the evening for supper, and in the morning for breakfast? Why don't I gather rice for supper and breakfast all at once?'

So that's what he did. Then one of the other beings approached that being and said, 'Come, good being, we shall go to gather rice.' 'There's no need, good being! I gathered rice for supper and breakfast all at once.' So that being, following their example, gathered rice for two days all at once, thinking: 'This seems fine.'

Then one of the other beings approached that being and said, ‘Come, good being, we shall go to gather rice.’ ‘There’s no need, good being! I gathered rice for two days all at once.’ So that being, following their example, gathered rice for four days all at once, thinking: ‘This seems fine.’

Then one of the other beings approached that being and said, ‘Come, good being, we shall go to gather rice.’ ‘There’s no need, good being! I gathered rice for four days all at once.’ So that being, following their example, gathered rice for eight days all at once, thinking: ‘This seems fine.’

But when they started to store up rice to eat, the rice grains became wrapped in powder and husk, it didn’t grow back after reaping, leaving a trace showing, and the rice stood in clumps.

9. Dividing the Rice

Then those beings gathered together and bemoaned, ‘Oh, how wicked things have appeared among beings! For we used to be mind-made, feeding on rapture, self-luminous, wandering in midair, steadily glorious, and we remained like that for a very long time. After a very long period had passed, the earth’s nectar curdled in the water. But due to bad, unskillful things among us, the earth’s nectar vanished, then the ground-fungus vanished, the bursting pods vanished, and now the rice grains have become wrapped in powder and husk, it doesn’t grow back after reaping, traces are left showing, and the rice stands in clumps. We’d better divide up the rice and lay down boundaries.’ So that’s what they did.

Now, one of those beings was reckless. While guarding their own share they took another’s share without it being given, and ate it.

They grabbed the one who had done this and said, ‘You have done a bad thing, good being, in that while guarding your own share you took another’s share without it being given, and ate it. Do not do such a thing again.’

‘Yes, sirs,’ replied that being. But for a second time, and a third time they did the same thing, and were told not to continue. And then they struck that being, some with fists, others with stones, and still others with rods. From that day on stealing was found, and blame, and lying, and the taking up of rods.

10. The Elected King

Then those beings gathered together and bemoaned, ‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods! Why don’t we elect one being who would rightly accuse those who deserve it, blame those who deserve it, and expel those who deserve it? We shall pay them with a share of rice.’

Then those beings approached the being among them who was most attractive, good-looking, lovely, and illustrious, and said, ‘Come, good being, rightly accuse those who deserve it, blame those who deserve it, and banish those who deserve it. We shall pay you with a share of rice.’ ‘Yes, sirs,’ replied that being. They acted accordingly, and were paid with a share of rice.

‘Elected by the people’, Vāsetṭha, is the meaning of ‘elected one’, the first term applied to them.

‘Lord of the fields’ is the meaning of ‘aristocrat’, the second term applied to them.

'They please others with principle' is the meaning of 'king', the third term applied to them.

And that, Vāsetṭha, is how the ancient primordial terms for the circle of aristocrats were created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next.

11. The Circle of Brahmins

Then some of those same beings thought, 'Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods and banishment! Why don't we set aside bad, unskillful things?' So that's what they did.

'They set aside bad, unskillful things' is the meaning of 'brahmin', the first term applied to them.

They built leaf huts in a wilderness region where they meditated pure and bright, without lighting cooking fires or digging the soil. They came down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal. When they had obtained food they continued to meditate in the leaf huts.

When people noticed this they said, 'These beings build leaf huts in a wilderness region where they meditate pure and bright, without lighting cooking fires or digging the soil. They come down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal. When they have obtained food they continue to meditate in the leaf huts.'

'They meditate' is the meaning of 'meditator', the second term applied to them.

But some of those beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts.

When people noticed this they said, ‘These beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts. Now they don’t meditate.’

‘Now they don’t meditate’ is the meaning of ‘reciter’, the third term applied to them. What was deemed as worse at that time, these days is deemed as best.

And that, Vāsetṭha, is how the ancient primordial terms for the circle of brahmins were created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next.

12. The Circle of Peasants

Some of those same beings, taking up an active sex life, applied themselves to various jobs.

‘Having taken up an active sex life, they apply themselves to various jobs’ is the meaning of ‘peasant’, the term applied to them.

And that, Vāsetṭha, is how the ancient primordial term for the circle of peasants was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next.

13. The Circle of Menials

The remaining beings lived by venal hunting and minor tasks.

'They live by venal hunting and minor tasks' is the meaning of 'menial', the term applied to them.

And that, Vāsetṭha, is how the ancient primordial term for the circle of menials was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next.

There came a time when an aristocrat, brahmin, peasant, or menial, deprecating their own vocation, went forth from the lay life to homelessness, thinking, 'I will be an ascetic.'

From these four circles, Vāsetṭha, the circle of ascetics was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next.

14. On Bad Conduct

An aristocrat, brahmin, peasant, menial, or ascetic may do bad things by way of body, speech, and mind. They have wrong view, and they act out of that wrong view. And because of that, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

An aristocrat, brahmin, peasant, menial, or ascetic may do good things by way of body, speech, and mind. They have right view, and they act out of that right view. And because of that, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

An aristocrat, brahmin, peasant, menial, or ascetic may do mixed things by way of body, speech, and mind. They have mixed view, and they act out of that mixed view. And because of that, when their body breaks up, after death, they experience both pleasure and pain.

15. The Qualities That Lead to Awakening

An aristocrat, brahmin, peasant, menial, or ascetic who is restrained in body, speech, and mind, and develops the seven qualities that lead to awakening, becomes extinguished in this very life.

Any mendicant from these four classes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—is said to be the foremost by virtue of principle, not against principle. For principle, Vāsetṭha, is the best thing for people in both this life and the next.

The brahma Sanaṅkumāra also spoke this verse:

'The aristocrat is best among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans.'

That verse was well sung by the brahma Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken; beneficial, not harmful, and I agree with it. I also say:

The aristocrat is best among people
who take clan as the standard.
But one accomplished in knowledge and conduct

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is first among gods and humans.”

That is what the Buddha said. Satisfied, Vāsetṭha and Bhāradvāja approved what the Buddha said.

Cakkavatti Sutra:

(Dhiga Nikaya: The Wheel-Turning Monarch sutta)

1. Taking Refuge in Oneself

So I have heard. At one time the Buddha was staying in the land of the Magadhans at Mātulā. There the Buddha addressed the mendicants, “Mendicants!”

“Lord,” they replied. The Buddha said this:

“Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? They meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant lives as their own island, their own refuge, with no other refuge. That’s how they let the teaching be their island and their refuge, with no other refuge.

You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your

fathers, Māra won't catch you or get hold of you. It is due to undertaking skillful qualities that merit grows.

2. King Daḥanemi

Once upon a time, mendicants, there was a king named Daḥanemi who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. He had the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigned by principle, without rod or sword.

Then, after many years, many hundred years, many thousand years had passed, King Daḥanemi addressed one of his men, 'My good man, when you see that the heavenly wheel-treasure has receded back from its place, please tell me.'

'Yes, Your Majesty,' replied that man.

After many thousand years had passed, that man saw that the heavenly wheel-treasure had receded back from its place. So he went to King Daḥanemi and said, 'Please sire, you should know that your heavenly wheel-treasure has receded back from its place.'

So the king summoned the crown prince and said, 'Dear prince, my heavenly wheel-treasure has receded back from its place. I've heard that when this happens to a wheel-turning monarch, he does not have long to live. I have enjoyed human pleasures. Now it is time for me to seek heavenly pleasures. Come, dear prince, rule this land surrounded by ocean! I shall shave off my hair and beard, dress in ochre robes, and go forth from the lay life to homelessness.'

And so, after carefully instructing the crown prince in kingship, King Dalhanemi shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Seven days later the heavenly wheel-treasure vanished.

Then a certain man approached the newly anointed aristocrat king and said, ‘Please sire, you should know that the heavenly wheel-treasure has vanished.’ At that the king was unhappy and experienced unhappiness. He went to the royal sage and said, ‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

When he said this, the royal sage said to him, ‘Don’t be unhappy at the vanishing of the wheel-treasure. My dear, the wheel-treasure is not inherited from your father. Come now, my dear, proceed in the noble duty of a wheel-turning monarch. If you do so, it’s possible that—on a fifteenth day sabbath, having bathed your head and gone upstairs in the royal longhouse to observe the sabbath—the heavenly wheel-treasure will appear to you, with a thousand spokes, with rim and hub, complete in every detail.’

2.1. The Noble Duty of a Wheel-Turning Monarch

‘But sire, what is the noble duty of a wheel-turning monarch?’

‘Well then, my dear, relying only on principle—honoring, respecting, and venerating principle, having principle as your flag, banner, and authority—provide just protection and security for your court, troops, aristocrats, vassals, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. Do not let injustice prevail in the realm. Provide money to the penniless in the realm.

And there are ascetics and brahmins in the realm who refrain from intoxication and negligence, are settled in patience and sweetness, and who tame, calm, and extinguish themselves. From time to time you should go up to them and ask and learn: "Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?" Having heard them, you should reject what is unskillful and undertake and follow what is skillful.

This is the noble duty of a wheel-turning monarch.'

2.2. The Wheel-Treasure Appears

'Yes, Your Majesty,' replied the new king to the royal sage. And he proceeded in the noble duty of a wheel-turning monarch.

While he was proceeding in that duty, on a fifteenth day sabbath, he had bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thought, 'I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?'

Then the anointed king, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying, 'Roll forth, O wheel-treasure! Triumph, O wheel-treasure!'

Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the eastern quarter came

to the wheel-turning monarch and said, ‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’ The wheel-turning monarch said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter became his vassals.

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. ... Having plunged into the southern ocean and emerged again, it rolled towards the west. ...

Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the northern quarter came to the wheel-turning monarch and said, ‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’ The wheel-turning monarch said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink liquor. Maintain the current level of taxation.’ And so the rulers of the northern quarter became his vassals.

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

3. On Subsequent Wheel-Turning Monarchs

And for a second time, and a third, a fourth, a fifth, a sixth, and a seventh time, a wheel-turning monarch was established in exactly the same way. And after many years the seventh wheel-turning monarch went forth, handing the realm over to the crown prince.

Seven days later the heavenly wheel-treasure vanished.

Then a certain man approached the newly anointed aristocrat king and said, ‘Please sire, you should know that the heavenly wheel-treasure has vanished.’ At that the king was unhappy and experienced unhappiness. But he didn’t go to the royal sage and ask about the noble duty of a wheel-turning monarch. He just governed the country according to his own ideas. So governed, the country’s people did not prosper like before, as they had when former kings proceeded in the noble duty of a wheel-turning monarch.

Then the ministers and councillors, the finance ministers, military officers, guardsmen, and professional advisers gathered and said to the king, ‘Sire, when governed according to your own ideas, the country’s people do not prosper like before, as they did when former kings proceeded in the noble duty of a wheel-turning monarch. In your realm are found ministers and councillors, finance ministers, military officers, guardsmen, and professional advisers—both ourselves and others—who remember the noble duty of a wheel-turning monarch. Please, Your Majesty, ask us about the noble duty of a wheel-turning monarch. We will answer you.’

4. On the Period of Decline

So the anointed king asked the assembled ministers and councillors, finance ministers, military officers, guardsmen, and professional advisers about the noble duty of a wheel-turning monarch. And they answered him. After listening to them, he provided just protection and security. But he did not provide money to the penniless in the realm. And so poverty grew widespread.

When poverty was widespread, a certain person stole from others, with the intention to commit theft. They arrested him and presented

him to the king, saying, ‘Your Majesty, this person stole from others with the intention to commit theft.’

The king said to that person, ‘Is it really true, mister, that you stole from others with the intention to commit theft?’

‘It’s true, sire.’

‘What was the reason?’

‘Sire, I can’t survive.’

So the king provided some money to that person, saying, ‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

‘Yes, Your Majesty,’ replied that man.

But then another man stole something from others. They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’

The king said to that person, ‘Is it really true, mister, that you stole from others?’

‘It’s true, sire.’

‘What was the reason?’

‘Sire, I can’t survive.’

So the king provided some money to that person, saying, ‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

‘Yes, Your Majesty,’ replied that man.

People heard about this: ‘It seems the king is providing money to anyone who steals from others!’ It occurred to them, ‘Why don’t we steal from others?’ So then another man stole something from others.

They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’

The king said to that person, ‘Is it really true, mister, that you stole from others?’

‘It’s true, sire.’

‘What was the reason?’

‘Sire, I can’t survive.’

Then the king thought, ‘If I provide money to anyone who steals from others, it will only increase the stealing. I’d better make an end of this person, finish him off, and chop off his head.’

Then he ordered his men, ‘Well then, my men, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and make an end of him, finish him off, and chop off his head.’

'Yes, Your Majesty,' they replied, and did as he commanded.

People heard about this: 'It seems the king is chopping the head off anyone who steals from others!' It occurred to them, 'We'd better have sharp swords made. Then when we steal from others, we'll make an end of them, finish them off, and chop off their heads.' They had sharp swords made. Then they started to make raids on villages, towns, and cities, and to infest the highways. And they chopped the heads off anyone they stole from.

And so, mendicants, from not providing money to the penniless, poverty became widespread. When poverty was widespread, theft became widespread. When theft was widespread, swords became widespread. When swords were widespread, killing living creatures became widespread. And for the sentient beings among whom killing was widespread, their lifespan and beauty declined. Those people lived for 80,000 years, but their children lived for 40,000 years.

Among the people who lived for 40,000 years, a certain person stole something from others. They arrested him and presented him to the king, saying, 'Your Majesty, this person stole from others.'

The king said to that person, 'Is it really true, mister, that you stole from others?'

'No, sire,' he said, deliberately lying.

And so, mendicants, from not providing money to the penniless, poverty, theft, swords, and killing became widespread. When killing was widespread, lying became widespread. And for the sentient beings among whom lying was widespread, their lifespan and beauty

declined. Those people who lived for 40,000 years had children who lived for 20,000 years.

Among the people who lived for 20,000 years, a certain person stole something from others. Someone else reported this to the king, 'Your Majesty, such-and-such person stole from others,' he said, going behind his back.

And so, mendicants, from not providing money to the penniless, poverty, theft, swords, killing, and lying became widespread. When lying was widespread, backbiting became widespread. And for the sentient beings among whom backbiting was widespread, their lifespan and beauty declined. Those people who lived for 20,000 years had children who lived for 10,000 years.

Among the people who lived for 10,000 years, some were beautiful, some were ugly. And the ugly beings, coveting the beautiful ones, committed adultery with the wives of others.

And so, mendicants, from not providing money to the penniless, poverty, theft, swords, killing, lying, and backbiting became widespread. When backbiting was widespread, sexual misconduct became widespread. And for the sentient beings among whom sexual misconduct was widespread, their lifespan and beauty declined. Those people who lived for 10,000 years had children who lived for 5,000 years.

Among the people who lived for 5,000 years, two things became widespread: harsh speech and talking nonsense. For the sentient beings among whom these two things were widespread, their lifespan and beauty declined. Those people who lived for 5,000 years had some children who lived for 2,500 years, while others lived for 2,000 years.

Among the people who lived for 2,500 years, desire and ill will became widespread. For the sentient beings among whom desire and ill will were widespread, their lifespan and beauty declined. Those people who lived for 2,500 years had children who lived for 1,000 years.

Among the people who lived for 1,000 years, wrong view became widespread. For the sentient beings among whom wrong view was widespread, their lifespan and beauty declined. Those people who lived for 1,000 years had children who lived for five hundred years.

Among the people who lived for five hundred years, three things became widespread: illicit desire, immoral greed, and wrong custom. For the sentient beings among whom these three things were widespread, their lifespan and beauty declined. Those people who lived for five hundred years had some children who lived for two hundred and fifty years, while others lived for two hundred years.

Among the people who lived for two hundred and fifty years, these things became widespread: lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

And so, mendicants, from not providing money to the penniless, all these things became widespread—poverty, theft, swords, killing, lying, backbiting, sexual misconduct, harsh speech and talking nonsense, desire and ill will, wrong view, illicit desire, immoral greed, and wrong custom, and lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family. For the sentient beings among whom these things were widespread, their lifespan and beauty declined. Those people who lived for two hundred and fifty years had children who lived for a hundred years.

5. When People Live for Ten Years

There will come a time, mendicants, when these people will have children who live for ten years. Among the people who live for ten years, girls will be marriageable at five. The following flavors will disappear: ghee, butter, oil, honey, molasses, and salt. The best kind of food will be finger millet, just as fine rice with meat is the best kind of food today.

The ten ways of doing skillful deeds will totally disappear, and the ten ways of doing unskillful deeds will explode in popularity. Those people will not even have the word ‘skillful’, still less anyone who does what is skillful. And anyone who disrespects mother and father, ascetics and brahmins, and fails to honor the elders in the family will be venerated and praised, just as the opposite is venerated and praised today.

There'll be no recognition of the status of mother, aunts, or wives and partners of tutors and respected people. The world will become dissolute, like goats and sheep, chickens and pigs, and dogs and jackals.

They'll be full of hostility towards each other, with acute ill will, malevolence, and thoughts of murder. Even a mother will feel like this for her child, and the child for its mother, father for child, child for father, brother for sister, and sister for brother. They'll be just like a deer hunter when he sees a deer—full of hostility, ill will, malevolence, and thoughts of killing.

Among the people who live for ten years, there will be an interregnum of swords lasting seven days. During that time they will see each other as beasts. Sharp swords will appear in their hands, with which they'll take each other's life, crying, ‘It's a beast! It's a beast!’

But then some of those beings will think, ‘Let us neither kill nor be killed! Why don’t we hide in thick grass, thick jungle, thick trees, inaccessible riverlands, or rugged mountains and survive on forest roots and fruits?’ So that’s what they do.

When those seven days have passed, having emerged from their hiding places and embraced each other, they will come together and cry in one voice, ‘Fantastic, dear foe, you live! Fantastic, dear foe, you live!’

6. The Period of Growth

Then those beings will think, ‘It’s because we undertook unskillful things that we suffered such an extensive loss of our relatives. We’d better do what’s skillful. What skillful thing should we do? Why don’t we refrain from killing living creatures? Having undertaken this skillful thing we’ll live by it.’ So that’s what they do. Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for ten years will have children who live for twenty years.

Then those beings will think, ‘Because of undertaking this skillful thing, our lifespan and beauty are growing. Why don’t we do even more skillful things? What skillful thing should we do? Why don’t we refrain from stealing ... sexual misconduct ... lying ... backbiting ... harsh speech ... and talking nonsense. Why don’t we give up covetousness ... ill will ... wrong view ... three things: illicit desire, immoral greed, and wrong custom. Why don’t we pay due respect to mother and father, ascetics and brahmins, honoring the elders in our families? Having undertaken this skillful thing we’ll live by it.’ So that’s what they do.

Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for twenty years will have children who live for forty years. Those people who live for forty years will have children who live for eighty years, then a hundred and sixty years, three hundred and twenty years, six hundred and forty years, 2,000 years, 4,000 years, 8,000 years, 20,000 years, 40,000 years, and finally 80,000 years. Among the people who live for 80,000 years, girls will be marriageable at five hundred.

7. The Time of King Saṅkha

Among the people who live for 80,000 years, there will be just three afflictions: greed, starvation, and old age. The Black Plum Tree Land will be successful and prosperous. The villages, towns, and capital cities will be no more than a chicken's flight apart. And the land will be so full of people you'd think they were squashed together, like a thicket of rushes or reeds. The royal capital will be Varanasi, renamed Ketumatī. And it will be successful, prosperous, populous, full of people, with plenty of food. There will be 84,000 cities in the Black Plum Tree Land, with the royal capital of Ketumatī foremost.

And in the royal capital of Ketumatī a king named Saṅkha will arise, a wheel-turning monarch, a just and principled king. His dominion will extend to all four sides, he will achieve stability in the country, and possess the seven treasures. He will have the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. He will have over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he will reign by principle, without rod or sword.

8. The Arising of the Buddha Metteyya

And the Blessed One named Metteyya will arise in the world—perfected, a fully awakened Buddha, accomplished in knowledge and

conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—just as I have arisen today. He will realize with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and make it known to others, just as I do today. He will teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he will reveal a spiritual practice that's entirely full and pure, just as I do today. He will lead a Saṅgha of many thousand mendicants, just as I lead a Saṅgha of many hundreds today.

Then King Saṅkha will have the sacrificial post once built by King Mahāpanāda raised up. Having reigned, he will abdicate, offering charity to ascetics and brahmins, paupers, vagrants, supplicants, and beggars. Then, having shaved off his hair and beard and dressed in ochre robes, he will go forth from the lay life to homelessness in the Buddha Metteyya's presence. Soon after going forth, living withdrawn, diligent, keen, and resolute, he will realize the supreme end of the spiritual path in this very life. He will live having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how they let the teaching be their island and their refuge, with no other refuge.

9. On Long Life and Beauty for Mendicants

Mendicants, you should roam inside your own territory, the domain of your fathers. Doing so, you will grow in life span, beauty, happiness, wealth, and power.

And what is long life for a mendicant? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. Having developed and cultivated these four bases of psychic power they may, if they wish, live for the proper lifespan or what's left of it. This is long life for a mendicant.

And what is beauty for a mendicant? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is beauty for a mendicant.

And what is happiness for a mendicant? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ... third absorption ... fourth absorption. This is happiness for a mendicant.

And what is wealth for a mendicant? It's when a monk meditates spreading a heart full of love to one direction, and to the second, and

to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion ... rejoicing ... equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is wealth for a mendicant.

And what is power for a mendicant? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is power for a mendicant.

Mendicants, I do not see a single power so hard to defeat as the power of Māra. It is due to undertaking skillful qualities that merit grows."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

Ajjaktha Anicca Sutra:

(Samyutta Nikaya: Internal cannot be kept according to will sutta)

Monks, eye cannot be kept according to will, if something is a cause for the creation of the eye, if something is a reason for the creation of the eye, that is also cannot be kept according to will. Monks, how can it keep according to will the eye which was born of something that cannot be kept according to will?

Monks, ear cannot be kept according to will, if something is a cause for the creation of the ear, if something is a reason for the creation of the ear, that is also cannot be kept according to will. Monks, how can it keep according to will the ear which was born of something that cannot be kept according to will?

Monks, nose cannot be kept according to will, if something is a cause for the creation of the nose, if something is a reason for the creation of the nose, that is also cannot be kept according to will. Monks, how can it keep according to will the nose which was born of something that cannot be kept according to will?

Monks, tongue cannot be kept according to will, if something is a cause for the creation of the tongue, if something is a reason for the creation of the tongue, that is also cannot be kept according to will. Monks, how can it keep according to will the tongue which was born of something that cannot be kept according to will?

Monks, body cannot be kept according to will, if something is a cause for the creation of the body, if something is a reason for the creation of the body, that is also cannot be kept according to will. Monks, how

can it keep according to will the body which was born of something that cannot be kept according to will?

Monks, mind cannot be kept according to will, if something is a cause for the creation of the mind, if something is a reason for the creation of the mind, that is also cannot be kept according to will. Monks, how can it keep according to will the mind which was born of something that cannot be kept according to will?

Monks, the Arya student who sees like this come to disappointment of eye, ear, nose, tongue, body, and mind. Being disappointed do not cling. Not clinging get liberated. When liberated will know as 'liberated'. Ended the reincarnation. Completed the celibate life. Did what should be done. There is nothing more to do for the liberation. (arhantship)

Dhathu Sutra:

(Samyutta Nikaya: The elements sutta)

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the monks.

Monks, earth element cannot be kept according to will, subject to change, becomes another thing. Monks, liquid element cannot be kept according to will, subject to change, becomes another thing. Monks, fire element cannot be kept according to will, subject to change, becomes another thing. Monks, air element cannot be kept according to will, subject to change, becomes another thing. Monks,

space element cannot be kept according to will, subject to change, becomes another thing. Monks, consciousness element cannot be kept according to will, subject to change, becomes another thing.

Monks, if someone has faith like this, if gets release from faith he is called ‘the one who goes according to faith’ (Shraddhanusari). He has come to the noble path. He is in the land of good men. He has gone beyond the normal people. If by doing some karma come to a hell world, (by birth) to the animal kingdom, inhuman beings, he is not capable of doing that karma. As long as he does not get the release in ‘stream-entrant intelligence’ (sothapanna phala) his death will not happen.

Monks, if someone has some wisdom like this according to wisdom meditations, he is called ‘the one who goes according to dharma’ (Dhammanusari). Monks, if someone has faith like this, if gets release from faith he is called ‘the one who goes according to faith’ (Shraddhanusari). He has come to the noble path. He is in the land of good men. He has gone beyond the normal people. If by doing some karma come to a hell world, (by birth) to the animal kingdom, inhuman beings, he is not capable of doing that karma. As long as he does not get the release in ‘stream-entrant intelligence’ (sothapanna phala) his death will not happen.

Monks, if someone knows these exactly from wisdom meditations (vipassana) he is called ‘a stream-entrant’ (sothapanna person). He does not born in 4 categories of hell worlds. He has a permanent nature. He is bound to the supreme enlightenment. (the Nirvana)

Mahāparinibbāna Sutra:

(Dhiga Nikaya: The Great Discourse on the Buddha's Extinguishment Sutta)

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time King Ajātasattu of Magadha, son of the princess of Videha, wanted to invade the Vajjis. (Vajjika League) He declared: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

And then King Ajātasattu (Ajatashatru) addressed Vassakāra the brahmin minister of Magadha, "Brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Lord, King Ajātasattu of Magadha, son of the princess of Videha, wants to invade the Vajjis. He says, "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so."

1. The Brahmin Vassakāra

"Yes, sir," Vassakāra replied. He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out from Rājagaha for the Vulture's Peak Mountain. He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Master Gotama, King Ajātasattu of Magadha, son of the princess of Videha, bows with his head to

your feet. He asks if you are healthy and well, nimble, strong, and living comfortably. Master Gotama, King Ajātasattu wants to invade the Vajjis. He has declared: ‘I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!’”

(Buddha knows destruction of Vajjis is certain due to their own sins and think to give them some more time to live and do meritorious activities)

2. Principles That Prevent Decline

Now at that time Venerable Ānanda was standing behind the Buddha fanning him. Then the Buddha said to him, “Ānanda, have you heard that the Vajjis meet frequently and have many meetings?”

“I have heard that, lord.”

“As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?”

“I have heard that, lord.”

“As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian traditions as they have been decreed?”

“I have heard that, lord.”

“As long as the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian traditions as they have been decreed, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?”

“I have heard that, lord.”

“As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them?”

“I have heard that, lord.”

“As long as the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?”

“I have heard that, lord.”

“As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper

spirit-offerings that were given and made in the past, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?”

“I have heard that, lord.”

“As long as the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.”

Then the Buddha said to Vassakāra, “Brahmin, this one time I was staying near Vesālī at the Sārandada woodland shrine. There I taught the Vajjis these seven principles that prevent decline. As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline.”

When the Buddha had spoken, Vassakāra said to him, “Master Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline. How much more so all seven! King Ajātasattu cannot defeat the Vajjis in war, unless by bribery or by sowing dissension. Well, now, Master Gotama, I must go. I have many duties, and much to do.”

“Please, brahmin, go at your convenience.” Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

3. Principles That Prevent Decline Among the Mendicants

Soon after he had left, the Buddha said to Ānanda, “Go, Ānanda, gather all the mendicants staying in the vicinity of Rājagaha together in the assembly hall.”

“Yes, lord,” replied Ānanda. He did what the Buddha asked. Then he went back, bowed, stood to one side, and said to him, “Lord, the mendicant Saṅgha has assembled. Please, lord, go at your convenience.”

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants: “Mendicants, I will teach you these seven principles that prevent decline. Listen and apply your mind well, I will speak.”

“Yes, lord,” they replied. The Buddha said this:

“As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

As long as the mendicants don’t make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.

As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

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As long as the mendicants don't fall under the sway of arisen craving for future lives, they can expect growth, not decline.

As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. ...

As long as the mendicants don't relish work, loving it and liking to relish it, they can expect growth, not decline.

As long as they don't relish talk ...

sleep ...

company ...

they don't have corrupt wishes, falling under the sway of corrupt wishes ...

they don't have bad friends, companions, and associates ...

they don't stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. ... As long as the mendicants are faithful ... conscientious ... prudent ... learned ... energetic ... mindful ... wise, they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. ...

As long as the mendicants develop the awakening factors of mindfulness ... investigation of principles ... energy ... rapture ... tranquility ... immersion ... equanimity, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. ...

As long as the mendicants develop the perceptions of impermanence ... not-self ... ugliness ... drawbacks ... giving up ... fading away ... cessation, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you six principles that prevent decline. ...

As long as the mendicants consistently treat their spiritual companions with bodily kindness ... verbal kindness ... and mental kindness both in public and in private, they can expect growth, not decline.

As long as the mendicants share without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions, they can expect growth, not decline.

As long as the mendicants live according to the precepts shared with their spiritual companions, both in public and in private—such precepts as are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion—they can expect growth, not decline.

As long as the mendicants live according to the view shared with their spiritual companions, both in public and in private—the view that is noble and emancipating, and delivers one who practices it to the complete end of suffering—they can expect growth, not decline.

As long as these six principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

And while staying there at the Vulture’s Peak the Buddha often gave this Dhamma talk to the mendicants:

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is

imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

When the Buddha had stayed in Rājagaha as long as he pleased, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Ambalaṭṭhikā."

"Yes, lord," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Ambalaṭṭhikā, where he stayed in the royal rest-house. And while staying there, too, he often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

When the Buddha had stayed in Ambalaṭṭhikā as long as he pleased, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Nālandā."

"Yes, lord," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Nālandā, where he stayed in Pāvārika's mango grove.

4. Sāriputta's Lion's Roar

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, "Lord, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or

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present—whose direct knowledge is superior to the Buddha when it comes to awakening.”

“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying: ‘I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No, lord.”

“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No, lord.”

“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that I have such ethics, or such teachings, or such wisdom, or such meditation, or such freedom?”

“No, lord.”

“Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present, what exactly are you doing, making

such a grand and dramatic statement, roaring such a definitive, categorical lion's roar?"

"Lord, though I don't comprehend the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out. He thinks: 'Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.'

In the same way, I understand this by inference from the teaching: 'All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.'"

And while staying at Nālandā, too, the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

5. The Drawbacks of Unethical Conduct

When the Buddha had stayed in Nālandā as long as he pleased, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to Pāṭali Village.”

“Yes, lord,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāṭali Village.

The lay followers of Pāṭali Village heard that he had arrived. So they went to see him, bowed, sat down to one side, and said to him, “Lord, please consent to come to our guest house.” The Buddha consented with silence.

Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying: “Please, lord, come at your convenience.”

In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet he entered the guest house and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them. The lay followers of Pāṭali Village also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in front of them.

Then the Buddha addressed them:

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"Householders, there are these five drawbacks for an unethical person because of their failure in ethics. What five?

Firstly, an unethical person loses great wealth on account of negligence. This is the first drawback for an unethical person because of their failure in ethics.

Furthermore, an unethical person gets a bad reputation. This is the second drawback.

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

Furthermore, an unethical person feels lost when they die. This is the fourth drawback.

Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback.

These are the five drawbacks for an unethical person because of their failure in ethics.

6. The Benefits of Ethical Conduct

There are these five benefits for an ethical person because of their accomplishment in ethics. What five?

Firstly, an ethical person gains great wealth on account of diligence. This is the first benefit.

Furthermore, an ethical person gets a good reputation. This is the second benefit.

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit.

Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.

These are the five benefits for an ethical person because of their accomplishment in ethics."

The Buddha spent much of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭali Village with a Dhamma talk. Then he dismissed them, "The night is getting late, householders. Please go at your convenience."

"Yes, lord," replied the lay followers of Pāṭali Village. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving. Soon after they left the Buddha entered a private cubicle.

7. Building a Citadel

Now at that time the Magadhan ministers Sunidha and Vassakāra were building a citadel at Pāṭali Village to keep the Vajjis out. At that time thousands of gods were taking possession of building sites in Pāṭali Village. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious gods. Middling rulers or royal ministers inclined to build houses at sites possessed by middling gods.

Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser gods.

With clairvoyance that is purified and superhuman, the Buddha saw those gods taking possession of building sites in Pāṭali Village. The Buddha rose at the crack of dawn and addressed Ānanda, “Ānanda, who is building a citadel at Pāṭali Village?”

“Lord, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out.”

“It’s as if they were building the citadel in consultation with the gods of the thirty-three. With clairvoyance that is purified and superhuman, I saw those gods taking possession of building sites. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious gods. Middling rulers or royal ministers inclined to build houses at sites possessed by middling gods. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser gods. As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center. But Pāṭaliputta will face three threats: from fire, flood, and dissension.”

Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said, “Would Master Gotama together with the mendicant Saṅgha please accept today’s meal from me?” The Buddha consented with silence.

Then, knowing that the Buddha had consented, they went to their own guest house, where they had delicious fresh and cooked foods prepared. Then they had the Buddha informed of the time, saying, “It’s time, Master Gotama, the meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat on the seat spread out. Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

The Buddha expressed his appreciation with these verses:

“In the place he makes his dwelling,
having fed the astute
and the virtuous here,
the restrained spiritual practitioners,

he should dedicate an offering
to the gods there.
Venerated, they venerate him;
honored, they honor him.

After that they have sympathy for him,
like a mother for the child at her breast.
A man beloved of the gods
always sees nice things.”

When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he got up from his seat and left.

Sunidha and Vassakāra followed behind the Buddha, thinking, “The gate through which the ascetic Gotama departs today shall be named the Gotama Gate. The ford at which he crosses the Ganges River shall be named the Gotama Ford.”

Then the gate through which the Buddha departed was named the Gotama Gate.

Then the Buddha came to the Ganges River.

Now at that time the Ganges was full to the brim so a crow could drink from it. Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft. But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

(teleported to the other shore)

He saw all those people wanting to cross over. Knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“Those who cross a deluge or stream
have built a bridge and left the marshes behind.
While some people are still tying a raft,
intelligent people have crossed over.”

The first recitation section.

8. Talk on the Noble Truths

Then the Buddha said to Venerable Ānanda, “Come, Ānanda, let’s go to the village of Koṭī.”

“Yes, lord,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at the village of Koṭī, and stayed there.

There he addressed the mendicants:

“Mendicants, due to not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there’ll be no more future lives.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Because of not truly seeing
the four noble truths,
we have transmigrated for a long time
from one rebirth to the next.

But now that these truths have been seen,
the conduit to rebirth is eradicated.
The root of suffering is cut off,
now there’ll be no more future lives.”

And while staying at the village of Koṭī, too, the Buddha often gave this Dhamma talk to the mendicants:

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

9. The Deaths in Ñātika

When the Buddha had stayed in the village of Koṭī as long as he pleased, he said to Ānanda, “Come, Ānanda, let’s go to the land of the Ñātikas.”

“Yes, lord,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived in the land of the Ñātikas, where he stayed in the brick house at Ñātika.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Lord, the monk named Sālha has passed away in Ñātika. Where has he been reborn in his next life? The nun named Nandā, the layman named Sudatta, and the laywoman named Sujātā have passed away in Ñātika. Where have they been reborn in the next life? The laymen named Kakkaṭa, Kaṭibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Ñātika. Where have they been reborn in the next life?”

“Ānanda, the monk Sālha had realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements.

The nun Nandā had ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world.

The layman Sudatta had ended three fetters, and weakened greed, hate, and delusion. He’s a once-returner; he will come back to this world once only, then make an end of suffering.

The laywoman Sujātā had ended three fetters. She’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

The laymen Kakkāta, Kaṭibha, Nikata, Kaṭissaṭha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda had ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Over fifty laymen in Ñātika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

More than ninety laymen in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

More than five hundred laymen in Ñātika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

10. The Mirror of the Teaching

It's no wonder that a human being should pass away. But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

And what is that mirror of the teaching?

It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, sincere, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

This is that mirror of the teaching."

And while staying there in Ñātika the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements,

namely, the defilements of sensuality, desire to be reborn, and ignorance.”

When the Buddha had stayed in Nātika as long as he pleased, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to Vesālī.”

“Yes, lord,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Vesālī, where he stayed in Ambapālī’s mango grove.

There the Buddha addressed the mendicants:

“Mendicants, a mendicant should live mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful.

And how is a mendicant aware? It’s when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That’s how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you.”

11. Ambapālī the Courtesan

Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove. She had the finest carriages harnessed. Then she mounted a fine carriage and, along with other fine carriages, set out from Vesālī for her own park. She went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. She bowed and sat down to one side. The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk.

Then she said to the Buddha, “Lord, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.” The Buddha consented with silence. Then, knowing that the Buddha had consented, Ambapālī got up from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī’s mango grove. They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī. Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke. The Licchavis said to her, “What, you wench Ambapālī, are you doing colliding with us axle to axle, wheel to wheel, yoke to yoke?”

“Well, masters, it’s because I’ve invited the Buddha for tomorrow’s meal together with the mendicant Saṅgha.”

“Wench, give us that meal for a hundred thousand!”

“Masters, even if you were to give me Vesālī with her provinces, I still wouldn’t give that meal to you.”

Then the Licchavis snapped their fingers, saying, “We’ve been beaten by the aunty! We’ve been beaten by the aunty!” Then they continued on to Ambapālī’s mango grove.

The Buddha saw them coming off in the distance, and addressed the mendicants: “Any of the mendicants who’ve never seen the gods of the thirty-three god kings world, just have a look at the assembly of Licchavis. See the assembly of Licchavis, check them out: they’re just like the gods of thirty-three god kings world!”

The Licchavis went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. They bowed to the Buddha, sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a Dharma talk.

Then they said to the Buddha, “Lord, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from us.”

Then the Buddha said to the Licchavis, “I have already accepted tomorrow’s meal from Ambapālī the courtesan.”

Then the Licchavis snapped their fingers, saying, “We’ve been beaten by the aunty! We’ve been beaten by the aunty!”

And then those Licchavis approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

And when the night had passed Ambapālī had delicious fresh and cooked foods prepared in her own park. Then she had the Buddha informed of the time, saying, “Lord, it’s time. The meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Ambapālī together with the mendicant Saṅgha, where he sat on the seat spread out. Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with delicious fresh and cooked foods.

When the Buddha had eaten and washed his hands and bowl, Ambapālī took a low seat, sat to one side, and said to the Buddha, “Lord, I present this park to the mendicant Saṅgha headed by the Buddha.”

The Buddha accepted the park.

Then the Buddha educated, encouraged, fired up, and inspired her with a Dharma talk, after which he got up from his seat and left.

And while staying at Vesālī, too, the Buddha often gave this Dharma talk to the mendicants:

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

12. Commencing the Rains at Beluva

When the Buddha had stayed in Ambapālī’s mango grove as long as he pleased, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to the little village of Beluva.”

“Yes, lord,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at the little village of Beluva, and stayed there.

There the Buddha addressed the mendicants: “Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī. I’ll commence the rainy season residence right here in the little village of Beluva.”

“Yes, lord,” those mendicants replied. They did as the Buddha said, while the Buddha commenced the rainy season residence right there in the little village of Beluva.

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then it occurred to the Buddha, “It would not be appropriate for me to be fully extinguished before informing my supporters and taking leave of the mendicant Saṅgha. Why don’t I forcefully suppress this illness, stabilize the life force, and live on?”

So that is what he did. Then the Buddha’s illness died down.

Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Lord, it’s fantastic that the Buddha is comfortable and well. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren’t clear to me. Still, at least I was consoled by the thought that the Buddha won’t be fully extinguished without bringing something up regarding the Saṅgha of mendicants.”

“But what could the mendicant Saṅgha expect from me, Ānanda? I’ve taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn’t have the closed fist of a tutor when it comes to the teachings. If there’s anyone who thinks: ‘I shall lead the mendicant Saṅgha,’ or ‘the Saṅgha of mendicants is meant for me,’ let them bring something up regarding the Saṅgha. But the Realized One doesn’t think like this, so why should he bring something up regarding the Saṅgha?

I’m now old, elderly and senior. I’m advanced in years and have reached the final stage of life. I’m currently eighty years old. Just as a decrepit old cart is kept going by a rope, in the same way, the Realized One’s body is kept going as if by a rope. Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One’s body become more comfortable.

So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is their own island, their own refuge, with no other refuge. That’s how the teaching is their island and their refuge, with no other refuge.

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those

mendicants of mine who want to train shall be among the best of the best.”

The second recitation section.

13. An Obvious Hint

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda: “Ānanda, get your sitting cloth. Let’s go to the Cāpāla shrine for the day’s meditation.”

“Yes, lord,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out. Ānanda bowed to the Buddha and sat down to one side.

The Buddha said to him: “Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely.

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what’s left of it.”

But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn’t beg the Buddha: “Lord, may

the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

For a second time ... And for a third time, the Buddha said to Ānanda: “Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what’s left of it.”

But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn’t beg the Buddha: “Lord, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

Then the Buddha got up and said to Venerable Ānanda, “Go now, Ānanda, at your convenience.”

“Yes, lord,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

14. The Appeal of Māra The Sinful God

And then, not long after Ānanda had left, god Māra the Wicked went up to the Buddha, stood to one side, and said to him:

“Lord, may the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha. Lord, you once made this statement: ‘Wicked One, I shall not be fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

Today you do have such monk disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Lord, you once made this statement: ‘Wicked One, I shall not be fully extinguished until I have nun disciples who are competent, educated, assured, learned ...’

Today you do have such nun disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Lord, you once made this statement: ‘Wicked One, I shall not be fully extinguished until I have layman disciples who are competent, educated, assured, learned ...’

Today you do have such layman disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Lord, you once made this statement: ‘Wicked One, I shall not be fully extinguished until I have laywoman disciples who are competent, educated, assured, learned ...’

Today you do have such laywoman disciples. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Lord, you once made this statement: ‘Wicked One, I will not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.”

When this was said, the Buddha said to Māra, “Relax, Wicked One. The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.”

15. Surrendering the Life Force

So at the Cāpāla Tree-shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the

sky. Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Comparing the incomparable
with the creation of prolonged life,
the sage surrendered the life force.
Happy inside, serene,
he shattered self-creation like a suit of armor.”

16. The Causes of Earthquakes

Then Venerable Ānanda thought, “How incredible, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “How incredible, lord, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

“Ānanda, there are these eight causes and reasons for a great earthquake. What eight?

This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth. This is the first cause and reason for a great earthquake.

Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They’ve developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock

and tremble. This is the second cause and reason for a great earthquake.

Furthermore, when the being intent on awakening passes away from the host of joyful gods, he's conceived in his mother's belly, mindful and aware. Then the earth shakes and rocks and trembles. This is the third cause and reason for a great earthquake.

Furthermore, when the being intent on awakening comes out of his mother's belly mindful and aware, the earth shakes and rocks and trembles. This is the fourth cause and reason for a great earthquake.

Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles. This is the fifth cause and reason for a great earthquake.

Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles. This is the sixth cause and reason for a great earthquake.

Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles. This is the seventh cause and reason for a great earthquake.

Furthermore, when the Realized One becomes fully extinguished in the element of extinguishment with no residue, the earth shakes and rocks and trembles. This is the eighth cause and reason for a great earthquake.

These are the eight causes and reasons for a great earthquake.

17. Eight Assemblies

There are, Ānanda, these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the four great kings. An assembly of the gods of the thirty-three. An assembly of Māras. An assembly of divinities.

I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

I recall having approached an assembly of hundreds of brahmins ... householders ... ascetics ... the gods of the four great kings ... the gods of the thirty-three ... Māras ... divinities. There too I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

These are the eight assemblies.

18. Eight Dimensions of Mastery

Ānanda, there are these eight dimensions of mastery. What eight?

Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the first dimension of mastery.

Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the second dimension of mastery.

Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the third dimension of mastery.

Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.' This is the fourth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They're like a flax flower that's blue, with blue color and blue appearance. Or a cloth from Varanasi that's smoothed on both sides, blue, with blue color and blue appearance. In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: 'I know and see.' This is the fifth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They're like a champak flower that's yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that's smoothed on both sides, yellow, with yellow color and yellow appearance. In the same way, not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. Mastering them, they perceive: 'I know and see.' This is the sixth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They're like a scarlet mallow flower that's red, with red color and red appearance. Or a

cloth from Varanasi that's smoothed on both sides, red, with red color and red appearance. In the same way, not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They're like the morning star that's white, with white color and white appearance. Or a cloth from Varanasi that's smoothed on both sides, white, with white color and white appearance. In the same way, not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

These are the eight dimensions of mastery.

19. The Eight Liberations

Ānanda, there are these eight liberations. What eight?

Having physical form, they see forms. This is the first liberation.

Not perceiving form internally, they see forms externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the eight liberations.

Ānanda, this one time, when I was first awakened, I was staying in Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River. Then god Māra the wicked approached me, stood to one side, and said: ‘Lord, may the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.’ When he had spoken, I said to Māra:

‘Wicked One, I shall not be fully extinguished until I have monk disciples ... nun disciples ... layman disciples ... laywoman disciples who are competent, educated, assured, learned.

I shall not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

Today, just now at the Cāpāla shrine Māra the Wicked approached me once more with the same request, reminding me of my former statement, and saying that those conditions had been fulfilled.

When he had spoken, I said to Māra: ‘Relax, Wicked One. The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.’ So today, just now at the Cāpāla Tree-shrine, mindful and aware, I surrendered the life force.”

20. The Appeal of Ānanda

When he said this, Venerable Ānanda said to the Buddha, “Lord, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! (life eon means 120 years, not a kalpa eon) That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.”

“Enough now, Ānanda. Do not beg the Realized One. Now is not the time to beg the Realized One.”

For a second time ... For a third time, Ānanda said to the Buddha, “Lord, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.”

“Ānanda, do you have faith in the Realized One’s awakening?”

“Yes, lord.”

“Then why do you keep pressing me up to the third time?”

“Lord, I have heard and learned this in the presence of the Buddha: ‘Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what’s left of it.’”

“Do you have faith, Ānanda?”

“Yes, lord.”

“Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone. For even though the Realized One dropped such an obvious hint, such a clear sign, you didn’t beg me to remain for the eon, or what’s left of it. If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ānanda, this one time I was staying near Rājagaha, on the Vulture’s Peak Mountain. There I said to you: ‘Ānanda, Rājagaha is lovely, and so is the Vulture’s Peak. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what’s left of it.’ But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t beg me to remain for the eon, or what’s left of it. If

you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree ... at Bandit's Cliff ... in the Sattapaññi cave on the slopes of Vebhara ... at the Black Rock on the slopes of Isigili ... in the Cool Grove, under the Snake's Hood Grotto ... in the Hot Springs Monastery ... in the Bamboo Grove, the squirrels' feeding ground ... in Jīvaka's mango grove ... in the Maddakucchi deer park ...

And in each place I said to you: 'Ānanda, Rājagaha is lovely, and so are all these places. ... If he wished, the Realized One could live for the proper lifespan or what's left of it.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it.

Ānanda, this one time I was staying right here near Vesālī, at the Udena shrine ... at the Gotamaka shrine ... at the Seven Maidens shrine ... at the Many Sons shrine ... at the Sārandada shrine ... and just now, today at the Cāpāla shrine. There I said to you: 'Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it, saying: 'Lord, may the Blessed

One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.'

If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? The Realized One has discarded, eliminated, released, given up, relinquished, and surrendered the life force. He has categorically stated: 'The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.' It's not possible for the Realized One, for the sake of life, to take back the life force once it has been given up like that.

Come, Ānanda, let's go to the Great Wood, the hall with the peaked roof."

"Yes, lord," Ānanda replied.

So the Buddha went with Ānanda to the hall with the peaked roof, and said to him, "Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall."

"Yes, lord," replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him, "Lord, the mendicant Saṅgha has assembled. Please, lord, go at your convenience."

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants:

“So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from my direct knowledge? They are: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.”

Then the Buddha said to the mendicants:

“Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’ The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“I’ve reached a ripe old age,
and little of my life is left.
Having given it up, I’ll depart;
I’ve made a refuge for myself.

Diligent and mindful,
be of good virtues, mendicants!
With well-settled thoughts,
take good care of your minds.

Whoever meditates diligently
in this teaching and training,
giving up transmigration through rebirths,
will make an end to suffering.”

The third recitation section.

21. The Elephant Look

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he turned to gaze back at Vesālī, the way that elephants do. He said to Venerable Ānanda: “Ānanda, this will be the last time the Realized One sees Vesālī. Come, Ānanda, let’s go to Wares Village.”

“Yes, lord,” Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at Wares Village, and stayed there. There the Buddha addressed the mendicants:

“Mendicants, due to not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a

very long time. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there'll be no more future lives."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Ethics, immersion, and wisdom,
and the supreme freedom:
these things have been understood
by Gotama the renowned.

And so the Buddha, having insight,
explained this teaching to the mendicants.
The teacher made an end of suffering,
seeing clearly, he is fully quenched."

And while staying there, too, he often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

22. The Four Great References

When the Buddha had stayed in Wares Village as long as he pleased, he addressed Ānanda, "Come, Ānanda, let's go to Elephant Village." ...

“Let’s go to Mango Village.” ...

“Let’s go to Black Plum Village.” ...

“Let’s go to Bhoga City.”

“Yes, lord,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoga City, where he stayed at the Ānanda shrine.

There the Buddha addressed the mendicants: “Mendicants, I will teach you the four great references. Listen and apply your mind well, I will speak.”

“Yes, lord,” they replied. The Buddha said this:

“Take a mendicant who says: ‘Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that mendicant.’ And so you should reject it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that mendicant.’ You should remember it. This is the first great reference.

Take another mendicant who says: ‘In such-and-such monastery lives a Saṅgha with seniors and leaders. I’ve heard and learned this in the presence of that Saṅgha: this is the teaching, this is the training, this

is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has been incorrectly memorized by that Saṅgha.' And so you should reject it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Buddha. It has been correctly memorized by that Saṅgha.' You should remember it. This is the second great reference.

Take another mendicant who says: 'In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of those senior mendicants: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has not been correctly memorized by those senior mendicants.' And so you should reject it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Buddha. It has been correctly memorized by those senior mendicants.' You should remember it. This is the third great reference.

Take another mendicant who says: 'In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law,

and the outlines. I've heard and learned this in the presence of that senior mendicant: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Buddha. It has been incorrectly memorized by that senior mendicant.' And so you should reject it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Buddha. It has been correctly memorized by that senior mendicant.' You should remember it. This is the fourth great reference.

These are the four great references."

And while staying at the Ānanda shrine, too, the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

23. On Cunda the Smith

When the Buddha had stayed in Bhoga City as long as he pleased, he addressed Ānanda, "Come, Ānanda, let's go to Pāvā."

"Yes, lord," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāvā, where he stayed in Cunda the smith's mango grove.

Cunda heard that the Buddha had arrived and was staying in his mango grove. Then he went to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then Cunda said to the Buddha, “Lord, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.” The Buddha consented with silence.

Then, knowing that the Buddha had consented, Cunda got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And when the night had passed Cunda had delicious fresh and cooked foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying, “Lord, it’s time. The meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat on the seat spread out and addressed Cunda, “Cunda, please serve me with the pork on the turn that you’ve prepared. And serve the mendicant Saṅgha with the other foods.”

“Yes, lord,” replied Cunda, and did as he was asked.

Then the Buddha addressed Cunda, “Cunda, any pork on the turn that’s left over, you should bury it in a pit. I don’t see anyone in this world—with its gods, Māras, and Divinities, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except for the Realized One.”

“Yes, lord,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side. Then the Buddha

educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

After the Buddha had eaten Cunda's meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then he addressed Ānanda, "Come, Ānanda, let's go to Kusinārā."

"Yes, lord," Ānanda replied.

I've heard that after eating
the meal of Cunda the smith,
the attentive one fell severely ill,
with pains, close to death.

A severe sickness struck the Teacher
who had eaten the pork on the turn.
While still purging the Buddha said:
"I'll go to the citadel of Kusinārā."

24. Bringing a Drink

Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda, "Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down."

"Yes, lord," replied Ānanda, and did as he was asked. The Buddha sat on the seat spread out.

When he was seated he said to Venerable Ānanda, "Please, Ānanda, fetch me some water. I am thirsty and will drink."

When he said this, Venerable Ānanda said to the Buddha, “Lord, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky. The Kakutthā river is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful. There the Buddha can drink and cool his limbs.”

For a second time, the Buddha asked Ānanda for a drink, and for a second time Ānanda suggested going to the Kakutthā river.

And for a third time, the Buddha said to Ānanda, “Please, Ānanda, fetch me some water. I am thirsty and will drink.”

“Yes, lord,” replied Ānanda. Taking his bowl he went to the river. Now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

Then Ānanda thought, “Oh, how incredible, how amazing! The Realized One has such psychic power and might! For though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.” Gathering a bowl of drinking water he went back to the Buddha, and said to him, “It’s incredible, lord, it’s amazing! The Realized One has such psychic power and might! Just now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded. Drink the water, Blessed One! Drink the water, Holy One!” So the Buddha drank the water.

25. On Pukkusa the Malla

Now at that time Pukkusa the Malla, a disciple of Ālāra Kālāma, was traveling along the road from Kusinārā to Pāvā. He saw the Buddha

sitting at the root of a certain tree. He went up to him, bowed, sat down to one side, and said, “It’s incredible, lord, it’s amazing! Those who have gone forth remain in such peaceful meditations.

Once it so happened that Ālāra Kālāma, while traveling along a road, left the road and sat at the root of a nearby tree for the day’s meditation. Then around five hundred carts passed by right beside Ālāra Kālāma. Then a certain person coming behind those carts went up to Ālāra Kālāma and said to him: ‘Lord, didn’t you see the five hundred carts pass by?’

‘No, friend, I didn’t see them.’

‘But lord, didn’t you hear a sound?’

‘No, friend, I didn’t hear a sound.’

‘But lord, were you asleep?’

‘No, friend, I wasn’t asleep.’

‘But lord, were you conscious?’

‘Yes, friend.’ ‘So, lord, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right beside you? Why lord, even your outer robe is covered with dust!’

‘Yes, friend.’

Then that person thought: ‘Oh, how incredible, how amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as five

hundred carts passed by right next to him.' And after declaring his lofty confidence in Ālāra Kālāma, he left."

"What do you think, Pukkusa? Which is harder and more challenging to do while conscious and awake: to neither see nor hear a sound as five hundred carts pass by right next to you? Or to neither see nor hear a sound as there are raining and pouring, lightning's flashing, and thunder's cracking?"

"What do five hundred carts matter, or six hundred, or seven hundred, or eight hundred, or nine hundred, or a thousand, or even a hundred thousand carts? It's far harder and more challenging to neither see nor hear a sound as there are raining and pouring, lightning's flashing, and thunder's cracking!"

"This one time, Pukkusa, I was staying near Ātumā in a threshing-hut. At that time there were raining and pouring, lightning was flashing, and thunder was cracking. And not far from the threshing-hut two farmers who were brothers were killed, as well as four oxen. Then a large crowd came from Ātumā to the place where that happened.

Now at that time I came out of the threshing-hut and was walking mindfully in the open near the door of the hut. Then having left that crowd, a certain person approached me, bowed, and stood to one side. I said to them, 'Why, friend, has this crowd gathered?'

'Just now, lord, there were raining and pouring, lightning was flashing, and thunder was cracking. And two farmers who were brothers were killed, as well as four oxen. Then this crowd gathered here. But lord, where were you?'

'I was right here, friend.'

‘But lord, did you see?’

‘No, friend, I didn’t see anything.’

‘But lord, didn’t you hear a sound?’

‘No, friend, I didn’t hear a sound.’

‘But lord, were you asleep?’

‘No, friend, I wasn’t asleep.’

‘But lord, were you conscious?’

‘Yes, friend.’

‘So, lord, while conscious and awake you neither saw nor heard a sound as there were raining and pouring, lightning was flashing, and thunder was cracking?’

‘Yes, friend.’

Then that person thought: ‘Oh, how incredible, how amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as the heavens were raining and pouring, lightning was flashing, and thunder was cracking.’ And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving.”

When he said this, Pukkusa said to him, “Any confidence I had in Ālāra Kālāma I sweep away as in a strong wind, or float away as down a swift stream. Excellent, lord! Excellent! As if he were righting the

overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Then Pukkusa addressed a certain man, "Please, my man, fetch a pair of ready to wear garments the color of mountain gold."

"Yes, sir," replied that man, and did as he was asked. Then Pukkusa brought the garments to the Buddha, "Lord, please accept this pair of ready to wear garments the color of mountain gold from me out of sympathy."

"Well then, Pukkusa, clothe me in one, and Ānanda in the other."

"Yes, lord," replied Pukkusa, and did so.

Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dharma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Then, not long after Pukkusa had left, Ānanda placed the pair of garments the color of mountain gold by the Buddha's body. But when placed by the Buddha's body they seemed to lose their shine. Then Ānanda said to the Buddha, "It's incredible, lord, it's amazing, how pure and bright is the color of the Realized One's skin. When this pair of ready to wear garments the color of mountain gold is placed by the Buddha's body they seem to lose their lustre."

"That's so true, Ānanda, that's so true! There are two times when the color of the Realized One's skin becomes extra pure and bright. What

two? The night when a Realized One understands the supreme perfect awakening (the buddhahood); and the night he becomes fully extinguished in the element of extinguishment with no residue. These are the are two times when the color of the Realized One's skin becomes extra pure and bright.

Today, Ānanda, in the last watch of the night, between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā, shall be the Realized One's full extinguishment. Come, Ānanda, let's go to the Kakutthā River."

"Yes, lord," Ānanda replied.

A pair of garments the color of mountain gold
was presented by Pukkusa;
when the teacher was clothed with them,
his snow gold skin glowed bright.

Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka, "Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down."

"Yes, lord," replied Cundaka, and did as he was asked. And then the Buddha laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. But Cundaka sat down right there in front of the Buddha.

Having gone to Kakutthā Creek,
whose water was transparent, sweet, and clear,
the Teacher, being tired, plunged in,

the Realized One, without compare in the world.

And after bathing and drinking the Teacher emerged.
Before the group of mendicants, in the middle,
the Buddha,
the Teacher
who rolled forth the present dispensation,
the great seer went to the mango grove.

He addressed the mendicant named Cundaka:
“Spread out my folded robe so I can lie down.”
The evolved one urged Cunda,
who quickly spread the folded robe.
The Teacher lay down so tired,
while Cunda sat there before him.

Then the Buddha said to Venerable Ānanda:

“Now it may happen, Ānanda, that someone may give rise to regret in Cunda the smith: ‘It’s your loss, respected Cunda, it’s your misfortune, in that the Realized One was fully quenched after eating his last almsmeal from you.’ You should dispel remorse in Cunda the smith like this: ‘You’re fortunate, respected Cunda, you’re so very fortunate, in that the Realized One was fully quenched after eating his last almsmeal from you. I have heard and learned this in the presence of the Buddha.

There are two almsmeal offerings that have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings. What two? The almsmeal after eating which a Realized One understands the supreme perfect awakening; and the almsmeal after eating which he becomes fully extinguished in the element of extinguishment with no residue. These two almsmeal offerings have

identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings.

You've accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.' That's how you should dispel remorse in Cunda the smith."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"A giver's merit grows;
enmity doesn't build up when you have self-control.
A skillful person gives up bad things—
with the end of greed, hate, and delusion,
they're quenched."

The fourth recitation section.

26. The Pair of Sal Trees

Then the Buddha said to Ānanda, "Come, Ānanda, let's go to the far shore of the Golden River, and on to the sal forest of the Mallas at Upavattana near Kusinārā."

"Yes, lord," Ānanda replied. And that's where they went. Then the Buddha addressed Ānanda, "Ānanda, set up a cot for me between the twin sal trees, with my head to the north. I am tired and will lie down."

"Yes, lord," replied Ānanda, and did as he was asked. And then the Buddha laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Now at that time the twin sal trees were in full blossom with flowers out of season. They sprinkled and bestrewed the Realized One's body in honor of the Realized One. And the flowers of the heavenly Flame Tree fell from the sky, and they too sprinkled and bestrewed the Realized One's body in honor of the Realized One. And heavenly sandalwood powder fell from the sky, and it too sprinkled and bestrewed the Realized One's body in honor of the Realized One. And heavenly music played in midair in honor of the Realized One. And heavenly choirs sang in midair in honor of the Realized One.

Then the Buddha pointed out to Ānanda what was happening, adding: "That's not the full extent of how the Realized One is honored, respected, revered, venerated, and esteemed. Any monk or nun or male or female lay follower who practices in line with the teachings, practicing properly, living in line with the teachings—they honor, respect, revere, venerate, and esteem the Realized One with the highest honor. So Ānanda, you should train like this: 'We shall practice in line with the teachings, practicing properly, living in line with the teaching.'"

27. The Monk Upavāna

Now at that time Venerable Upavāna was standing in front of the Buddha fanning him. Then the Buddha made him move, "Move over, mendicant, don't stand in front of me."

Ānanda thought, "This Venerable Upavāna has been the Buddha's attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: 'Move over, mendicant, don't stand in front of me.' What is the cause, what is the reason for this?"

Then Ānanda said to the Buddha, "This Venerable Upavāna has been the Buddha's attendant for a long time, close to him, living in his

presence. Yet in his final hour the Buddha makes him move, saying: ‘Move over, mendicant, don’t stand in front of me.’ What is the cause, lord, what is the reason for this?”

“Most of the gods from ten solar systems have gathered to see the Realized One. For twelve yojanas all around this sal grove there’s no spot, not even a fraction of a hair’s tip, that’s not crowded full of illustrious gods. The gods are complaining: ‘We’ve come such a long way to see the Realized One! Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas. This very day, in the last watch of the night, the Realized One will be fully extinguished. And this illustrious mendicant is standing in front of the Buddha blocking the view. We won’t get to see the Realized One in his final hour!’”

“But lord, what kind of gods are you thinking of?”

“There are, Ānanda, gods—both in space and on the earth—who are aware of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: ‘Too soon the Blessed One will be fully extinguished! Too soon the Holy One will be fully extinguished! Too soon the Eye of the World will vanish!’

But the gods who are free of desire endure, mindful and aware, thinking: ‘Conditions cannot be kept according to will. How could it possibly be otherwise?’”

28. The Four Inspiring Places

“Previously, lord, when mendicants had completed the rainy season residence in various districts they came to see the Realized One. We got to see the esteemed mendicants, and to pay homage to them.

But when the Buddha has passed, we won't get to see the esteemed mendicants or to pay homage to them." Ananda therō said.

Buddha said; "Ānanda, a faithful gentleman should go to see these four inspiring places. What four? Thinking: 'Here the Realized One was born!'-that is an inspiring place. Thinking: 'Here the Realized One became awakened as a supreme fully awakened Buddha!'-that is an inspiring place. Thinking: 'Here the supreme Wheel of Dharma was rolled forth by the Realized One!'-that is an inspiring place. Thinking: 'Here the Realized One was fully quenched in the element of extinguishment with no residue!'-that is an inspiring place. These are the four inspiring places that a faithful gentleman should go to see.

Faithful monks, nuns, laymen, and laywomen will come, and think: 'Here the Realized One was born!' and 'Here the Realized One became awakened as a supreme fully awakened Buddha!' and 'Here the supreme Wheel of Dhamma was rolled forth by the Realized One!' and 'Here the Realized One was fully quenched in the element of extinguishment with no residue!' Anyone who passes away while on pilgrimage to these shrines will, when their body breaks up, after death, be reborn in a good place, a heavenly realm."

29. Ānanda's Questions

"Lord, how do we proceed when it comes to females?"

"Without looking, Ānanda."

"But when looking, how to proceed?"

"Without chatting, Ānanda."

"But when chatting, how to proceed?"

“Be mindful, Ānanda.”

“Lord, how do we proceed when it comes to the Realized One’s corpse?”

“Don’t get involved in the rites for venerating the Realized One’s corpse, Ānanda. Ānanda, you must all strive and practice for your own goal! Meditate diligent, keen, and resolute for your own goal! There are astute aristocrats, brahmins, and householders who are devoted to the Realized One. They will perform the rites for venerating the Realized One’s corpse.”

“But lord, how to proceed when it comes to the Realized One’s corpse?”

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“But how do they proceed with a wheel-turning monarch’s corpse?”

“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of aromatics, they cremate the corpse. They build a monument for the wheel-turning monarch at the crossroads. That’s how they proceed with a wheel-turning monarch’s corpse. Proceed in the same way with the Realized One’s corpse. A monument for the Realized One is to be built at the crossroads. When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.

30. Persons Worthy of Monument

Ānanda, these four are worthy of a monument. What four? A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; a disciple of a Realized One; and a wheel-turning monarch.

And for what reason is a Realized One worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One, perfected and fully awakened!’ And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One is worthy of a monument.

And for what reason is an independent Buddha worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that independent Buddha!’ And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that an independent Buddha is worthy of a monument.

And for what reason is a Realized One’s disciple worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One’s disciple!’ And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One’s disciple is worthy of a monument.

And for what reason is a wheel-turning monarch worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that just and principled king!’ And having done so, when their body breaks up, after death,

they are reborn in a good place, a heavenly realm. It is for this reason that a wheel-turning monarch is worthy of a monument.

These four are worthy of a monument.”

31. Ānanda’s Incredible Qualities

Then Venerable Ānanda entered a building, and stood there leaning against the door-jamb and crying, “Oh! I’m still only a trainee with work left to do; and my Teacher is about to be fully extinguished, he who is so kind to me!”

Then the Buddha said to the mendicants, “Mendicants, where is Ānanda?”

“Lord, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying: ‘Oh! I’m still only a trainee with work left to do; and my Teacher is about to be fully extinguished, he who is so kind to me!’”

So the Buddha addressed one of the monks, “Please, monk, in my name tell Ānanda that the teacher summons him.”

“Yes, lord,” that monk replied. He went to Ānanda and said to him, “Reverend Ānanda, the teacher summons you.”

“Yes, reverend,” Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One’s body? For a long time, Ānanda, you’ve

treated the Realized One with deeds of body, speech, and mind that are loving, beneficial, pleasant, undivided, and limitless. You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements."

Then the Buddha said to the mendicants:

"The Buddhas of the past or the future have attendants who are no better than Ānanda is for me. Ānanda is astute, he is intelligent. He knows the time for monks, nuns, laymen, laywomen, king's ministers, monastics of other religions and their disciples to visit the Realized One.

There are these four incredible and amazing things about Ānanda. What four? If an assembly of monks goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. If an assembly of nuns ... laymen ... or laywomen goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. These are the four incredible and amazing things about Ānanda.

There are these four incredible and amazing things about a wheel-turning monarch. What four? If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. If an assembly of brahmins ... householders ... or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

In the same way, there are those four incredible and amazing things about Ānanda."

32. Teaching the Discourse on Mahāsudassana

When he said this, Venerable Ānanda said to the Buddha:

“Lord, please don’t be fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet. There are other great cities such as Campā, Rājagaha, Sāvatthī, Sāketa, Kosambi, and Varanasi. Let the Buddha be fully extinguished there. There are many well-to-do royals, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One’s corpse.”

“Don’t say that Ānanda! Don’t say that this is a little hamlet, a jungle hamlet, a branch hamlet.

Once upon a time there was a king named Mahāsudassana who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. His capital was this Kusinārā, which at the time was named Kusāvatī. It stretched for twelve yojanas from east to west, and seven yojanas from north to south. The royal capital of Kusāvatī was successful, prosperous, populous, full of people, with plenty of food. It was just like Ālakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food. Kusāvatī was never free of ten sounds by day or night, namely: the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry: ‘Eat, drink, be merry!’ as the tenth.

Go, Ānanda, into Kusinārā and inform the Mallas: ‘This very day, Vāsetṭhas, in the last watch of the night, the Realized One will be fully extinguished. Come forth, Vāsetṭhas! Come forth, Vāsetṭhas! Don’t regret it later, thinking: ‘The Realized One became fully

extinguished in our own village district, but we didn't get a chance to see him in his final hour.”

“Yes, lord,” replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

33. The Mallas Pay Homage

Now at that time the Mallas of Kusinārā were sitting together at the town hall on some business. Ānanda went up to them, and announced: “This very day, Vāsetṭhas, in the last watch of the night, the Realized One will be fully extinguished. Come forth, Vāsetṭhas! Come forth, Vāsetṭhas! Don't regret it later, thinking: ‘The Realized One became fully extinguished in our own village district, but we didn't get a chance to see him in his final hour.’”

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One will be fully extinguished! Too soon the Holy One will be fully extinguished! Too soon the Eye of the World will vanish!”

Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavattana and approached Ānanda.

Then Ānanda thought, “If I have the Mallas pay homage to the Buddha one by one, they won't be finished before first light. I'd better separate them family by family and then have them pay homage, saying: ‘Lord, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head at your feet.’” And

so that's what he did. So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

34. On Subhadda the Wanderer

Now at that time a wanderer named Subhadda was residing near Kusinārā. He heard that on that very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama. He thought: "I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: 'Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.' And this very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty."

Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him, "Master Ānanda, I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: 'Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.' And this very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty. Master Ānanda, please let me see the ascetic Gotama."

When he had spoken, Ānanda said, "Enough, Reverend Subhadda, do not trouble the Realized One. He is tired."

For a second time, and a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

The Buddha heard that discussion between Ānanda and Subhadda. He said to Ānanda, “Enough, Ānanda, don’t obstruct Subhadda; let him see the Realized One. For whatever he asks me, he will only be looking to understand, not to trouble me. And he will quickly understand any answer I give to his question.”

So Ānanda said to the wanderer Subhadda, “Go, Reverend Subhadda, the Buddha is making time for you.”

Then the wanderer Subhadda went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Master Gotama, there are those ascetics and brahmins who lead an order and a community, and tutor a community. They’re well-known and famous religious founders, deemed holy by many people.

Namely: Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belatṭhiputta, and the Jain ascetic of the Nātika clan. According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

“Enough, Subhadda, let that be. I shall teach you the Dharma. Listen and apply your mind well, I will speak.”

“Yes, lord,” Subhadda replied. The Buddha said this:

“Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no ascetic found, no second ascetic, no third ascetic, and no fourth ascetic. In whatever teaching and training the noble eightfold path is found, there is an ascetic (liberated) found, a second ascetic, a third ascetic, and a fourth ascetic. In this teaching and training the noble eightfold path is found. Only here is there an

ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics. (liberated ascetics)

Were these mendicants to practice well, the world would not be empty of perfected ones.

I was twenty-nine years of age, Subhadda,
when I went forth to discover what is skillful.
It's been over fifty years
since I went forth.
Teacher of the references
for the systematic teaching:
outside of here there is no ascetic,

no second ascetic, no third ascetic, and no fourth ascetic. Other sects are empty of ascetics. Were these mendicants to practice well, the world would not be empty of perfected ones.”

When he had spoken, Subhadda said to the Buddha, “Excellent, lord! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Lord, may I receive the going forth, the ordination in the Buddha’s presence?”

“Subhadda, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter.”

(1589)

"Lord, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood." (in Buddha's organization)

Then the Buddha said to Ānanda, "Well then, Ānanda, give Subhadda the going forth."

"Yes, lord," Ānanda replied.

Then Subhadda said to Ānanda, "You're so fortunate, Reverend Ānanda, so very fortunate, to be anointed here in the Teacher's presence as his pupil!" And the wanderer Subhadda received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." And Venerable Subhadda became one of the perfected. He was the last personal disciple of the Buddha.

The fifth recitation section.

35. The Buddha's Last Words

Then the Buddha addressed Venerable Ānanda:

"Now, Ānanda, some of you might think: 'The teacher's dispensation has passed. Now we have no Teacher.' But you should not see it like

this. The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

After my passing, mendicants ought not address each other as ‘reverend’, as they do today. A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying ‘reverend’. A more junior mendicant ought to address a more senior mendicant using ‘lord’ or ‘venerable’.

If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

After my passing, give the brahma punishment to the mendicant Channa.”

“But lord, what is the brahma punishment?”

“Channa may say what he likes, but the mendicants should not correct, advise, or instruct him.”

Then the Buddha said to the mendicants, “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

When this was said, the mendicants kept silent.

For a second time, and a third time the Buddha addressed the mendicants: “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking:

(1591)

‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

For a third time, the mendicants kept silent. Then the Buddha said to the mendicants,

“Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.”

When this was said, the mendicants kept silent.

Then Venerable Ānanda said to the Buddha, “It’s incredible, lord, it’s amazing! I am quite confident that there is not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

“Ānanda, you speak out of faith. But the Realized One knows that there is not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the 4 categories of hell worlds, bound for awakening.”

Then the Buddha said to the mendicants: “Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’”

These were the Realized One’s last words.

36. Fully Quenched

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of

infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Then Venerable Ānanda said to Venerable Anuruddha, “Honorable Anuruddha, has the Buddha become fully quenched?”

“No, Reverend Ānanda. He has entered the cessation of perception and feeling.”

Then the Buddha emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

When the Buddha was fully quenched, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. When the Buddha was fully quenched, the brahma Sahampati recited this verse:

“All creatures in this world
must lay down this bag of bones.
For even a Teacher such as this,
unrivaled in the world,
the Realized One, attained to power,
the Buddha was fully quenched.”

When the Buddha was fully quenched, Sakka, lord of gods, recited this verse:

“Oh! conditions cannot be kept according to will,
their nature is to rise and fall;
having arisen, they cease;
their stilling is blissful.”

When the Buddha was fully quenched, Venerable Anuruddha recited this verse:

“There was no more breathing
for the unaffected one of steady heart.
Imperturbable, committed to peace,
the sage has done his time.

He put up with painful feelings
without flinching.
The liberation of his heart
was like the extinguishing of a lamp.”

When the Buddha was fully quenched, Venerable Ānanda recited this verse:

“Then there was terror!
Then they had goosebumps!
When the Buddha, endowed with all fine qualities,
became fully quenched.”

When the Buddha was fully quenched, some of the mendicants there who were not free of desire, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: “Too soon the Blessed One has become fully quenched! Too soon the Holy One

has become fully quenched! Too soon the Eye of the World has vanished!” But the mendicants who were free of desire endured, mindful and aware, thinking, “Conditions cannot be kept according to will. How could it possibly be otherwise?”

Then Anuruddha addressed the mendicants: “Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? The gods are complaining.”

“But venerable sir, what kind of gods are you thinking of?”

“There are, Ānanda, gods—both in space and on the earth—who are aware of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: ‘Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!’ But the gods who are free of desire endure, mindful and aware, thinking: ‘Conditions cannot be kept according to will. How could it possibly be otherwise?’”

Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

Then Anuruddha said to Ānanda, “Go, Ānanda, into Kusinārā and inform the Mallas: ‘Vāsetṭhas, the Buddha has become fully quenched. Please come at your convenience.’”

“Yes, venerable sir,” replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

Now at that time the Mallas of Kusinārā were sitting together at the town hall still on the same business. Ānanda went up to them, and announced, “Vāsetṭhas, the Buddha has become fully quenched. Please come at your convenience.”

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!”

37. The Rites of Venerating the Buddha’s Corpse

Then the Mallas ordered their men, “So then, my men, collect fragrances and garlands, and all the musical instruments in Kusinārā.”

Then—taking those fragrances and garlands, all the musical instruments, and five hundred pairs of garments—they went to the Mallian sal grove at Upavattana and approached the Buddha’s corpse. They spent the day honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, and making awnings and setting up pavilions.

Then they thought, “It’s too late to cremate the Buddha’s corpse today. Let’s do it tomorrow.” But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

Then on the seventh day they thought, “Honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, let us carry it to the south of the town, and cremate it there outside the town.”

Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall lift the Buddha’s corpse.” But they were unable to do so.

The Mallas said to Anuruddha, “What is the cause, Honorable Anuruddha, what is the reason why these eight Mallian chiefs are unable to lift the Buddha’s corpse?”

“Vāsetṭhas, you have one plan, but the gods have a different one.”

“But venerable sir, what is the gods’ plan?”

“You plan to carry the Buddha’s corpse to the south of the town while venerating it with dance and song and music and garlands and fragrances, and cremate it there outside the town. The gods plan to carry the Buddha’s corpse to the north of the town while venerating it with heavenly dance and song and music and garlands and fragrances. Then they plan to enter the town by the northern gate, carry it through the center of the town, leave by the eastern gate, and cremate it there at the Mallian shrine named Coronation.”

“Venerable sir, let it be as the gods’ plan.”

Now at that time the whole of Kusinārā was covered knee-deep with the flowers of the Flame Tree, without gaps even on the filth and rubbish heaps. Then the gods and the Mallas of Kusinārā carried the Buddha’s corpse to the north of the town while venerating it with heavenly and human dance and song and music and garlands and fragrances. Then they entered the town by the northern gate, carried it through the center of the town, left by the eastern gate, and deposited the corpse there at the Mallian shrine named Coronation.

Then the Mallas said to Ānanda, “Honorable Ānanda, how do we proceed when it comes to the Realized One’s corpse?”

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“But how do they proceed with a wheel-turning monarch’s corpse?”

“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of aromatics, they cremate the corpse. They build a monument for the wheel-turning monarch at the crossroads. That’s how they proceed with a wheel-turning monarch’s corpse. Proceed in the same way with the Realized One’s corpse. A monument for the Realized One is to be built at the crossroads. When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.”

Then the Mallas ordered their men, “So then, my men, collect uncarded cotton.”

So the Mallas wrapped the Buddha’s corpse, and placed it in an iron case filled with oil. Then, having built a funeral pyre out of all kinds of aromatics, they lifted the corpse on to the pyre.

38. Mahākassapa’s Arrival

Now at that time Venerable Mahākassapa was traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of five hundred mendicants. Then he left the road and sat at the root of a tree.

Now at that time a certain Ājīvaka ascetic had picked up a Flame Tree flower in Kusinārā and was traveling along the road to Pāvā. Mahākassapa saw him coming off in the distance and said to him, “Reverend, might you know about our Teacher?”

“Yes, reverend. Seven days ago the ascetic Gotama was fully quenched. From there I picked up this Flame Tree flower.” Some of the mendicants there who were not free of desire, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!” But the mendicants who were free of desire endured, mindful and aware, thinking, “Conditions cannot be kept according to will. How could it possibly be otherwise?”

Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly. He said to those mendicants, “Enough, reverends, do not grieve or lament. We’re well rid of that Great Ascetic. And we are oppressed: ‘This is allowable for you; this is not allowable for you.’ Well, now we shall do what we want and not do what we don’t want.”

Then Venerable Mahākassapa addressed the mendicants, “Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One’s body?”

Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall light the Buddha’s funeral pyre.” But they were unable to do so.

The Mallas said to Anuruddha, “What is the cause, Venerable Anuruddha, what is the reason why these four Mallian chiefs are unable to light the Buddha’s funeral pyre?”

“Vāsetṭhas, the gods have a different plan.”

“But venerable sir, what is the gods’ plan?”

“The gods’ plan is this: Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of five hundred mendicants. The Buddha’s funeral pyre shall not burn until he bows with his head at the Buddha’s feet.”

“Sir, let it be as the gods’ plan.”

Then Venerable Mahākassapa arrived at the Mallian shrine named Coronation at Kusinārā and approached the Buddha’s funeral pyre. Arranging his robe over one shoulder and raising his joined palms, he respectfully circled the Buddha three times, keeping him on his right, and bowed with his head at the Buddha’s feet. And the five hundred mendicants did likewise. And when Mahākassapa and the five hundred mendicants bowed the Buddha’s funeral pyre burst into flames all by itself.

And when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. It’s like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. And of those five hundred pairs of garments only two were not burnt: the innermost and the outermost. But when the Buddha’s corpse was

consumed the funeral pyre was extinguished by a stream of water that appeared in the sky, by water dripping from the sal trees, and by the Mallas' fragrant water.

Then the Mallas made a cage of spears for the Buddha's relics in the town hall and surrounded it with a buttress of bows. For seven days they honored, respected, revered, and venerated them with dance and song and music and garlands and fragrances.

39. Distributing the Relics

King Ajātasattu of Magadha, son of the princess of Videha, heard that the Buddha had become fully quenched at Kusinārā. He sent an envoy to the Mallas of Kusinārā: "The Buddha was a royal and so am I. I too deserve a share of the Buddha's relics. I will build a monument for them and conduct a memorial service."

The Licchavis of Vesālī also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Sakyans of Kapilavatthu also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was our foremost relative. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Bulis of Allakappa also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Koliyans of Rāmagāma also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

The brahmin of Vethadīpa also heard that the Buddha had become fully quenched at Kusinārā. He sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and I am a brahmin. I too deserve a share of the Buddha’s relics. I will build a monument for them and conduct a memorial service.”

The Mallas of Pāvā also heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

When they had spoken, the Mallas of Kusinārā said to those various groups: “The Buddha was fully quenched in our village district. We will not give away a share of his relics.”

Then Doṇa the brahmin said to those various groups:

“Hear, sirs, a single word from me.
Our Buddha’s teaching was acceptance.
It would not be good to fight over
a share of the supreme person’s relics.

Let us make eight portions, good sirs,
rejoicing in unity and harmony.
Let there be monuments far and wide,

so many folk may gain faith in the Clear-eyed One!"

"Well then, brahmin, you yourself should fairly divide the Buddha's relics in eight portions."

"Yes, sirs," replied Doṇa to those various groups. He divided the relics as asked and said to them, "Sirs, please give me the urn, and I shall build a monument for it and conduct a memorial service." So they gave Doṇa the urn.

The Moriyas of Pippalivana heard that the Buddha had become fully quenched at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

"There is no portion of the Buddha's relics left, they have already been portioned out. Here, take the embers." So they took the embers.

40. Venerating the Relics

Then King Ajātasattu of Magadha, the Licchavis of Vesālī, the Sakyans of Kapilavatthu, the Bulis of Allakappa, the Koliyans of Rāmagāma, the brahmin of Veṭhadīpa, the Mallas of Pāvā, the Mallas of Kusinārā, the brahmin Doṇa, and the Moriyas of Pippalivana built monuments for them and conducted memorial services. Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers. That is how it was in the old days.

There were eight shares
of the Clear-eyed One's relics.

Seven were worshipped in the Black Plum Tree Land.
But one share of the most excellent of men

was worshipped in Rāmagāma by a dragon king.

One tooth is venerated
by the gods of the Three and Thirty,
and one is worshipped in the city of Gandhāra;
another one in the realm of the Kaliṅga King,
and one is worshipped by a dragon king.

Through their glory this rich earth
is adorned with the best of offerings.
Thus the Clear-eyed One's corpse
is well honored by the honorable.

It's venerated by lords of gods, dragons, and spirits;
and likewise venerated by the finest lords of men.
Honor it with joined palms when you get the chance,
for a Buddha is rare even in a hundred eons.

Altogether forty even teeth,
and the body hair and head hair,
were carried off individually by gods
across the universe.

Further study materials:

CHILDREN WHO REMEMBER PREVIOUS LIVES Book: (Author: Ian Stevenson M.D.) This book presents an in-depth look at Dr. Stevenson's forty years studying children who claim to remember previous lives. It is an informative, professional read that dispels common misconceptions about reincarnation and offers an open-minded perspective. It provides an overview of the history of the belief in and evidence for reincarnation, with new material relating to birthmarks and birth defects, independent replication studies, and recent developments in genetic study. It also covers research on children, the methods used, the cases studied, and the analyses of the data. The idea of reincarnation is explored as an explanation for some unsolved problems in psychology and medicine.

REINCARNATION AND BIOLOGY, A CONTRIBUTION TO THE ETIOLOGY OF BIRTHMARKS AND BIRTH DEFECTS Book: (Author: Ian Stevenson M.D.) Based on some 30 years of research on people who claim to remember past lives, this work encompasses the full spectrum of theory and case study on the subject to date. Early in his investigations, Stevenson became aware that some who remember past lives had birthmarks or birth defects that corresponded to wounds, usually fatal, on the person whose life was remembered. The work suggests surprising answers to such questions as the following: 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? 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 of many assumptions of modern biology. Knowing that each individual case has some flaw or weakness, he decided to publish the entire corpus of cases of this sort. 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.

RETURN TO LIFE, EXTRAORDINARY CASES OF CHILDREN WHO REMEMBER PAST LIVES Book: (Author: Jim B. Tucker) A first-person account of Jim B. Tucker's experiences with a number of extraordinary children with memories of past lives, New York Times bestseller Return to Life expands on the international work started by his University of Virginia colleague Ian Stevenson. Tucker's work, lauded by the likes of parapsychologist Carol Bowman and Deepak Chopra, and described by some as quantum physics, focuses mostly on American cases, presenting each family's story and describing his scientific investigation. His goal is to determine what happened - what the child has said, how the parents have reacted, whether the child's statements match the life of a particular deceased person, and whether the child could have learned such information through normal means. Tucker has found case studies that provide persuasive evidence that some children do, in fact, possess memories of previous lives. Among others, readers will meet a boy who describes a previous life on a small island. When Tucker takes him to that island, he finds that some details eerily match the boy's statements and some do not. Another boy points to a photograph from the 1930s and says he used to be one of the men in it. Once the laborious efforts to identify that man are successful, many of the child's numerous memories are found to match the details of his life. Soon

after his second birthday, a third boy begins expressing memories of being a World War II pilot who is eventually identified. Thought-provoking and captivating, Return to Life urges its readers, skeptics and supporters alike, to think about life, death, and reincarnation and to reflect about their own consciousness and spirituality.

WHERE REINCARNATION AND BIOLOGY INTERSECT Book: (Author: Ian Stevenson M.D.) Children who claim to remember a previous life have been found in many parts of the world, particularly in the Buddhist and Hindu countries of South Asia, among the Shiite peoples of Lebanon and Turkey, the tribes of West Africa, and the American northwest. Stevenson has collected over 2,600 reported cases of past-life memories of which 65 detailed reports have been published. Specific information from the children's memories has been collected and matched with the data of their claimed former identity, family, residence, and manner of death. Birthmarks or other physiological manifestations have been found to relate to experiences of the remembered past life, particularly violent death. Writing as a specialist in psychiatry and as a world-renowned scientific investigator of reported paranormal events, Stevenson asks us to suspend our Western tendencies to disbelieve in reincarnation and consider the reality of the burgeoning record of cases now available. This book summarizes Stevenson's findings which are presented in full in the multi-volume work entitled *Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects*, also published by Praeger.

PRACTICAL MEDITATION GUIDE BY A FOREST MONK Book: (Author: Reverend Brahmadeva Forest Monk) This meditation guide is a complete meditation book that covers all the sides of practicing meditations. This book is a self-study book. All the information you need for practicing meditations is given in the book, including yoga sciences such as Kundalini yoga, Ashtanga yoga, Raja yoga, Kriya yoga,

(1607)

Aghor yoga and attaining form and formless meditative levels. This E-book teaches you both concentration meditations and Buddhist vipassana meditations. 41 concentration meditations are clearly explained by the forest monk. This E-book contains 27 chapters. If you were seeking for guidance to be an ascetic, then this is the perfect book for you. Chapter 25 is a complete manual for a life of asceticism. If you were looking for guidance for stopping masturbation or watching porn – this is the book for you. Chapter 23 is a complete guide for healing from porn addiction and masturbation. If you suspect you are attacked by black magic; fear not. Chapter 27 contains various natural medicines. If you were looking to learn about invisible worlds or how to acquire the Divine Eye – this is the E-book you must read. Full instructions are given. This is the ultimate meditation book. E-book features: Fully text reflow. PDF format. Easy to read. 4MB Small file size... It is absolutely free! Download now!
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