

- CONTENTS -

<u>Reincarnation in Nature and Zarthoshti Din</u>	<u>PAGE NO.</u>
1. Is Reincarnation a fact and phenomenon in Nature? - What has the Zarthoshti Din to say about it?	1
2. What should be our approach to the subject of Reincarnation? - Why are these scholastic people so rigid and opinionated in their non-belief?	4
3. Why is everybody different? Why so much suffering? Is god really just and merciful? Is there a Destiny? What is Karma? Is it related to Reincarnation?	7
4. Are there any true stories suggesting Reincarnation? - "This is the place where I was killed 2000 years back" - said Arther Flowerdew to B. B. C.!	10
5. Reincarnation enters the arena of modern science - A professional psychiatrist, Dr. Ian Stevenson's thorough investigations on the reported cases of rebirth	13
6. Few Cases Suggestive of Reincarnation out of Many Explored By Dr. Ian Stevenson - " I will come back as your daughter". "Here is where I died in a bus accident"	16
7. Speaking Last Birth's Language "XENOGLOSSY" - Introduction to Hypnotic Regression – Memories of the previous births	19
8. "Many Lives Many Masters", a Wonderful Book by a Great Psychiatrist - Dr. Brian Weiss's Amazing Experience of Hypnotic Regression On His Patient	22
9. Stanslav Groff's psychotherapy with drugs, breathing, music and body-work, records past life experiences	26
10. Stanslav Groff's methods of uncovering deeper levels of consciousness - An amazing story of a priest killed in a mass-butcherings by the British and born again in 20 th century	29

11. A case of group Reincarnation of the 13 th century Cathars in the 20 th century	32
12. Entry into psychic phenomena – The life story of Edgar Cayce, "AMERICA'S MOST FAMOUS PSYCHIC"	35
13. Edgar Cayce and his "READINGS" on Reincarnation	37
14. How Edgar Cayce stumbled on Reincarnation during his "READINGS." - Different kinds of Karma as appearing in the readings	41
15. Entry into : "REINCARNATION IN CHRISTIANITY", through Edgar Cayce's readings - The law of Karma and the Law of Grace in the Holy Bible	44
16. The purification of the soul through successive Reincarnations, as explained by the great Jewish religion - History and chronology of various versions of the New Testament	48
17. How "TANAASAKH" and "TAN-PASIN" are reflected in the Holy Bible - References from the Old and New Testaments	51
18. The truth of Reincarnation taught in Early Christianity – Gnosticism - Discovery of "NAG - HAMMADI MANUSCRIPTS" in 1945 - The relation between Gnosticism and Zarthoshti Din	55
19. Reincarnation in the great religions of Islam and the Hindus	59
20. Direct reference of Reincarnation in the "DHOOP SARNA", the manthra-prayer of Cheharum Uthamna - If coming back, may you come as Mazdayasni; If not, may you advance further.....	62
21. Direct Gathic evidence for Reincarnation in Yasna HA 49-11	66
22. Rebirth and Reincarnation is a chapter from the mystical science	70

IS REINCARNATION A FACT AND PHENOMENON IN NATURE?

What has the Zarthoshti Din to say about it?

- by Ervad Kaikhushro N. Dastoor.

INTRODUCTION

A few decades back we had a joke that there were only two kinds of Parsis: those who work in Ponchkhananwalla's Central bank and those who do not. That work wise classification does not exist today. But there is another one, a religion-wise classification of Parsis : Those who are reincarnationists and those who are not. In the latter class there are some high brows, who go to the extent of saying that those Parsis who believe in reincarnation cannot be called Parsis or Zarthosthis, meaning thereby that they must be excommunicated or persecuted or if possible, executed. The last alternative, however, is highly hazardous; because a large part of the common Parsis, other than the scholarly high-brows are very much inclined to believe in reincarnation, and their execution in the French revolution style will make the already impending extinction of the Parsis community, an immediate reality.

It is observed that whenever a speaker on Parsi religion invites questions from the audience, one question is almost sure to be shot up many times the first question- " is there reincarnation in our religion? " or "Do you believe in reincarnation? " I have seen that the questioner is mostly a believer in reincarnation; the non-believer does not ask or care to ask or often dare to ask. The believer asks because he (more often 'she' than 'he') desires to have a personal satisfaction or justification for her belief, having arrived at it through the route of personal experiences in life rather than a high brand scholasticism.

Another funny observation is that the questioner often presumes that all the scholastic speakers are against reincarnation. He (here, more often 'he' than 'she') does not even duly frame the question. He goes straight to a rude cross-examination: "How would you explain an innocent child suffering from fatal disease? How is it that the selfish, dishonest, cruel people are happy in life and good people suffer? If God is kind and just, why is there so much suffering in the world? You scholars only know to quote scriptures and that too wrongly." Whenever I am the speaker I enjoy this cross- examination and duly try to remove the questioners presumption by saying that I am neither a scholar nor a scholastic speaker (may God forbid); I am a poor faithful student and seeker of truth; and that my personal experiences and researches, and the teachings from my highly erudite, knowledgeable and mystical teachers, have left in me no doubt the FACT of reincarnation.

THAT is the crux. FACT of reincarnation; a phenomenon that exists; events which happen; observations which are made; experiments which are performed; the teachings from the teachers who are highly evolved spiritually; the Holy scriptures of all Religions. The question therefore should not be; "Is there reincarnation in our religion? " It should be "Is reincarnation a FACT , a phenomenon , in Nature? And what has our religion to say about it?"

Similarly the question: "Do YOU believe in reincarnation", is also not quite to the point. Nature cares a two pence for the belief of an individual, be he a high-brow or a scholar. Truth does not depend on the belief of an individual; truth is not arrived at by show of hands or counting of votes. There are several Truths in Nature which a large majority of mankind do not believe in. They however do not cease to be truths. Still, one observation is worth pondering on;

more and more people are believing in reincarnation, even in western countries, not through any scholastic route, but through personal experiences and common sense reasoning.

I seek my readers permission to present a series of articles on reincarnation from this issue. It is going to be a bit long series. I have only chalked out a plan for the presentation of the subject. I shall go on writing for the successive issues of this humble Parsi Pukar. I may take a break in between for a particular month, if need be. In this introduction, I give my truth-searching reader a general idea of the topic-wise treatment I propose to present.

In the beginning, the topic will be the mode and the way by which the subject should be examined and reasoned upon. The thrust will be: that **when we are inquiring into an event or phenomenon, which lies beyond the barrier of our experience, we cannot be and should not be dogmatic.** Reincarnation, if there, is a subject-matter relating to death. We do not have any experience or even idea about death and where "we" go after death; and what is this remaining "we", when the body falls and is disposed of in this our world itself? All that we can do is to observe those relevant events, which occur within the range of our experience, and try to reason out what should be happening beyond that range. I have seen west oriented scholars and Dastooros losing their tempers when asked about reincarnation; as if to convey: you fool! Don't ask a question when the answer is so very obvious that there is no reincarnation in the Parsi Religion. That is the attitude not befitting neither a truth seeker nor a scholar or Dastoor. To stick to one's preconceived beliefs at any cost is not the way towards the truth. And when somebody loses his temper while answering a question, take it that he himself is confused on the subject, and the show of temper is an expression of his confusion. But our journey my dear reader, will not be that dogmatic and rigid.

Proceeding further, I shall deal with our common-place observations on the human life surrounding us, which are relevant for considering the subject of reincarnation, like the age old question of Job in Testament : Why do the wicked prosper and the righteous suffer? Or why is this innocent child on wheel chair for its whole life? We shall try to understand the answers to such questions derived from various concepts, religious or otherwise.

I will then take you into the investigation of the observed cases of reincarnation made by renowned scientists, particularly of the west like Ian Stevenson. There will some very interesting stories and records. From the actual observations we will transmit to the induced observations of **past-life memories**, where psychiatrists and psycho-analysts have tried to explore the deeper levels of human mind and consciousness. I shall take you into the modern researches on hypnotic regressions, and on memories of past life induced by LSD or music, carried on by renowned scientists like Arnell Bloxham, Standslav Groff and others.

There will be a transition to **paranormal phenomena** and the observations on Extra Sensory Perception (ESP). This will include **the 'readings' of Edgar Cayce**, an American mystic, which throw light on the relation between **the Law of Karma and the phenomenon of reincarnation, and also the intervention of the Law of Grace in the human suffering.**

This will be our stepping stone to the **Great Religions of the East**, particularly the Hindu and the Buddha wherein reincarnation is taught as a common-place fact of life and its role in the evolution of the human soul is eloquently expressed.

I also propose to devote a chapter on **reincarnation and Christianity**. It is generally believed that Christianity does not teach, and is actually against, reincarnation. It is as a result of this paradigm that the Western scholars of the Parsi Religion advocated the absence of reincarnation therein, and the West-aping Parsi scholars and Dastooros loose their temper. But this Christian paradigm has been seriously and effectively objected to, if not totally refuted.

Look at the titles of these Books: "**Why Jesus Taught Reincarnation**" by **Herbert Puriyar** (New Paradigm Press, Scottsdale, Arizona 1992); "**Reincarnation in Christianity**" by **Geddes Macgregor** (Quest - 1978-1986). In a monumental work, "**The Gospel of Jesus; In search of His Original Teachings**" John Davidson, has a 55 page chapter on "Did Jesus Really Teach Reincarnation?" (Element - 1995). We shall go a little into this.

Only after this long journey in the modern scientific researches and in other great Religions, I shall take my reader into **the Religion of Zarathustra, where the Laws of Keshah, Karma, and Grace (Meher) and the Laws of Tanasakh (Reincarnation) and Tanpasin (Final liberation from the physical body) are set out and elaborated** I shall take you in our Holy scriptures particularly in Gatha, Vendidad, Atash Nyaish, Meher Yast, Hadokht-Nask, Patet Pashemani, Dhoop-Nirang, and several others.

Please note that Reincarnation is a subject from Religion and in the very nature of things Religion cannot be something simple, as we are often told by surface-scholars. Religion ranges from a speck of dust to the Almighty God. With a 500 years long fumbblings, modern science has not understood a speck of dust. And God? Oh my God! Who understands Him? Therefore, Religion is not a matter of just an intellectual exercise.

How far can the intellect lead us? All the intellectual exertions of modern science and modern thinking has dashed with a solid barrier of ignorance. There is something beyond the barrier, but we cannot penetrate it. That is now an established fact. Commonsense itself has declared after a long exploration that it has reached its limit. It has arrived at a tightly closed door; it tries to see through it to know what happens behind. All that it sees are some flashes of light in darkness. The flashes do indicate that something tremendous is going on there; but alas! The door is jammed. A renowned scientist John Wheeler said, "As the island of knowledge grows, so does the shore of our ignorance." And another one Rosler, when asked whether we could alter our brains to gain more knowledge, replied, "there is one way. To become insane"!

It is 'Dharma', 'Daena', Religion that can declare what is behind; but not the Religion read in the books, but Religion lived in life can open the door and evolve us further towards Ahura Mazda.

In this state of affairs, we have to look to the subject of reincarnation with an ever vigilant thought that we are ignorant about a large part of God's world and therefore we will try to understand the subject with whatever data we are aware of. We cannot afford to be rigid and adamant. We cannot be obsessed by our own limited thinking power. We will go wherever our facts and thought lead us and when we are halted, we will try to be helped by the holy scriptures of the Religions of the world including our own.

So help us Oh Ahura and Asho Zarathustra.!!

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REINCARNATION IN NATURE AND IN ZARATHUSHTI DIN (2)

WHAT SHOULD BE OUR APPROACH TO THE SUBJECT OF REINCARNATION?

WHY ARE THESE SCHOLASTIC PEOPLE SO RIGID AND OPINIONATED IN THEIR NON-BELIEF?

by K. Navroz Dastoor

Reincarnation, if there be, is a phenomenon dealing with the two very definite events of our life on earth viz. death and birth. What do we know about them? We believe, on the testimony of our dear parents, that we were one day born. We ourselves do not at all remember the memorable event of our own birth. And what were 'we' and where were 'we' before birth, and who was that 'we' before 'it' was conceived in our angelic mother's abdomen, we have not a jot of an idea.

And death? Ah! We have bowed down to many a bodies on the doongerwadi gehan, but do not know what is all this. We know, the body is going to Dokhma for disposal, but we have an inherent awareness that there is something more about the person dead, and we attend the Uthmna and other Baj Afrigan ceremonies and bow our heads when the Mobed chants the name of that person, as if he or she is still somewhere and hearing the Mobed's prayers and registering your reverent homage to him or her. All that we do, just by faith and belief. We are not guided by any logic or reasoning. We just believe that the dead had something more than the physical body, a soul or Atma or Ruvaan or Rooh, which has gone somewhere. Where? We do not have a jot of an idea. What happens to the Ruvan "there", we are completely in the dark. We know that the astronauts or space ships have never registered or recorded the existence of a city or place or region, where the souls of the dead are collected or reside or pass through. These regions, if any, are not amenable to our senses or sciences. They may be situated beyond the domain of our experience - somewhere in some invisible dimensions. We do not have any verifiable material or data to prove their existence.

How can then we be dogmatic and firm and certain that there is, or there is not, reincarnation in nature?

As this 20th century has only 15 months to go, the humanity stands flabbergasted at nature and its laws. 500 years back the humans started developing the idea that the universe operated on natural laws, which had nothing mysterious or religious about them. Before that, say until the 13th century. East and West both believed that the world around us was an amalgamation of things observable and things not observable; that Nature had a mystical side; that God existed and Religion was the path to reach Him. The East was very much immersed in these concepts. For instance, our country had seen a cluster of mystics. The West had these concepts in somewhat this form: Man could understand the world, but not through reason and intellect alone; Faith was also necessary, because there was soul within man, and God existed, and Lord Jesus was His incarnation in the human form; morality and ethics were the language of God as taught by Christ and to be followed by man; Nature had a plan and purpose; philosophy and science should aim at understanding the meaning and significance of the mysteries of nature, and living in harmony with it. This was mainly the concepts as analysed and presented by Thomas Aquinas, a Christian saint.

GOOD-BY GOD-JI BHAI!

These sublime truths started being bombarded in the 14th century. Copernicus was the most effective bombardier. In the last year of his life, 1543, he declared that sun was at the center of the universe. That meant, Bible was wrong in stating that earth was at its center (although it did not say that it was geographically so). Then came Descartes (1596-1650) who propounded that the universe was a machine. Then arrived the most momentous day in the history of Western thought: 28th April 1686. Newton pronounced his laws of motion. Gradually and firmly God was becoming hazy in the western psyche. Then arrived Darwin who published his 'Origin of Species' on 24-11-1959. The large variety of animals on earth had "evolved"

through a Godless law of the survival of the fittest. So 'life' was also a machine. Bye-bye God-kaka. By the end of the 19th century, it was thought that everything in the universe could be explained by the mechanical laws of science.

A method to understand any natural phenomena was developed: Observe by your five senses and your microscope, telescope and other vision - expanding instruments; apply logic and mathematics; and arrive at a law that operates the phenomenon. That is now the truth in nature. No God was required in this procedure. This method was at its peak at the end of 19th century. **As the 20th century dawned, extraordinary things started happening. The mathematical equations started showing that the nature was not that simple. Hidden behind the mechanical laws, there were mystical laws, which defied all the man-made science and its scientific laws.** It was revealed that what were called scientific laws, were limited to the world of our experience. **But regions and places exist which operate on an entirely different and even contrary sets of laws, and that you cannot just deny their existence. You have to be a mystic, if you want to be a scientist.**

The 20th century has therefore almost gone back to Thomas Aquinas's analysis. Look at a phenomenon with the scientific eyes by all means, but that is sure to dash you with an impregnable wall behind which you just cannot go. There, you SHALL have to accept the existence of the mystical side of Nature, and there you SHALL have to look to the mystics, Prophets, Avatars, Saints.

This is the method we should adopt while tackling the question of Reincarnation. Let us ponder on those facts of life, which point a finger to reincarnation. Let us ponder over the reported cases of reincarnation. Let us look at the scientific studies of reincarnation. Let us go into the experience of people and also our own. Let us then try to arrive at some reasoned conclusion.

Here we are likely to dash against the wall of mysticism, as the 20th century science did. **And at that stage, we look out for the words of the mystics and scriptures on the subject and try to apply them to what we have that far observed and pondered upon.** This is the only rational and scientific method to study the phenomenon. If rational considerations lead to a seeming irrationality, it would be irrational to discard it.

Would it, therefore, be proper just to declare with a cracking voice that there is no reincarnation, as the "scholars" do? If you question a scholar on reincarnation, you will find to your dismay that he will not be able to present any rational or intellectual reason or argument in support of his non-belief in it. He may say with a red face that there is no reincarnation in Zarthoshti Religion, meaning thereby that the scriptures at present with us have no reference to reincarnation. That proposition cannot be relied upon for the obvious reason that the extant scriptures are only 1/20th of the 21 Nasks. **How do we know that the rest of the 20 times large bulk had no reference to reincarnation?** And if you ask whether there is any positive statement in our scriptures declaring in terms something like this: "Know ye Parsis, that there is nothing like reincarnation in nature", you will not get an answer in the positive, for the obvious reason that there is no such statement in the extant scriptures. It is equally ridiculous to say that there is no reincarnation for a Parsi. We may ask what happens if a Parsi becomes a Buddhist? Will his name be taken off the non-reincarnation list and duly entered in the reincarnation list, because Lord Buddha's whole Religion is founded on the liberation from the cycles of birth and death?

You may be wondering why the scholars do this? The reason is simple. They are carried away by the Western Scholars, who have gifted us with several rigid paradigms and one of them is this non-reincarnation. Why do these western scholars stick to this non-belief? The answer is that **their thinking is jaundiced by the official Christian dogma that there is no reincarnation.** We will discuss about the origin and falsity of that allegedly Christian dogma later. **But there is no reason for the Parsi scholars to be so dogmatically fanatic about it. They live in India. Why do they not go deeper into the Hindu and Buddhist doctrine of Reincarnation?** Why do they not inquire more deeply and thoroughly even in the Christian beliefs?

What I want to emphasise to you, my dear reader, is that it is not correct and proper to discard reincarnation on the flimsy scholastic grounds. **Search for Truth is an extremely difficult process. You have to follow the facts and observations and go wherever they lead us. You just can't afford to be adamant, opinionated and arrogant in a matter which deals with unknown regions of death.** Today, the

plight of even the physical sciences is such that they cannot be certain about any of their theories, be it about an atom or a cell or a nerve or a brain. Newton of 17th century pompously called gravitation as LAW of gravitation. Einstein of the 20th century improvised on it (if not refuted it) and called it THEORY of gravitation. He was not sure whether it was a real law of nature. They were both dealing with phenomena which could be observed and experimented. Yet Einstein hesitated to call his discovery a law. Here our subject matter is beyond any manmade observation or experiment. Nobody can formulate an experiment in a lab proving or disproving reincarnation. We have no idea whatsoever about birth and death, and the country where we will go after death. **With such stark ignorance, all that we can do is to explore the subject objectively, trying to understand it through whatever observations we come across and the experiences of ourselves and others,** and if our reasoning thereon points towards further mystical regions beyond our limited intellect, try to inquire about them **in the Religious scriptures and in the words and experiences of saints and mystics of the world, including our own.** We are going to follow this method in this series.

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A NEW EDITION, CORRECTED AND REFRESHED

Benjamin Franklyn, the world famous founding father of many inventions, composed at his young age of 22, an epitaph for himself:

"The body of B. Franklin, Printer, Like the Cover of an Old Book.

Its Contents Torn out,

And Stripped of its Lettering and Gilding.

Lies Here, Food for Worms, But the work shall not be Lost,

For, it will as he believed.

Appear Once More

In a New and more Elegant Edition Revised and Corrected by the Author."

What a thing to do at the budding young age of 22! Perhaps it was a joke, by one who was then a printer of books.

But not so. Although the epitah did not appear on his tombstone half a century later, at the age of 79, he wrote,

"Thus finding myself to exist in the world. I believe I shall, in some shape or other always exist, and with all the inconveniences a human life is liable to, **I shall not object to a new edition of mine, hoping, however, that the errata of the last may be corrected.**"

"I look upon death to be as necessary to the constitution as sleep. **We shall rise refreshed in the morning.**"

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**WHY IS EVERYBODY DIFFERENT? WHY SO MUCH
SUFFERING? IS GOD REALLY JUST AND MERCIFUL?
IS THERE A DESTINY? WHAT IS KARMA? IS IT
RELATED TO REINCARNATION?**

by K. Navroz Dastoor

In the last two issues, we have set out the path of reasoning we are going to follow in dealing with this interesting topic of reincarnation. We are to look at it not as an abstract doctrine but an event or phenomenon in nature. We will first have a searching look around the human drama of life going on this tiny earth. The next step will be to meet a few scientists, who have investigated the purported incidents and indications of reincarnation, through actual observations or psychological and psychical experimentation. There will then be an entry in paranormal phenomena and Extra Sensory Perception, where we will meet Edgar Caycee, a modern American psychic. Upto this point, we shall be dealing with the materials and data gathered in the West. Thenceforth, we shall delve into the realm of Religions, first the Christian and then the Eastern. Thus, our treatment will not be just speculative or conjectural or subjective or prejudicial. At some point, the limited capacity of our observation and intellect will raise several mystical questions to which we may not get replies. There, we shall go to the Religious Masters of humanity, the divine Founders of different Religions including our own. Any intellectual exploration, howsoever profound, is bound to arrive ultimately at this stage. The strenuous scientific investigations of the 20th century have proved this beyond a reasonable doubt. Intellect has to arrive at FAITH..... There is something beyond, achievable not now, but later, through Dharma, Din, Religion.

LIFE AROUND US

An amazing fact that confronts us is that **everybody on this earth is different from everybody else**. Every individual human being has different fingerprints and different genetic composition. Forensic and genetic sciences declare this. Question: Why so? Why is it that each of us is born with different physical and mental equipments, different dispositions, temperaments, and mind frames. How is it that every human goes on his own way in life? If you look back on your life, you do feel that there was some guiding hand in all that has happened and surely the same hand is going to work throughout the rest of the life. It is as if somebody else takes a decision and puts it in our mind; and we think it is our own. If it turns out to be a right decision bringing the intended benefit, we are pleased and proud at our own decision-taking power. But if it goes wrong, we wonder; how is it that in spite of the best attention given to all the relevant facts, the decision has gone hay-wire and brought misery instead of happiness?

The difficulty, we later find, was that the available facts on which we relied were not ALL the facts. Some were hidden and some others entirely unpredictable had cropped up. For instance, a Company which from all angles was solid and good for decades to come and which induced one to accept a job in it, suddenly develops cracks; the main person dies; his sons quarrel; they go in different directions; the Company loses its direction; the whole thing succumbs. Similarly, a wife or husband selected with all care and caution turns out to be a fiasco.

How does all this happen? What are these unknown forces pushing us here and there? **If there is God, just and merciful, why all this?** Has He predetermined our destiny? Looks like it. Why are we born at a particular place and in a particular environment and through particular parents, we do not know. **Then, why this bouts of happiness and knock-outs of misery, we do not know. At what moment we will get out of this planet, we do not know.** What kind of God's kingdom we are in?

Our motherland Bharata - India - is a land of sages and mystics. We very often find them speaking of "**Karma**", Prarabhdha, destiny. You are drawn and even dragged by your own Karma, they say. In the mystical science of our Din and in other mysticisms owning their origin in Iran, the world 'Keshash' is used, which comes very near to 'Karma'. '**Kashidan**' means to draw, to drag, to pull, to attract with a force. We are dragged and pulled on this earth from day one to day last. That, they say, is your destiny, luck, fortune, fate. Question: Is that Karma, Keshash, destiny, a random affair? Does it operate just by chance or accident? Darwinian athiests may say yes; but today, at the turn of the century, all sciences have come back from their

theories of chance to the theories of hidden order and a mighty organisation.

Apart from that truth which has stunned modern science, here in our debate on "reincarnation: yes or no", both the sides have certain grounds which are common and presumed to be true by both. Both, the believers and non-believers in reincarnation are not atheists. Both believe in God, both believe in God's Law, Order and Beauty i.e. 'Asha', as termed in our Din. Both believe in a soul in man, which departs from the body at death. Both believe in a region where the departed souls go after death. The only diversion between the two sides is on the question whether the souls come back on earth or stay there or travel further in that unknown and unknowable region and that we are here on earth only once. Therefore, the non-reincarnationist has to admit and believe that there is God and our destiny operates on His divine Laws. If he does not so believe, he is disqualified even to enter in this debate.

WHAT ARE THESE LAWS OF KARMA?

Can we have some idea about these Laws of Keshash, Karma, Fate? Is the phenomenon of reincarnation a part of these Laws? THAT is the issue, we are tackling.

But to get into an answer to this question, we have to look around for further observable facts.

In the life we lead on this earth, we are all along dealing with God's creations. In our Din, Daadaar Ahuramazda's Creation on earth is divided in four kingdoms: Human, Animal, Vegetable and Mineral (i.e. inert matter). We come across all the four creations in some way or the other and deal with them. We find some curious happenings there. As to the humans, we often like or dislike a person at the first meeting. Some person goes out of his way to help us, some to harm us. To some we have loving feelings, to some otherwise. Why so? Was there any past relation or connection with him or her?

As to the animal kingdom, some people are intense dog-lovers; some fanatically hate dogs. As to the vegetable kingdom, it gives us food. Here, the human likes and dislikes for different foods are infinitely varied. As to the inert matter, we deal with it every moment, and sometimes it behaves with us peacefully and sometimes violently.

Then, we see people very rich and very poor. Sometimes, we find a poor man happier and more carefree than a rich man. A rich man, who can buy anything to eat, is prohibited by his doctor from eating even a piece of bread or a bowl of rice, which a poor hungry man enjoys and relishes. A rich man is found to have much larger bundles of worries and depressions and frustrations than a poor. The law of Karma does not seem to be a simple affair.

And look at this child. Why should he or she suffer right from birth? Why should that child pass its full life of quite a few decades on wheelchair? Why should those innocent children be so cruelly tortured, as is being done on many parts of earth? Is it a Karmic operation?

To switch over to pleasant things, how is it that certain children show a burst of artistic talents right from early childhood, like Mozart? And how is it that he died young and had not left any money even for a decent burial? See? The pleasant is often followed by the painful!

How is it that Sant Gnyaneshwar was ready to write an amazingly excellent commentary on Bhagwad Gita at the age of 15? Was he here before?

WHAT IS MORAL LAW?

There is one more observation, relevant to our subject. All Religions prescribe certain rules of conduct to be followed by the humans. These do's and don'ts constitute what is known as the Moral Law. It lays down the lists of virtues and vices. In effect these are the rules prescribing how to deal with the four kingdoms of God. With humans, be honest, truthful, kind, compassionate; help others in their miseries; be inclined to give, not to snatch. Don't be a victim to anger and jealousy towards others. Greed will lead you to harm others. Love, don't hate. Within your own personality, resist the carnal enemies like passion, anger, greed, intense attraction to worldly objects, pride and ego, jealousy, shamelessness, faithlessness, fraud and blasphemy. In our Din these are called the ten faults of the flesh. The great Hindu Religion emphasises on the first six. **Resisting these enemies is a spiritual exercise, taking us nearer to God. The Prophets and Sages declare that the observance of this law will ultimately free us from the cycles of birth and death.**

So we ask: are these rules connected with the law of Karma? Have they anything to do with reincarnation? Why do they say the observance of these rules will make us free from coming back to earth?

IS ONE LIFE ENOUGH?

We observe that a human is a mix of good and evil. No man is perfectly good or perfectly bad. **Is the life on earth a process of alchemisation of evil of the flesh into good? If so, is one life enough?**

And another curious thing we see is that those who violate the moral law are many times found to be happy; and those who follow it sincerely are miserable. **Are these the makings of a just God or are the happiness and misery a part of the alchemy of evil into good? If so, is one birth enough?**

So, my dear reader, reincarnation is a much more complex problem than we can imagine. It goes to the root of our life on earth. It can't be brushed aside by a pompous declaration that 'it is not there', **If it is a vital part of life, Asho Zarathushtra MUST have a divine declaration to make on it.** And the alleged absence of a reference about it in the 1/20th extant scriptures cannot be offered as an excuse for the non-belief in it. BUT I will show as we proceed that **our existing Holy Books do refer to the Law of Karma and the phenomenon of reincarnation.**

“ I THINK I'LL COME BACK”

Somewhere in 1960, a survey was conducted in London amongst the young students of secondary schools. It was aimed at finding out "the relationship between contemporary Christianity and the youth of Great Britain". Later, the study was published in a book "Teenage Religion" (London: SCM Press, 1961). It was found that reincarnation was a fascinating subject for the young. They were pondering on it and discussing it amongst themselves. Here are a few observations made by them:

I think when I die, I will come back as someone else and carry on like that....”

“I think that you kind of come back into the world again to live and lead a better life, and you go on coming back until you are perfect, and then, well, there isn't a place, but I think you go to God when you're perfect.”

How simple and yet how profound?

(Parsi Pukar NOVEMBER '98 Vol. 4; No. 5)

ARE THERE ANY TRUE STORIES SUGGESTING REINCARNATION?

**"THIS IS THE PLACE WHERE I WAS KILLED 2000 YEARS BACK"
- SAID ARTHUR FLOWERDEW TO B. B. C.!**

by K. Navroz Dastoor

Life is an awfully complex affair. It raises numerous questions. We tried to formulate them in the last issue: Why is everybody different than everybody else? Why is there so much suffering? Is there something like destiny? Why do the righteous suffer and the evil prosper? Why is a child born cripple? Why is that overly rich man prevented from eating a piece of bread? What is behind the extraordinarily amazing talents displayed by child prodigies? Why is our own life behaving as if there is a guiding hand behind? If there is a God, is he just and/or merciful? Is there anything like Karma? Is one life enough for our spiritual development, if there be any such thing? The questions can be multiplied infinitely and the answers are bound to lead to a thousand contradictions and defy all common sense. In particular, the question of human suffering and the problem of the existence of evil seem most mystifying and unsolvable. Modern Science after its probe of 500 years into the truth about universe has ended in all questions and no answer. As the brilliant writer on Science, John Horgan says in his wonderful book "The End of Science" (Helix - 1996), "The answer is that there is no answer, only a question". Morgan's question here is : What is reality? Our question is : What is life? It seems, there is no answer. Too much pondering on the questions thrown to us by life can lead to one of the three results: (i) to become an atheist (ii) to believe in mystical forces (or implicate orders as the quantum - physicist David Bohm propounded) or (iii) to become insane. The most vital point here is that if you choose (ii), you will HAVE to believe in reincarnation. There is no escape unless you want to be an atheist... or insane. But I think here I am ahead of the story. Let us go back where we left.

Having asked tons of questions on the riddle of our own life and the lives of others, let us now return to our scientific methodology. The question: (oh! Again?) Are there any findings about the occurrence of events suggestive of reincarnation? This is the scientific frame of the question. All that it means is : are there any interesting true stories on reincarnation? Answer is : there are hundreds. But I have to select a few which have a ring of authenticity and genuineness in them. Here is one. It involves such authentic entities like B. B. C. - British Broadcasting Corporation, Government of Jordan and the professors and experts on Archaeology. Even a Tibetan mystic, Sogyal Rinpoche, in his famous book "The Tibetan Book of Living and Dying" [Harper (San Francisco) 1992, Random House (London) 1992, Rupa & Co. (India) 1993,] selected this story for his chapter six on 'Evolution, Karma and Rebirth'.

THE VISIONS OF ARTHUR.

Arthur Flowerdew was a simple Englishman from Norfolk. From the age of 12, he used to have vivid mental pictures of a great city surrounded by a desert. He got them particularly when he was playing on the seashore with pink and orange pebbles. They seemed to trigger some old channels of memory in him. The more marked and more frequent image was a temple looking as if carved out of a cliff.

As Arthur grew older, the visions became clearer. He could see a path leading to his city through a narrow canyon. The layout of the streets and buildings were clearly visible and some ancient type of soldiers clad in armours and carrying the old kind of weapons, were visible marching in the streets.

HEY! I WAS THERE!

Arthur was now an almost middle aged man. He had learnt to live with his visions. One day he was watching a television programme. A documentary film was just starting. It was about an ancient city named Petra in Jordan. As the scene opened and continued, what he saw astounded him to the core. He was looking at the same city which he was seeing in his visions from the age of 12. Yes, no doubt it was the same. This was as if his vision-city was transferred from his brain to the T. V. screen. There was, however a difference.

The city on T.V. was looking very old and deserted. It was the old city of Petra in Jordan, the T.V. said. It was the city of 'Nabataeans', who thrived between the 4th century B. C. to 105 A. D. They were mainly spice-traders and rich. The city is situated about 115 miles south-west of Amman in Jordan. It had tomb temples and shrines cut into the sand stone cliffs, showing Graco Egyptian influence. Arthur did not know what that meant. He was however sure that **he was in this city in its prosperous days and that he was killed in one of the temples.**

Arthur was so thrilled by the documentary that he told his neighbours and friends with great relish about his life-long visions now shown in their actuality in the documentary. He was a simple honest fellow who would not make up the story. In fact he was not capable of such fabrication. His experience must be true. The story reached B. B. C. They called him and televised an interview with him. He described his visions vividly and compared them with the documentary in such an honest and matter of fact way that the televisors and viewers had no doubt that what he said was true. There was no fraud or publicity stunt.

The Government of Jordan came to know about Arthur and proposed to B. B. C. that he should be sent to Jordan to visit Petra with a T.V. documentary team. Poor fellow, Arthur had never got out of country except one solitary visit to the French coast. B. B. C. invited him for the project; but before taking him to Jordan, he was introduced to an eminent archeologist who was an authority and author on Petra, and His interview with the Professor was first televised. The learned archaeologist found to his astonishment that Arthur was answering questions on the city of Petra more precisely than a specialist, as if he was there when the city was thriving, two thousand years ago! He told the expert about three main features in his visions. Firstly, there was a curious volcano shaped rock on the outskirts of the city. Then there was a small temple where he was killed; and thirdly, an unusual structure was there. The expert said that the archeologist had not found any such rock but Arthur insisted it was there. As to the temple, Arthur identified it and pointed it out in one of the photographs of the city. This time he was absolutely right. As to the unusual structure, the archaeologist said that he was aware of its existence but did not know what it was and what was its use. "Why, it was the guard room", Arthur said again in a matter-of-fact way. He added that he had served as one of the soldiers on duty in that room.

Mind! This was all before Arthur Flowerdew was taken to Jordan.

When the T. V. team reached Jordan and was approaching Petra, Arthur had no doubt that it was the real city of his visions. He took the entrance-path for the city. When he entered the city he first led the team, without any map in his hand, to the guard room and showed them the check-in system and even demonstrated how it operated! He also took them to the place where he was speared and killed by an enemy. Mind! This killing was in the first century B. C., 2000 years back! He then pointed out several places where hitherto unknown and enexcavated structures were buried!

Wake up, my dear reader, from your trance of amazement. These are recorded facts, witnessed by a gigantic T. V. corporation, representatives of the Jordan Government and a team of experts. Not merely recorded but also filmed. To the expert archaeologists, there was no explanation for the precise and exact knowledge the simple English man Arthur Flowerdue had. Reincarnation in not the subject matter of archaeology. Was Arthur fraudulent? Let the expert, who accompanied him to Petra, answer:

"He has filled in details and a lot of it is very consistent with known archaeological and historical facts, and it would require a mind very different from his to be able to sustain a fabric of deception on the scale of his memories - at least those which he has reported to me. I don't think he is a fraud. I don't think he has the capacity to be a fraud on that scale".

- Quoted in Sogyal Rinpoche's
book from "The Golden Shore"
by Joan Forman
(Futura London, 1989.)

So, had Arthur read books on Petra? But the information he gave was all new and was not contained in any book on Petra he might have come across, if at all he had read. Did he receive his knowledge through telepathy or E. S. P? Or was it a feat from "the collective memory tank"? As the scientist researcher Ian Stevenson has pointed out, the theories presented as alternatives to reincarnation raise much more baffling and bewildering questions and riddles than the reincarnation itself. We will meet Stevenson as we go on. I

have observed that the alternate theories are presented as an escapism to be out of the reincarnation theory at any costs. People don't believe, because they don't want to believe and they believe because they want to believe. Both sides do not try to collect facts, materials and data which are readily available and try to reason on them. That disturbs their well satisfied mental equilibrium. As David Bohm and F. David Peat point out, a psychological factor is involved here and that is, "the mind's strong tendency to cling to what it finds familiar and to defend itself against what threatens seriously to disturb its over-all balance and equilibrium". ("Science, Order and Creativity" - Bantam, 1987). We observe even eminent scientists becoming the victim of this cling-phenomenon. Then, what can we expect from the scholars of religion, who are far away from the searching methods of physical sciences? Orthodox Christianity discarded reincarnation due to political and vested interests. Western scholars of the Parsi Religion adopted that stance; and the Parsi scholars, nurtured in the material and non-spiritual dry Western studies, followed them blindly.

What does Arthur Flowerdew's true story signify? A man was killed 2000 years back in an ancient place. A modern simple man says "I was that man, and here is the place in the now-barren city where I was killed"; and he points out several unknown places in the city as if he was there. What is the explanation?

HENRY FORD ON REINCARNATION

"Reincarnation - A New Horizon in Science, Religion and Sociology" by Sylvia Creston and Carey Williams (Jullian Press - 1984) is a wonderful book giving abundant and multifarious materials on the three facets of reincarnation cited in the title of the book. It carries a chapter (25) on "Careers of famous people influenced by Reincarnation." They include Henry Ford, the pioneer of the automobile era; Ernest Thompson Seton, founder of the Boy Scouts of Amera; Richard Wagner, and Gustav Mahler, the great composers; William Yeats, the great poet; Paul Gaugin and Kandinsky - the celebrated artists; and others.

Poets, musicians and artists are the fountains of human emotions. Their heart-throb leads them to their art and their view of life. Some scholastic type of people may brush them aside as illogical sentimentalists, though quite wrongly. But what when the die-hard intelligent industrialist like Henry Ford says, "when I was a young man, I like so many others, was bewildered. I found myself asking the question "What are we here for?"..... **I believe that we are here now for a reason and will come back again....** And we go on.... Mind and memory - they are the eternal" - **"When I discovered Reincarnation it was as if I had found a universal plan.** I realised that there was a chance to work out my ideas. Time was no longer limited. **I was no longer a slave to the hands of the clock.... Genius is experience.... It is the fruit of long experience in many lives. Some are older souls than others, and so they know more".**

(Parsi Pukar DECEMBER '98 Vol. 4; No. 6)

REINCARNATION ENTERS THE ARENA OF MODERN SCIENCE

A PROFESSIONAL PSYCHIATRIST, DR. IAN STEVENSON'S THOROUGH INVESTIGATIONS ON THE REPORTED CASES OF REBIRTH.

by K. Navroz Dastoor

Modern Science and scientific method is just 500 years old. Broadly the method has three steps: observation, inference and the belief that the truth is arrived at.

Observation may be of the world around, as it is seen or experienced directly, or it may be indirect i.e. by subjecting the world to manmade experiments.

Inference is drawn through logic and mathematics, the mental tools given to man. And then it is believed that a truth is arrived at. A door is opened revealing some secret of nature.

It is found now that this empirical method has serious limitations. Observation may be false from the very start; experiments may go haywire or behave very curiously as if our common sense is failing; and the alleged truth arrived at may be an illusion in full or in part. Yet the method does indicate that some march nearer to truth has come about, although the goal may still be far far away.

Modern science has reached this point. This empirical method: observe, infer and here-is-truth, has come to a grinding halt. It is now all guesses, conjectures and speculations. And it is suddenly revealed that science is knocking the door of mysticism i.e. the truth that there is something beyond, something unprovable, something unknowable. At that point the Prophets and Saints, Religion and mysticism, intervene. For example, their holy Books may be right when they say that the earth is at the center of the universe. They may not be referring to a geographical or spatial center. They may be meaning a spiritual center, a center to lead man or the whole creation to God. It may be the center not of Darwinian evolution, but the spiritual evolution of the Creator's creation. We are therefore, required to explore what the Prophets and Saints say. They seem to be much nearer to truth. (Is it because they are nearer to God?)

We are adopting this "scientific" method to our problem: Reincarnation. "Scientific", because it follows the methodology of science, which is to go deeper than empiricism and travel into the mystical revelations, step by step.

After asking a lot of questions on the most puzzling and bewildering behaviour of the human life, we are now trying to explore whether any real events suggesting reincarnation have occurred in the experience of humanity, that is, in the laboratory of human life. We have seen Arthur Flowerdew's story, as a glaring indicator to reincarnation. That story just sprung out from a T. V. feature he watched. But now we ask another question: (that weird Q again!) Are there any deliberate observations and investigations on the phenomenon, which are carried out in as empirical a way as possible. Is Reincarnation subjected to the methods of physical sciences like say biology or biophysics or biochemistry? It is obvious that we cannot induce reincarnation, in the sense that we cannot arrange that a human comes on earth, passes away out of it and then returns. This is beyond any scientific methodology. But the question can be reframed : **Are any events which are reported to be suggestive of reincarnation tested with the rigors of scientific method as far as is possible to do so?**

The answer is yes. The scientists in the areas of psychiatry, psychology extra-sensory perception, para psychology, hypnotic regression, and transpersonal psychology have done this. One of the most persuasive scientists of these categories is one Dr. IAN STEVENSON. Let us now meet him.

It is not at all surprising that in the field of purely empirical sciences, reincarnation is a taboo. It can not, in the very nature of things, be tested by the scientific method. The physical scientists are not made or nurtured to put the phenomena on the scientific pedestal. They are inclined to brush it aside on various alternative speculations, the most common of which is : this is psychological or mental aberration of the person reporting his previous birth. But the amusing situation is that psychology or psychiatry or any other science dealing with the mind of man is not the subject of study of these physical scientists. They have very hazy-unscientific - idea of these mental sciences. On the other hand, it is the life-long scientists of the mind in their various branches, who have not hesitated to look to reincarnation with sympathy and tried to investigate the reported occurrences in the light of their special branch of science. **Ian Stevenson is one of them.**

The empirical sciences like physics, biology, genetics, astronomy, chemistry report their discoveries and inventions mostly through standard scientific journals. These periodical are very sensitively repugnant to reports and researches on such phenomena as reincarnation or some theory or hypothesis which introduces factors or thoughts beyond the acclaimed circle of physical sciences and their method. Sometimes, however, the journals do publish articles on such subjects. That happened in case of Dr. Ian Stevenson.

There is a distinguished periodical: "**The Journal of Nervous and Mental Diseases**" which in its May 1977 issue published Stevenson's article: "**The Explanatory Value of the Idea of Reincarnation.**" It was a bold step by the editor of the journal, Dr. Eugene Brody, who was a psychiatrist at the University of Maryland Medical School. The subject sounded airy and even crazy in a scientific journal. But the scientific community was electrified. Dr. Brody received three to four hundred requests for reprints from scientists in every discipline, he said in an interview, (New York Post, 18th November 1978. "The Doctor studies Reincarnation" - Tom Zito.) "It's pretty clear that there is a lot of interest in this topic."

The editor of the Journal was then emboldened to devote almost the whole of the September 1977 issue to Dr. Stevenson's researches on survival after death and reincarnation as a means for it. Dr. Brody in his editorial under the title: "Research in Reincarnation and Editorial Responsibility" wrote the following memorable words:

"The world of Science and the Journals essential to it seem at times **to erect boundaries** which can have an **imprisoning rather than facilitating effect** on the search for new information and ways of organising it.

Many reportable journals almost automatically tend to reject work on certain topics as inappropriate to current scientific belief. **Extrasensory perception, reincarnation and the paranormal in particular, carry an aura of abandonment of ordinary standards of logic and reality testing....**

Our decision to publish this material recognises the scientific and personal credibility of the authors, the legitimacy of their research methods, and the conformity of their reasoning to the usual canons of rational thought.....

This number of the Journal featuring Ian Stevenson's work on reincarnation reaffirms our commitment to the freedom of scientific and medical information. This is the freedom of the professional community and of concerned citizens to participate in generating new ideas, and data, to disseminate them, or to have access to them."

It is not correct to close your eyes when the facts are staring at your face. THAT is how the science began and that is how it should go on. Many a times it does not.

Now who is this Dr. Ian Stevenson? Born in Montreal on 31-10-1918, he studied medicine and psychiatry at McGill University in Montreal. He came to America mainly due to his own personal health reasons. From 1949 he was associated with the Louisiana State University School of Medicine at New Orleans. From 1957 he was the head of the psychiatry Dept and Chief Psychiatrist of the University Hospital of Virginia University at Charlottesville. At the age of 48, he was at the top of his career as the classical psychiatrist. He had written

scores of papers and two standard books on psychiatric interviewing and diagnosis. He was a doctor whose work was to heal, and a professor, to teach. At such a grand climax of his professional achievements, at that age of 48, he abandoned his traditional medical career and switched over to such unorthodox and risky research as reincarnation. But he was a downright professional scientist, when his researches were placed before the scientific community. He was too much well versed in science to be ignored as one more faddist. His professional achievements was one reason for Dr. Brody giving him an honoured place in the authentic "Journal of Nervous and Mental Disease". After all, the cure of disease is a serious thing and cannot be imprisoned within the so called rational boundaries of the orthodox scientific thinking. Here is a brilliant doctor and professor who has carried out his researches on the reported cases of reincarnation with such scientific and painstaking precision that it would be unscientific to brush him aside. The subject matter of Reincarnation thought by scientific savants to be too fanatic to be explored, suddenly swam up the scientific psyche.

Stevenson studied numerous cases of reported reincarnation in the West and East. Whenever he heard about any person (particularly a child) remembering his or her previous birth, Stevenson would rush to investigate. **Five Volumes of his case histories have been published by the University of Virginia Press.** The cases in his files cross the figure of 2000. He said that the actual cases worth researching are too many to enable him and his staff and agents to cope with. Between 1966 and 1977 he traveled an average of 55000 miles per year to investigate his cases, i.e. over 6,00,000 miles, so says "Family Circle" of June 14, 1978! He had built up an international network of agents who informed him about the cases of reincarnation in their areas. In his own words,

"In studying cases of reincarnation I have to use the methods of the historian, lawyer and psychiatrist. I gather testimony from as many witnesses as possible. It is not uncommon for me to interview 25 people in regard to one case of reincarnation."

All interviews are tape recorded. Diaries, letters, death certificates, autopsy records are thoroughly gone into.

Stevenson's colleagues and co-professionals esteem his researches very highly and with great appreciation.

We will now look into a few cases researched by Dr. Stevenson.

(Parsi Pukar JANUARY '99 Vol. 4; No. 7)

**Few Cases Suggestive Of
Reincarnation Out Of Many Explored
By Dr. Ian Stevenson**

**" I WILL COME BACK AS YOUR DAUGHTER".
"HERE IS WHERE I DIED IN A BUS ACCIDENT".**

By K. Navroz Dastoor

Ian Stevenson, was the first psychiatric doctor and a professor, who brought the phenomenon of reincarnation in the field of modern science. He studied numerous cases of reported reincarnation using "the methods of historian, lawyer and psychiatrist", as he himself wrote. In his books "Twenty Cases suggestive of Reincarnation", and others each case is described in great details. He has written what methods he adopted, what investigations he made and what questioning he resorted to. This was to show that the cases did provide reasonably convincing evidence that the phenomenon of reincarnation does occur, and that no other alternative can explain them. I do not propose to describe any of his cases in such detailed evidentiary manner. I shall just present a couple of instances to show the types of reincarnation Dr. Stevenson came across.

There is, for example, an amazing case from Lebanon. A five year old boy, Imdad Elawar, living in a village, Kornayel, was incessantly talking about his former life since his age of one. Dr. Stevenson found out Imdad's father. He said that when the boy began to speak, the first words he uttered were Jamilah and Mohammoud. He talked about many incidents of his previous life and the names of people. In his sleep even he murmured about them. Particularly he was speaking of a beautiful woman, Jamileh. Dr. Stevenson collected all that the boy said about his life, and after a few failures, he could trace a man named Hafeez in a neighbouring village Khirby. He had a son Ibrahim. On careful and tactful questioning, there was no doubt that Imdad had said about his previous life applied with amazing precision to Ibrahim, who had a mistress Jamileh and who had died in a truck accident. Many details tallied and the strong suggestion floated up that Imdad was Ibrahim in previous birth. Here, as Stevenson pointed out, there was no question of anybody deceiving him. Imdad's father had narrated what the boy said about his previous life, before Ibrahim's father was located. Dr. Stevenson states that among these Lebanon people, the incidents of reincarnation seems to be very high, perhaps the highest. These people are not actually Muslims; they are said to belong to Druse religion. They are about 2,00,000 people of this sect in Lebanon, Syria, northern Israel and Jordan. Many of them have migrated to U.S.A. and Brazil. Dr. Stevenson was first informed about the village Kornayel and the high number of reincarnation cases there, by a Brazilian emigre from Lebanon.

THE STORY OF MARTA WHO WAS SINHA

Dr. Stevenson's cases include one of a girl from Rio Grande do Sul, the southernmost state of Brazil. The girl's name was Maria, but she was called Sinha by most people. As she grew up, she fell in love with a boy; but his stern father did not approve. The love-torn boy committed suicide. Sinha became terribly depressed. She tormented herself in various ways. She deliberately exposed herself to cold weather, caught a severe throat infection and in few months she died.

She had a close friend Ida, to whom she had confessed before her death that her illness was self inflicted. But that was not the only thing she said to Ida. "I will be reborn as your daughter" and "when reborn and at an age when I can speak on the mystery of rebirth in the body of the little girl who will be your daughter, I shall relate many things of my present life and thus you will know the truth".

Months after Sinha's death, Ida gave birth to a sweet little girl. She was named Marta. When she was just about to complete one year, as it happened, two visitors came to Ida's house. One was Mr. Valentin and the

other was the dead girl Sinha's father. Although Mr. Valentin showed playful affection to Marta, she went to Sinha's father. That man with his usual stern attitude did not show any interest in the child; yet she fondled his beard and said "Hello Pappa"! People around thought this to be a child's fancy.

Once when Marta was two and a half years old, she had gone to a nearby stream with her elder sister Lola. Suddenly Marta said, "Lolla, carry me on your back." "Why should I?" said Lola, "you can walk well enough". Marta then said, "When I was big and you were small. I used to carry you often." Then followed a conversation wherein Marta told Lolla, where she was at that time staying.

When they came back home, Lolla told her mother Ida about the fanciful stories of Marta. Ida's ears were pricked up. She asked several questions to Marta about her previous "stay" and at one point Marta said that she was Sinha. "I had then another name", Maria. Ida had no doubt that this was that poor Sinha. She asked many questions about their "previous" relationship, and all answers were amazingly correct.

"What did you tell me just before you died as Sinha?" Ida asked Marta. Marta whispered in Ida's ears "I could not speak as my voice was gone", and pointed to her own throat. Ida's eyes moistened. She kissed with intense love this girl, her own baby - who was her dearest friend Sinha and who suffered in love and died of self inflicted illness. "Oh! My poor darling!"

Coming back from a moist heart to dry brain, Marta made 120 declarations about her previous life - Sinha's life. Her present father, Ida's good husband, kept detailed record of all statements flowing from Marta. She wanted to go to her 'previous' father, that stern man, but Ida and her husband thought that it would not perhaps work well, if her 'previous' father saw her when she was too young. They took her to that Mr. stern's house when she was twelve. "This is my clock" she said as she entered the house, and at the back of it was written "Maria Januaria de Oliveiro", her official name.

Many interesting confirmations followed. We won't go into them. But Dr. Stevenson had two interesting observations to make. He found that Marta was very susceptible to cold and bronchitis. None of Ida's children had any such complaint. When Marta did have cold, she felt she was about to die and also felt her body to be as large as an adult. On this the erudite Dr. Stevenson says,

"The laryngeal pain and hoarseness evidently led through association to the full reproduction of the last scenes in the life of Sinha.... I believe that we may reasonably consider Marta's vulnerability to bronchitis and laryngitis a kind of "internal birthmark" related to the previous life and death of Sinha".

I shall return to this "internal birthmark" a little later. The above words show how certain violent or intensified feelings and even illnesses of the previous birth are reflected or experienced in the present life.

The second left-over of Marta's previous birth was that she has a tendency to commit suicide, if some calamity or difficulty arose in life.

RESHMA COMES BACK AS KAMALJIT

Dr. Stevenson had some cases of reincarnation from India too. One is of Kamaljit Kaur, the daughter of a Shikh schoolteacher. One day while visiting a local fair, she suddenly asked her father to take her to a village some miles away. When the father asked why, she said, "This is not my home". She then narrated that she was staying in that village and had died there in a serious accident. She and her friend were riding bicycles when they were hit by a bus. She described how she was taken to the village hospital and from there to another hospital at Ambala.

When the surprised father took Kamaljit to that village, she showed the place where the fatal accident had taken place. She helped her father to find out to locate her "previous" house. The family there confirmed that their 16 years old daughter Rishma had died of the accident a few years back. Kamaljit showed her 'previous' room; she identified her school books. She led her father to her 'previous' uncle's house. The two families talked to each other about their respective daughters and some amazing facts were revealed. For instance, Kamaljit's father said that she was very fond of maroon-coloured clothes. Rishma's parents then said that

Rishma had been given a maroon Salvar Kamiz which she liked very much but had not the time to wear it.

This case is referred to by Sogyal Rinpoche in his modern book, "The Tibetan Book of Living and Dying" (Harper San Francisco-1992). Rupa & Co - India - 1993). The author of this book is the spiritual disciple of a great Tibetan Monk and has taken modern education at the University of Delhi and also at Cambridge. We will meet him more closely as we transit in our subject of reincarnation from the Western intellectual researches to the Eastern spiritual revelations. I am mentioning him here because in his book he has narrated the story of Kamaljit Kaur (page 86) and referred to Dr. Ian Stevenson's scientific researches and his three books: (i) "Twenty Cases Suggestive of Reincarnation" (Charlottesville, Univ. Press of Virginia 1974), (ii) "Cases of Reincarnation Type" Vols 1-4 (Ibid 1975-1983) and (iii) "Children who Remember Previous Lives" (Ibid 1987).

Dr. Stevenson has collected and narrated several characteristics which frequently occur in reincarnation cases. One of these consists of the birthmarks on the bodies, at the places where the reborn person says, he was inflicted a fatal wound by bullet or spear or sword in the previous life (or even lives). Dr. Stevenson says in one of his papers, "Explanatory value of the Idea of Reincarnation" (Journal of Nervous and Mental Disease, May 1977, p. 317) that he had come across at least 200 cases of such birthmarks. Of course memories and attributes are observed to be carried over into the succeeding incarnation; in fact that is the basis of these researches. Dr. Stevenson has a very significant observation to make. He says,

"I find myself thinking increasingly of some intermediate non-physical body which acts as the carrier of these attributes between one life and another. It seems to me that the imprint of wounds on the previous personality must be carried between lives on some kind of an extended body which in turn acts as a template for the production on a new physical body (to be occupied by the presumably reincarnating personality) of birth marks and deformities that correspond to the wounds on the body of the previous personality".

So, here is a Scientist of the human psyche, who is led by his researches to think out the existence of a non-physical body. Such novelties are rare in modern science.

(Parsi Pukar April '99 Vol. 4; No. 10)

Speaking Last Birth's Language "XENOGLOSSY"

INTRODUCTION TO HYPNOTIC REGRESSION – MEMORIES OF THE PREVIOUS BIRTHS

We are on the fascinating researches of Dr. Ian Stevenson on reincarnation. In Jan-Feb issue of this humble magazine, I have given some account of his career and work. He was an acclaimed classical psychiatrist of many achievements and distinctions. At his age of 48, he switched over to researches on the reported cases of reincarnation. The April-1999 issue narrates a few out of more than 2000 cases he has researched on.

In addition to the fact that his cases are highly suggestive of the actual phenomenon of reincarnation, they have some interesting sidelights. One of them, as we saw, was the birthmarks on the bodies at the places where the reborn person reports to have been inflicted with a wound in previous life. Many other scientific researchers have come across such phenomena. Dr. Stevenson postulates the existence of some kind of "extended" and "intermediate non-physical body" and has thus come slightly nearer to the truths of Eastern Mysticism, which have elaborate narrations of non-physical "bodies" - like, for instance, Azda and Keherp in our Din.

There is another associated phenomenon known as "Xenoglossy". This word was coined about 100 years back by the Nobel prize recipient French physiologist Charles Richer, from Latin "Xeno", meaning "strange, foreign", and Greek "glossa" meaning "tongue" – "language". It consists in a person (more often a child) talking in a language utterly foreign to him. Two types are observed. In one, the person himself does not understand the foreign language he is muttering. In the other type, the person is able to converse in a foreign language he has never come across in the present life. Dr. Stevenson has written two books: "**Xenoglossy**" (1974) and "**Unlearned Language: New Studies in Xenoglossy (1984)**", (both Charlottesville, Va, University Press of Virginia).

Just to give you an idea how Xenoglossy works, here are a couple of cases.

Lynn and her husband Roger of Evanston, Illinois, one night heard their six year old daughter rapidly speaking French. Her voice was not her normal. She had not learnt or even come across a word of French. She so spoke for several nights. One night her father tape-recorded her French speech and requested a French school teacher to listen to it. She said that the little girl speaking in the tape was frantically looking for her mother who was separated from her. Her words indicated that their village was attacked by Germans and she was lost. It was the voice of a distressed frightened child.

One Dr. McDuffie, a New York physician and his wife, one day, saw their twin baby boys talking in an entirely strange unheard of language, which even the Professors of foreign languages at the Columbia University could not recognise. By chance, a professor of ancient languages was passing by. He heard the boys and to his utter amazement he found them speaking ancient Aramic, a language current at the time of Lord Jesus Christ! (This experience led Dr. McDuffie to investigate reincarnation and also to theosophy).

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One of Dr. Stevenson's cases was about a Sinhalese boy in a Buddhist family, who at the age of three years would wake up at night and pray Muslim Namaz. The tape recording was heard by a Muslim scholar (one T. S. Mishin), who said that the boy's pronunciation of the Namaz was so very pure as only a Muslim could utter.

In another case, Robin, an American boy was found speaking a northern Tibetan dialect. The professor who recognised the language asked the boy where he had learnt the words. He said, "In school". He had never gone to school. He described his school as made of stone in some different kind of mountains. He said, the teachers wore a kind of skirt with a sash around their waist. He described the school in great details. The professor was so much interested that he actually travelled to Northern Tibet and wrote back to Robin's parents that he had found a school which tallied with Robin's description in every detail and the dress of the Lama-teachers there were exactly as Robin had described.

(Each of these cases is of some suggestive significance to the students of Khshnoom. Try to find it out, if you are one).

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As I have already written here, I am following a pattern in this series on the fascinating subject of reincarnation. We first asked a lot of questions on the most puzzling and bewildering behaviour of the human life as we observe it. The questions were such as to indicate that they may be answered or explained through the phenomena of reincarnation or at least they may be suggesting its existence. In November 1988 issue of Parsi Pukar we wondered why is everybody different? Why is there so much suffering on the globe? Is God really just and merciful? Is there a destiny? How far and to what extent the events in our life are destined? Has all this some relation to what is named as "**Karma**" by the great Religions of the East? And then, is karma related to Reincarnation?

In our exploration of the riddle, we first entered the territory of modern science, where we met an erudite and distinguished science-wizard Dr. Ian Stevenson. We have seen his methods and wondered at the cases and events researched by him. His subject in the field of modern science was psychiatry and by training he was a doctor to cure mental imbalances amongst his fellow beings. He had concluded that where mental diseases are involved, reincarnation cannot be just brushed aside as a hoax.

It is now time for us to depart from Dr. Stevenson with our sincere gratitude for his exertions to knock some sense in the human psyche of this infidel century. We now transit to another field of science named as "psychic research" in England and "para-psychology" in America. 'Para' means beyond in Greek. "Para-psychology focuses attention on the borders of psychology, essentially the body-mind connection, and on the relationship between consciousness and the objects of its awareness." This definition is given by **Rosemary Guiley** in her "**Encyclopedia of Mystical and Paranormal Phenomena**" (Grange Books - London, 1993), an amazingly informative and illuminating book of 666 pages, treating most of the beyond-normal phenomena known in the present times. Our consciousness is what we can be aware of. Normal consciousness is known to everybody. But events like telepathy, clairvoyance, precognition are not common to all. Human consciousness seems to have many levels and many facets. Today, consciousness is perhaps the most puzzling, baffling, confounding and mystifying subject in all branches of modern science, including even the science of matter i.e. physics.

Human consciousness is required to be understood through consciousness itself. The object to be studied is through itself. Can that be done? Can one say "I have understood consciousness?" 'Understood' means to be conscious of. In the very act of understanding, we may be disturbing and distorting our own consciousness. A Yogi in Samadhi or an Ashavan in Sezda is perhaps seeing pure consciousness with his eyes closed!

It may not be possible by our limited mental equipment to understand what is consciousness. But we can surely observe how humans behave and try to understand things happening in the deep psyche of people. In particular, the behaviour which looks abnormal i.e. out of normal, can perhaps lead the researchers to some faint ideas about the working of the human mind, and may even help in curing the mental imbalances, so prevalent in our satanic culture. Such researches are the subject matters of para psychology and many other allied subjects related to human consciousness.

Many astute truth seeking scientists have given their whole lives to such researches. They have developed many methods and methodologies to delve into human consciousness. One of such methods is known as Hypnosis or Hypnotism. Let us call Rosemary again. She defines hypnosis as "**An indicted altered state of consciousness** in which the subject becomes passive and is responsive to suggestion." In this state a hypnotised person is found to reach some levels of consciousness, which he has never come across in his normal day to day life. Some abnormal regions of the human mind are touched with fantastic results. And it has been found that some people when hypnotised with proper suggestions reach some events of their previous lives! This is called "hypnotic regression".

Before I take you into a few cases of reincarnation suggested through hypnotic regression. I give you some idea how the hypnosis is brought about. The best I can do is to quote the words of a distinguished professional psychiatrist, who used hypnosis on his patient Catherine. He writes,

"Hypnosis is an excellent tool to help a patient remember long-forgotten incidents. There is nothing mysterious about it. It is just a state of focused concentration. Under the instruction of a trained hypnotist,

the patient's body relaxes, causing the memory to sharpen. I had hypnorized hundreds of patients and had found it helpful in reducing anxiety, eliminating phobias, changing bad habits, and aiding in the recall of repressed material. On occasion, I had been successful in regressing patients back to their early childhoods, even to when they were two or three years old, thus eliciting the memories of long-forgotten traumas that were disrupting their lives. I felt confident that hypnosis would help Catherine.

I instructed Catherine to lie on the couch with her eyes slightly closed and her head resting on a small pillow. At first we focused on her breathing. With each exhalation she released stored-up tension and anxiety; with each inhalation she relaxed even more. After several minutes of this, I told her to visualize her muscles progressively relaxing, beginning with her facial muscles and jaw, then her neck and shoulders, her arms, back and stomach muscles, and finally her legs. She felt her entire body sinking deeper and deeper into the couch.

Then I instructed her to visualize a bright white light at the top of her head, inside her body. Later on, as I had the light spread slowly down her body, it completely relaxed every muscle, every nerve, every organ—all of her body—bringing her into a deeper and deeper state of relaxation and peace. She felt sleepier and sleepier, more and more peaceful and clam. Eventually, at my instruction, the light filled her body and surrounded her as well.

I counted backward slowly from ten to one. With each number, she entered a deeper level of relaxation. Her trance state deepened. She was able to concentrate on my voice and exclude all background noises. By the count of one, she was already in a moderately deep state of hypnosis. The entire process had taken about twenty minutes.

After a while I began to regress her, asking her to recall memories of progressively earlier ages. She was able to talk and to answer my questions while maintaining a deep level of hypnosis. She remembered a traumatic experience...."

So this is how they do.

It is very very interesting to know who is this distinguished psychiatrist and who was his patient Catherine and why did he resort to hypnosis and above all what was the result. All this is too interesting not to keep you in suspense till the next issue.....

(Parsi Pukar May-June '99 Vol. 4; No. 11-12)

"Many Lives Many Masters", a Wonderful Book by a Great Psychiatrist

Dr. Brian Weiss's Amazing Experience of Hypnotic Regression On His Patient

In the last issue, I introduced you, my dear reader, to "hypnotic regression". Hypnosis is a mental treatment. The idea is to bring up the past memories buried in a patient's deep consciousness, normally called "the sub-conscious". The patient is made to relax and then brought into a state of focused concentration. She is then given suggestions by the Doctor-hypnotist to go back in the past and remember the events which might have been traumatic or such as would have been left deep painful memories. Such buried memories are often found to be the cause of inexplicable fears like fear of water or of darkness; or the feeling of depression, disappointment, anxiety. Hypnosis brings up the memories of such events in the conscious mind and once that happens, the patient's troubles begin to disappear.

I have, in the last issue, quoted the words of a famous psychiatrist describing how the patient is hypnotised. As he points out, there is nothing mysterious about it. The doctor is trained to make the patient feel relaxed through the doctor's own thought force and then give suggestions to go back in the past and speak out her experiences. I would request you to read that quotation once again (May-June 1999 issue - Vol 4, nos.11, 12). This will prepare you to appreciate much better the startling true story that is going to follow.

The name of the psychiatrist is **Dr. Brian Weiss**. The quotation is from his book "**Many Lives, Many Masters**", of which more than a million copies are sold- (Simon and Schuster (U.S.A.) - 1988; and Judy Piatkus (Publishers) Ltd., Great Britain - 1994 and reprinted in 1995, and then twice in each of the years 1996, 1997 and 1998). The title is a bit perplexing, and reads as if it might have been written by a theosophist or a Tibetan Lama or a mystically inclined person, or it may be some cheap sensationalism. It is nothing of the sort. The author is a famous practising psychiatrist in Miami, Florida, has a brilliant career, and is acclaimed as an authority on his subject. The book is a true story of a young patient Catherine, who went to him for treatment, and how both the doctor and the patient encountered the phenomenon of Reincarnation. Let Dr. Weiss himself first speak about his career:

"I was graduated Phi Beta Kappa, magna cum laude, from Columbia University in New York in 1966. I then went to the Yale University School of Medicine and received my M.D. degree in 1970. Following an internship at the New York University-Bellevue Medical Center, I returned to Yale to complete my residency in psychiatry. Upon completion, I accepted a faculty position at the University of Pittsburgh. Two years later, I joined the faculty of the University of Miami, heading the psychopharmacology division. There I achieved national recognition in the fields of biological psychiatry and substance abuse. After four years at the university, I was promoted to the rank of Associate Professor of Psychiatry at the medical school, and I was appointed Chief of Psychiatry at a large university-affiliated hospital in Miami. By that time. I had already published thirty-seven scientific papers and book chapters in my field.

Years of disciplined study had trained my mind to think as a scientist and physician, moulding me along the narrow paths of conservatism in my profession. I distrusted anything that could not be proved by traditional scientific methods. I was aware of some of the studies in parapsychology that were being conducted at major universities across the country, but they did not hold my attention. It all seemed too farfetched to me."

A doctor so well versed in a branch of modern science can well be taken as being far away from any mysticism or religion or psychic researches. He himself says so. Before his experiences with Catherine, he thought that the psychic research or para psychology which study the phenomena like telepathy, precognition and other allied observations were "too farfetched". He says that he was moulded "along the narrow paths of conservatism in my profession". His view, then was that anything that could not be proved by traditional

scientific methods was to be distrusted.

"Then I met Catherine", he says, and the whole picture-frame of his thinking was violently shaken.

On one fateful day 1980, Catherine entered Dr. Weiss's clinic. She was 27, and beautiful and highly attractive. She was then a lab-technician in the same hospital where Dr. Weiss was Chief of Psychiatry. She used to earn extra dollars as swimwear model. But her mental life was in a heavy disarray. She was constantly under some inexplicable anxiety. She had panic attacks. She feared water and airplanes and darkness. She was terrified of dying. She could not sleep peacefully. Two or three hours of insomnia were followed by a disturbing and fitful sleep often with nightmares. She was in an extremely depressed state of mind.

For 18 long months, Dr. Weiss treated her by the classical scientific methods, in which he was thoroughly trained and experienced. But all in vain. All his psychotherapy gave no result. As the last resort, he suggested hypnosis, to which Catherine reluctantly agreed because of a curious experience she had.

That was: she had an occasion to visit an art museum in Chicago, which had a section of Egyptian exhibits. When the guide there was describing some artifacts, Catherine suddenly found herself correcting him on some points. The guide said she was right. He was amazed at the beautiful woman's questions. But Catherine herself was stunned. How could she know this ancient Egyptology? And why was she so sure of those points? When she told Dr. Weiss about this, he thought: could this not be forgotten memories of her childhood? So he suggested hypnosis and Catherine agreed with hesitation.

How the doctor sent her to the hypnotic trance, we read in the last issue. Hypnosis did reveal her certain childhood traumas like: at the age of five being pushed into the swimming pool when her breathing struggled for life. Her worst experience was at her age of three when his alcoholic father had tried to molest her by roughly rubbing her body and gagging her when she began to cry. The feelings she then had came back during the hypnosis. 28 years old Catherine lying on the doctor's couch, could smell the alcoholic odour her father then had. She was struggling, breathless on the couch. The doctor promptly suggested to her that the experience was over and she was not in her bedroom. She was gradually relaxed. The doctor gave her a post hypnotic suggestion to remember and discuss the episode after coming back to normalcy.

The doctor thought that he had found the root of her troubles and now that the memory was dug out, she would become normal. But no! Her symptoms remained as severe. Dr. Weiss decided to regress her in her past beyond her 3 years. He put her in hypnosis and gave her a suggestion to go back to her two years age. There was no significant memory. Go further back, the doctor suggested hypnotically.

And then come the most stunning part. She said, "I see white steps leading up to a building..... I am wearing a long dress..... My hair is braided, long bright hair".

Dr. Weiss was thoroughly taken aback! He asked: which year it was and what was her name.

"Aronda..... I am 18--We live in a valley.....
There is no water. **The year is 1863 B.C.....**"

Go further back, the stunned doctor gave the suggestion.

"There are trees and a stone road. I see a fire with cooking. My hair is blonde. I am 25. I have a girl child whose name is Cleastra. She is Rachel"

The doctor's amazement had now no bounds. In the previous spell she was 18; in the further past, she said she was 25 and had a child. Was she remembering her previous lives? And wait! Who is this Rachel? She had said that her daughter's name was Cleastra and that she was Rachel. Rachel is her niece in the present life and they are very close!

He gave the suggestion to go forward and say how she died in that life.

"There are big waves knocking down the trees. There is no place to run. It is cold; the water is cold. I

have to save my baby but I cannot..... just have to hold her tight. I drown the water chokes me. My baby is torn out of my arms".

She was gasping. Suddenly her body relaxed completely and her breathing became deep and even, the doctor writes. (page 28).

"I see clouds... My baby is with me. And others from my village."

It was as if she was describing what happened on or after her death by drowning! Dr. Weiss writes that his clinical mind told him that this was not a making up or fantasy. She was, no doubt, describing her own previous experiences buried in her mind. Go further back, he suggested, and she remembered the fragments of her two other lives.

All this I have collected from the first 31 pages of Dr. Weiss's 218 pages book. Thereafter, Catherine's condition improved speedily. Most of her fears were gone. Within a week of the amazing session, she reported the improvement. The doctor and the patient both decided to know more. She went through hypnosis often and memories of several other previous lives surfaced up. It is an interesting account. The whole book is written in a masterly simple style and rings constantly with sincerity and truth. I would recommend this book, it for nothing, to learn how to write good simple English which can convey the writer's narration and views most effectively. Short sentences, no pompous words, no foreign phrases, no "hickory-dicory-dalk dalk", no holier than thou attitude; just simple, sincere, humble narrations.

You may be wondering why Dr. Weiss titled his book, "Many Lives, Many Masters." Because in their hypnotic events, he and Catherine came across some "masters". The first encounter with them appears on page 68 of the book. In one of her hypnotic trances, Catherine said, "I see eyes". "They were the eyes of the Master spirits". After some time, she was speaking in an entirely different voice, hoarse and firm. "There are many souls in this dimension... There are many dimensions". She was speaking as if she was the "Master". The master was speaking through her. From this point, one master or the other appeared in Catherine's trances. They were speaking spiritual wisdom. **"You should check your vices"; "People are not created equal but eventually we will reach a point where we will all be equal; (page 69). "Charity, hope, faith love - we must all know these things and know them well" - (P-85)**

Both, the doctor and the patient were changed radically through the messages. In some trances Dr. Weiss's own previous lives were revealed. In one life he was a teacher of Catherine. She herself was completely cured. "I have done detailed regressions to multiple past lives in a dozen more patients", Dr. Weiss writes in the Epilogue of the book (p-217). On page 209 he has described how he himself got dreams wherein he was listening to a teacher named Philo. "Wisdom is achieved very slowly. **This is because intellectual knowledge, easily acquired must be transformed to "emotional" or subconscious knowledge... Balance and harmony... are the foundations of wisdom.** (Today) everything is done in excess... (People) eat excessively: talk too much ... worry too much ----That is not the way of nature. **Humankind has not learned about balance, let alone practiced it.** It is guided by greed and ambition steered by fear..." These are the words of the dream master Philo as narrated by Dr. Weiss. Their wisdom is too obvious to need any elaboration. The path opened before Dr. Weiss through Catherine is described by himself succinctly and beautifully:

"I still write scientific papers, lecture at professional meetings and run the Department of Psychiatry. But now I straddle two worlds: the phenomenal world of five senses, represented by our bodies and physical needs, and **the greater world of the non-physical planes, represented by our souls and spirits.** I know that the worlds are connected, that all is energy, yet they often seem so far apart. My job is to connect the worlds, to carefully and scientifically document their unity." (p. 208).

Excellent Doctor! May your colleagues learn this. May your western civilisation learn this.

Why was Lord Jesus here? Why were the prophets? They once walked on earth to enter the human hearts for ever until all creation returns to Him!

So, my dear reader, here is one more evidence from the field of modern science suggesting the fact of Reincarnation.

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We now enter another realm in the modern sciences of the MIND, which gives a serious and convincing pointer to the phenomena of Reincarnation. The pioneer of these researches is one **Stanslav Groff**. He also, like Dr. Irn Stevenson and Dr. Weiss, is highly qualified and experienced in the modern science of psychiatry. He is originally from Czechoslovakia where he was involved in psychedelic researches. His science deals with the abnormal behaviours of the human mind, what generally are known as mental diseases. He encountered several facts which were not at all consistent with the existing scientific theories and the methods of treatment. They were trying to fit in all observations in what is known as "Newtonian - Cartesian paradigm." This is a belief - perhaps worse than any religious fanaticism - that every observable event follows mechanical laws of nature and can be explained (or explained away) without bringing in any mystical or unknown or unknowable element. The universe is a gigantic deterministic clockwork. Groff's researches in the human psyche showed that this was a myth, "the founding myth of classical science." He encountered several depths and levels in the human consciousness. **One of his such encounters was with rebirth and Karma.**

"Only the profoundly considered idea of Reincarnation could give me any consolation, since that belief shows how all at last can reach complete redemption."

- **Richard Wagner**, *the great Composer of Reincarnation Opera*

(Parsi Pukar July-August '99 Vol. 5; No. 1-2)

STANSLAV GROFF'S PSYCHOTHERAPY WITH DRUGS, BREATHING, MUSIC AND BODY-WORK, RECORDS PAST LIFE EXPERIENCES.

Stanslav Groff is a pioneer in Psychotherapy, and that too LSD psychotherapy. This means he uses what are known as narcotic drugs in his treatment of mental illnesses. It is very curious that the very drugs which make people maniacs, can if used properly, cure the illnesses of the mind. This line of treatment has become current in America and Europe. Groff has worked on thousands of cases and have written a number of revealing books. **His researches reveal that human consciousness has several dimensions and levels.** His treatment takes his patient into deeper and deeper levels and opens up amazing areas buried there.

Groff has found three main levels of the human psyche. First is the "**Recollective-Biographical**" level. Here are stored the events from infancy and childhood to the present day. Some of them are hidden as repressed memories and are the suppressed causes of the mental illness. Most of the present day medical psychotherapy is confined to this level. The principle is that a forgotten traumatic event, if opened up and brought to to-day's memory, can cure the hitherto inexplicable mental disturbances.

Groff and others have found that there is a deeper **second level** which is called '**perinatal**'. **It is the memory-store of a person's experiences in his or her mother's womb before birth.** Groff, during his observations of numerous patients could connect some of the present day mind illness to the prenatal memories. He has found and named 4 sublevels as Basic Perinatal Matrix-BPM I, II, III & IV.

The **third level** is much more startling. It is called "**transpersonal**" level. When this is reached not only the patient is cured but also his whole thinking changes. He views life in an entirely different way. He feels, as Groff puts it, "**that his or her consciousness has expanded beyond the usual ego boundaries and has transcended the limitations of time and space**". This is a level deep lying in every human personality and in the modern so called scientific times, it is completely forgotten. The psychedelic treatment which LSD and few other methods, take the patients's psyche into this beyond-the-brain levels and the results are amazing. Groff has classified such experiences in 7 divisions under 3 main divisions spread over 42 classes. Look at some of the headings of these experiences :

1. Oneness with life and all creation.
2. Identification with other persons.
3. Group identification and group consciousness.
4. Ancestral experiences.
5. Racial experiences.
6. **Past Incarnation Experiences.**
7. Cosmogentic experiences.
8. Experience of cosmic Consciousness.
9. Intuitive understanding of universal symbols.

All this is extremely interesting, but beyond the scope of this series which deals with reincarnation. But look at no.6 above. "Past incarnation experiences." Groff has come across many during his work on his clients. The following is a passage from his book, "**The Adventures of Self-Discovery**" with a sub-title: "**Dimensions of consciousness and New Perspectives in Psychotherapy and Inner Exploration**" - State University Of New York Press, 1988 - at page 87 :

"It seems clear that the past incarnation phenomena observed in deep experiential psychotherapy, in meditation and in spontaneous episodes of non ordinary states of consciousness are identical with those that are responsible *for* the *fact* that the belief in reincarnation is so widespread and universal. **The concept of Karma and reincarnation** represents a cornerstone of Hinduism, Buddhism, Jainism,

Shikhism, Zoroastrianism, the Tibetan Vajrayana Buddhism and Taoism.....

In addition to the Universality of the concept of reincarnation, it is important to emphasize that past life experiences occur in experimental sessions **without any programming and often despite the disbelief of the therapist and client**. I have observed experiences of this kind long before I, myself, became open to their existence and started taking them seriously. On many occasions, they emerged in sessions of scientists, who had previously considered the belief in reincarnation to be an absurd superstition and a cultural delusion of primitive nations, or even a manifestation of individual psychopathology".

Please remember, these are the words of a seasoned and renowned psychotherapist, who is by education, disposition and vocation a scientist. Science means search *for* truth by whatever means available. Go wherever your *facts* and researches lead you, even when they are contrary to or inconsistent with the set paradigms and prejudices of previous theories of that very science. Groff has no hesitation in saying that he had, long before he accepted the phenomenon of reincarnation, come across its experiences in his clients, and that his scientist-clients who thought it to be a superstition were led to experience it. He has stated how the belief in reincarnation is alive and active in various Religions in which **he includes Zoroastrianism too**. Also mark that **he is placing reincarnation and karma together**. We shall deal with Karma in greater detail a little later. At present suffice it to say that cases occurred during Groff's experience where the individuals could identify the persons in the present life who had some relations or encounters in their past lives. Groff calls it **Karmic sequences**. We have seen how Dr. Weiss during the hypnotic regression of Chatherine was informed that he was her teacher in one of her past lives. Groff also came across cases, where an individual patient finds his 'enemy' in the present life as somebody in a past life; and after the treatment he would think of forgiving the other person and be friends with him. Groff reports that such a feeling of forgiveness is actually transmitted to the other person, although he might be far away, and the bitter feelings between the two starts melting away. (Such cases are reported in Edger Cayce's Readings too. More about that later.) **Forgiveness is a spiritual exercise and not just a passing thought. The great Jain Religion prescribes it as a way of life. "Forgive me Father, even as I forgive my brother", says the Bible. "Let us live in Joy, never hating those who hate us", says Dhammapad**. Is it not surprisingly significant that these spiritual messages are opened up in the transpersonal level? Groff observed that this led his patients to a radical transformation. Their thinking became more philosophical; their ego boundaries became less rigid and more flexible.

Groff enumerates some of the essential features of Karmic memories as revealed by his treatment as : "Universality, sense of authenticity, experiential quality of memory, accurate intuitive insights into the time and culture involved, therapeutical potential and synchronistic events surrounding them." This means that the patient passes through past life memories accurately and authentically and that has profound effect on his mind, psyche, thinking and even consciousness. Many times the experience leads the person to some past events in history and reveals information and materials which can be actually verified in great details. Sometimes the treatment gave a lot of courage to terminal patients to bear their fatal disease.

Groff had once organised a programme of his psychedelic therapy for cancer patients in Baltimore, Maryland. Amongst his participants was an uneducated patient who was an unskilled laborer. He emerged from his session with complex insights into past life phenomena and a strong belief in reincarnation. This helped him to face his terminal cancer with calm and peaceful resignation and ultimately he died with equanimity. (The history of this patient is in "The Human Encounter with Death" - Groff & Halifax 1977 (E.P. Dutton, New York)

I shall now give you some idea of how the psychedelic treatment is given. His book "The Adventure of Self-Discovery" has an Appendix A with the title "Psychedelies in Psychotherapy and Self-Exploration". This has three items one of which is "**Principles of LSD Psychotherapy**" where he narrates the mode and manner of his treatment. It consists of three inter related phases.

The first phase is an introductory phase, wherein drug-free interviews are arranged between the patient and the doctor. The purpose is to gather information about the troubles of the patient, his health history, mental states, emotional disturbances. The most important aim of this phase is to develop a relationship of

confidence and trust between the two. The patient is then given detailed information about the treatment to follow, the use of the drug and its possible effects, benefits and risks, and the basic philosophy of the treatment.

The second phase is the actual session. The room should be "home-like, comfortably furnished and tastefully decorated". It should be located in scenic natural surroundings, music of a selected type is to be played on a good music system. The patient is to be relaxed and calm and meditative. The psychedelic substance is then administered in certain measured quantity.. Patient is carefully observed all the time. He passes through his experiences in the various levels of his consciousness. As the drug wears out, the patient comes back in his usual consciousness.

Then comes the third phase. The patient will have drug-free interviews with the doctors. He describes his experiences. They are not confined to the past-lives only. They have varieties. They are then correlated with the present day events and experiences of the day to day life. Through these interviews the patient's thinking about the life is changed. His attitudes show marked transformation, often from stark material to philosophical, spiritual and even mystical. As Groff puts it "Psychedelic substances are extremely powerful tools for opening the depths of the unconscious and the heights of super consciousness".

The methods of reaching the hidden levels of consciousness are not confined to drugs alone. Groff and his wife Chrustiana developed other methods to reach similar results. They combine "in a particular way **controlled breathing, music and other types of sound technology, focused body-work and mandala drawing**". They call this "holotropic therapy" or "holotropic breathing" The word "holotropic" means "moving towards wholeness" (Greek "holos" = whole and "trepein" = moving in the direction of). Our present culture fragments us away from our real potential and capacity. We identify ourselves solely with our physical body and our ego. Groff's holotropic therapy tries to awaken our real spiritual self within us.

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STANSLAV GROFF'S METHODS OF UNCOVERING DEEPER LEVELS OF CONSCIOUSNESS.

AN AMAZING STORY OF A PRIEST KILLED IN A MASS-BUTCHERING BY THE BRITISH AND BORN AGAIN IN 20TH CENTURY.

"RAGHUPATI RAGHAVA RAJA RAM....."

We are on the evidence for reincarnation collected through the modern sciences of psychology and psychotherapy. We met Dr. Brian Weiss through his famous book "**Many Lives Many Masters**", and wondered at the case of 'Catherine' who could mentally go back, through hypnotic regression, to several past lives. We then met **Dr. Stanislav Groff**, who explored various levels of human consciousness through LSD, breathing, music and body work, and encountered the phenomenon of reincarnation in the deep "transpersonal level".

During these explorations, Groff came across an amazingly convincing case of one Karl, who, after holotropic breathing sessions, came face to face with his past life. Before we go into Karl's story, we shall deal a little with Groff's holotropic therapy where he used methods other than the administration of drugs like LSD.

The word "holotropic" means "moving towards wholeness". (Greek: holos = whole, and "trepein" = moving in the direction of). We, the non-saintly ordinary humans are all fragmented within us. We have, we think, only one consciousness of our day-to-day waking life. In fact, as Groff has shown, more than one levels of consciousness lie within us. We have in us a vast storehouse of memories of the present life, as also past lives. Most of them are deeply buried within us at different levels of consciousness. Groff's therapy tries to bring this fragmented levels together, so that all of them react with each other, resulting in the eradication of the external mental disorder.

BREATHING TECHNIQUE

To achieve this, Groff developed his LSD method i.e. the administration of certain drugs in measured doses. These are called psychedelic drugs. The method is risky in incapable or raw hands, and also involves legal, social and human problems. He then with the active help of his wife Christiana developed other methods.

One is **holotropic breathing**. In many mystical, religious and Yogic sects and cultures, breathing exercises are prescribed to expand one's consciousness to higher spiritual levels. "Pranayam" is well known in the Hindu Yoga. Tibetan Vajrayana, Sufi practices, Taoist meditation and several other meditational practices emphasise on breathing tactics. Groff's methods are based mainly on fast breathing. It takes his patients in deeper levels and tries to cure them through the interactions of the hitherto fragmented levels.

MUSIC TECHNIQUE

Similarly, Groff's have developed **holotropic music**. It is well known that music has a high healing potential. Many cultures and cults, which have spiritual foundations, utilise music as a powerful and effective medium for leading the human psyche on the path of God. A musical note is a sound-piece of orderly vibrations. A musical composition creates an orderly structure of vibrations, which is generated in the human throat or an instrument and scatters out in well-formed patterns. Rhythm is equally important to produce them.

As a corollary to its spiritual theorem, music is found to have healing powers, since ages. Bhajans and Kirtans of the Hindus and Sikhs, chants of 'sufis', the celestial songs of the Christians, the chanting of mantras in all the Religions are founded on the sound of music and the power of the holy word.

Stanslav Groff and his gracious wife Christiana have evolved a system of music that cures the mental imbalance of their patients by touching their deeper levels of consciousness. In Stanslav's book "The Adventure of Self Discovery" (State University of New York Press - 1988), he has written about the types of music that works on the mental patients (p.184 et seq.) It is a pleasantly instructive reading. In the psychedelic programmes at their Maryland Psychiatric Research Center (Baltimore), they have developed techniques of treatment by different kinds of music. One Helen Bonny of that Center has evolved a technique called "GIM" -Guided Imagery with Music, which can well replace the LSD method. The response of the patients and non-patients to such musical techniques is amazing. The music therapy is applied to groups of people also, and after the sessions, the group effect is discussed. Groff writes that in an experimental workshop at Bombay, the great devotional chant of "**Raghupati Raghava Raja Ram**" was chosen and the emotional response was remarkable (pg.189 ibid.). If you have a taste for the emotional and devotional content of music, I recommend to listen to the late D.V. Paluskar's recorded Chorus Bhajan : Raghupati Raghav.... Before the chorus begins, the great musician chants certain Sanskrit 'Shlokas' in Raga Jaijaiwanti, which will touch the innermost chord of your heart; although you may not know the meaning of the Shlokas.

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We now enter into Karl's story.

WAS I THAT PRIEST?

Karl was a participant in a month-long seminar at Esalen organised by Groff. The technique was holotropic breathing. Karl had previously undergone some therapy for his mental imbalance. There he had started getting some fantasy-pictures in his mind. He was seeing visions of events which seemed to occur in some past century and that too in some foreign country. The visions had tremendous emotional upheavals in his mind. He felt some unfathomable connection between the mental pictures and the events of his present life.

The visions were of what looked like a fortress standing on a high rock overlooking a sea-shore. There were military barracks, tunnels, underground halls, thick walls and ramparts. The vision showed him the images of soldiers doing various tasks. He had a puzzling feeling about the scenes, because the soldiers seemed to be Spanish, but the places and surroundings looked like Ireland or Scotland.

As the visions continued, Karl witnessed fierce combats and frightening slaughter. Suddenly, he found himself in the scene. He was not a soldier, but a priest. He had a bible and a cross in his hands. As he saw the scenes of butchery around, his heart was pounding with intense love and devotion to Jesus and a gush of pity to the soldiers who were being mercilessly slaughtered. Suddenly, he saw that the priest had a ring bearing his priestly seal and some initials.

Karl was an intelligent man and a talented artist too. He drew a number of picture paintings depicting the ghastly scenes of his visions. In one picture he drew one of the scenes of his vision, wherein he was gored by a sword and thrown away from the fortress ramparts to the shore, where he fell dying.

His drawings depicted the scenes in great detail. **Even the initials on the priest's ring were shown.**

Karl felt inwardly and instinctively that the visions were connected with his present life and the emotional and mental states and stresses he was undergoing.

One day Karl got a sudden impulse: why not spend a holiday in Ireland? He selected the Western Coast. With a camera in his hands, he was just wandering in the woods and rocks. On some impulse again, he stopped at a point and started taking pictures of the scenery from a fixed direction. There was nothing attractive in the scenery. There appeared some heaps of dust and broken stones and rubble; yet Karl went on clicking his camera. He took eleven pictures of the same scenery. Why did he do that? What was so remarkable about the spot? He himself wondered. He took out the map of the place and tried to locate the spot. To his surprise, the map indicated that the scene he clicked eleven times was the ruins of an old fortress called "Dunanoir" or "Forte de Oro" (= Golden Fortress).

Karl decided to find out about the Forte de Oro. To his utter astonishment, he found that during the time of Walter Raleigh, the fortress was taken over by the Spaniards and then the British besieged it. Spaniards were in trouble. They knew they could not survive long. The food was running out. Walter Raleigh negotiated with the Spaniards and promised them that if they opened the gates of the fort and surrender, he would give them free access. They agreed; gates were opened and the British Bachcho (as the flattering Parsis used to call them when they ruled India) broke the promise against all their much boasted "fairness, equity, good conscience and sanctity of a promise". They butchered the Spaniards and threw them out to die on the sea beach! (This was the nation that ruled us. Jalianawala Baug slaughter of innocent people was another piece of British Buccha Butchery),

Karl found out this history. The fortress of his vision was this Forte de Oro. He had seen the British soldiers slaughtering the Spaniards. But who was he, then? In his visions, he was a priest in that fort, who was also sworded and thrown on the beach. Could that be he?

THE INITIALS ON THE PRIEST'S RING!

Karl went on with his laborious researches.

In one library, he found a special document about the battle of Dunanoir. His amazement shot up as he found from that document that a priest had accompanied the Spanish soldiers, who was also killed. The name of the priest was mentioned in the document and **his initials were exactly identical with those on the ring which he had seen in his vision**, when he had felt and remembered that he himself was a priest with a Cross and Bible, witnessing the ghastly killings and being thrown on the beach, wounded and dying...and dead!!

* * * * *

My dear reader! You may please ponder a little on this wonderful true story. The violent death in a previous birth had such a powerful impact on the psyche of the man that he was born in the present life with a disturbed and imbalanced mind. The regression through the extraordinary mental therapy had awakened the past memories buried in the innermost depth of his psyche and in the visions emanating from his transpersonal level of consciousness, he saw himself being tortured and killed! **Another amazing feature here is that once his memory came up, nature led him in the right place and to the right direction to enable him to find out the events of the past life.** Impulsively he went to Ireland, stood at the right spot, took eleven pictures, researched into the history, found out the name of the priest that he was and the initials on the ring he saw in his visions tallied!

* * * * *

I have now another amazing story to report wherein a group of persons who were massacred during a mass killing in a fort at France because of their religious beliefs, in the 13th century, were born in the middle of the 20th century and came together through a psychiatrist Arthur Guirdham. This is the story of the Cathars, a sect of Christians, whose beliefs differed from the mainstream Christianity and that was why they were butchered en-mass! The followers of God's axiom "Thou shalt not kill" were themselves mass murderers!

- K. Navroz

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(Parsi Pukar November-December '99 Vol. 5; No. 5-6)

A CASE OF GROUP REINCARNATION OF THE 13TH CENTURY CATHARS IN THE 20TH CENTURY.

In the last issue, we read the story of Karl, a priest killed in the last birth and reborn. The story was from "The Adventure of Self Discovery," a book written by Stanslav Groff, a psychiatrist who explored various levels of human consciousness through LSD, breathing, music and body work, and encountered the phenomenon of Reincarnation in the deep transpersonal level. We now bid adieu to him. Thanks awfully Dr. Groff!

We now go a little into another true story described by Dr. Arthur Guirdham, another psychiatrist, who was "for forty years a run-of-the mill psychiatrist", when he encountered the amazing case of a reincarnated patient. When he was chief psychiatrist in Bath Hospital, England, he came across his patient, one Mrs. Smith. She had persistent nightmares, when she shrieked loudly. She had dreams of horrifying massacre and murder, since her age of 12 years. She was otherwise a perfectly sane housewife and her mental faculties were normal. When as a girl she got the horror dreams, she had written them down. She herself could not understand what she had written down. The language was medieval French, spoken in 12th and 13th centuries. She had never studied the language. The writing were on some obscure subjects.

Dr. Guirdham sent the writings to one Prof. Pere Nellie of Toulouse University for his opinion. The Professor wrote back that this was an accurate account of "the Cathars in Toulouse" who lived there in the 13th century. History records that these Cathars were mercilessly massacred en masse because their beliefs were different from the official Christianity.

The Religion of Lord Jesus Christ has a chequered career. In the early Christian period, there was a large group of Christian mystics. They were called "Gnostics". The word Gnosis means "knowledge" and was specifically applied to "divine knowledge, inwardly revealed". Several gnostic groups had developed and continued to survive till 13th century. The medieval gnostics had different geographical names like Paterins of Italy, Panlicians of Armenia, Albigensians of southern France. The collective name given to them was "the Cathars". The word means "the pure ones". They believed that there were two primary energies of good and evil operating in the universe. They believed in complete non-violence. Although they preached the word of Lord Jesus Christ more than the orthodox, they believed that purification was achieved by successive incarnations. Here they came into violent conflict with the official Christianity. Pope Innocent III (1160-1216) proceeded mercilessly to eradicate them, in spite of the fact they were well respected and beloved by people for their high moral principles, honest industry and general sweetness. In France they were called "les bonnes hommes", the good humans. Their intention was to restore the original purity of Lord Jesus' teachings of love and spirituality in day-to-day life.

Pope Innocent III (in violent contrast to his name) summoned the nobles of Europe to a crusade to kill the gnostics and the Cathars as heretics promising them the lands and properties of the killed ones and also complete remissions of all sins, past and even future! When the commander of the crusade asked the Pope, how he would distinguish between the heretics and the faithful, Pope Innocent's very innocent reply was "Slay all, God will know his own"!

On 22nd July 1209, six to seven thousand people were massacred in the church of St. Madeleine alone! John Davidson, the noted author of "**The Gospel of Jesus, In Search of His Real Teachings**" (Element, 1995) after narrating the above history of the horrifying mass-murders, refers to the following lines from John 16:2-3:

"Yea the time cometh, that whosoever killeth you

Will think that he doeth God service

And these things will they do unto you

Because they have not known the Father nor me".

Going back to the story of Mrs. Smith, she told Dr.Guirdham the horrid details of the massacre of the Cathars and burnings at the stakes. She also gave names and description of people, places, and events. She made correct drawings of old French coins, jewellery and buildings. She described Cathar rituals. All this was verified by Dr.Guirdham through historical research and the living authority on Cathars. Even the song she wrote as a child was found in the archives! She described her plight and what she felt when being burnt alive! Dr. Guirdham has recorded the case of Mrs.Smith in his "**The Cathars and Reincarnation**" (Spearman, London 1970).

In a lecture before the college of Psychic Science, London, on 15-3-1969 Dr. Guirdham said,

"If the Professors at Toulouse are amazed at the accuracy with which an English girl can produce details of Catharism known to few, that is good enough for me All I have done in this matter was to listen to the story, act as an amateur historian, and to verify from many sources the details she had noted. I believe this to be a unique and entirely valid experience".

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Dr.Guirdham's experience did not end here. In 1974 he published another book: "We Are One Another" (Turnstone Press Ltd.) The book's subtitle is: "**A Record of Group Incarnation**" The introduction begins with these words:

"This is a record of group reincarnation. It involves eight people who, alive in the twentieth century, had a previous existence in the thirteenth. In seven out of eight cases I have been able to trace their thirteenth century identity".

It began in 1968, when Dr.Guirdham met Mrs. Mills. Her first complaint to the Doctor was that the two names "Raymond" and "Albigensian" kept on repeating in her head. The doctor promptly told her that these names were connected with the Cathars of the 13th century. Raymond was the name of the Counts of Toulouse who were the supporters and defenders of the Cathars and Albigensian was one of the Cathar groups. Had she read the names in history books? No. She thereafter revealed that she got two recurrent dreams from her age of five when she nearly died of diphtheria. One dream was that she was running away from a mediavel castle. In the second dream she was walking barefoot towards a stake where she was to be burnt alive. She used to get horrible noises in her head even when awake. She was hearing voices in half sleeping state. She was convinced that a single unseen entity was trying to give messages to her, and tell her to confide in Dr.Guirdham. Further on, she got scribbled messages on telephone pad. Bit by bit it was revealed that she was a Cathar in the previous birth and some entity from her group was giving messages to her. By the time, she was giving psychic help to several people. One of them was Betty. This woman had drawn some pictures in her diaries when she was five years old. Dr. Guirdham deciphered the pictures. They revealed that Betty was a Cathar in the previous birth and as a child she was remembering Cathar symbols and terms, as also the then places and names from her then group.

In the 227 pages book Dr.Guirdham has revealed many of the Cathar beliefs and doctrines prevalent in the crucial 13th century. They were deciphered from his contact with Mrs. Mills and his previous experiences with Mrs. Smith, which he had recorded in his 1970 book "Cathars and Reincarnation". The doctor found that several of the burnt Cathars were born in sixties and seventies of the 20th century. They were drawn together and their mission was to help the suffering people and to publicise the noble beliefs of the Cathars, which they knew to be the original Christianity as taught by Lord Jesus. Much of the history of Cathars has been distorted. The reborn group tried to set it right from the materials available in the 20th century.

An interesting belief of the Cathars was that the world had good forces as well as evil forces, and the evil was to be converted to good through love, compassion and other Christian virtues. Non violence was one of such virtues. "To take life in war or in the course of Justice was equally murder". Jesus does redeem but not merely through his own dying on the cross. The soul has to pass through many lives to wash away the sins,

when the Lord's sacrifice does help. His commands are to be followed every moment of life. Cathars had a voluntary renunciation ceremony, through which one might "renounce the flesh and attachment to worldly things".

Another fascinating Cathar principle revealed in the 20th century group messages was: " Truth is built up from vibrations. You cannot find it by thinking about it. You have to experience it". (Page 24, Guirdham's "We Are One Another")

In the later 1982 edition, Dr. Guirdham reveals that a further group of reborn Cathars was forming. And the guiding entities were still working.

Dr. Guirdham himself was a Cathar, and one of the reborn group.

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So, my dear reader, I come to the end of the scientific observations on reincarnation. From the live experiences of Dr. Ian Stevenson, we transited to hypnotic regression of Dr. Weiss, then to Groff's transpersonal consciousness and then Guirdham's group reincarnation. Every step took us gradually in the mystical regions of human life and mind. Now is the time to transit from Psychiatry to Psychic Research and here we are face to face with **Edgar Cayce**.

(Parsi Pukar January 2000 - Vol. 5; No. 7)

ENTRY INTO PSYCHIC PHENOMENA – THE LIFE STORY OF EDGAR CAYCE, "AMERICA'S MOST FAMOUS PSYCHIC".

Yes, we have travelled a long way. We asked questions about the greatest riddles *of* life: (i) suffering all around and (ii) our relations with the world we live in and with the human beings coming in contact with us. We observed that all Religions (including Zarthoshti) talked about Karma, Reincarnation and God's will.

Before going into Religions, we entered the arena *of* scientific investigation in the modern sense. We went through some authentic stories on reincarnation-phenomena. We then delved into the thorough observations and exertions *of* Dr. Ian Stevenson, who enumerated many cases "suggestive *of* reincarnation" (as he put it.)

We then came across hypnotic regression mainly through the book "Many Lives Many Masters" by Dr Brian Weiss.

We then met Dr. Stanislav and Christiana Groff, who tried to reach the hidden levels *of* consciousness in the humans and encountered there some wonderful cases *of* previous lives.

Lastly we wondered at the case *of* Cathars massacred in the 13th century taking group incarnations in the 20th- vide Dr. Arthur Guirdham's book "We Are One Another".

Drs. Stevenson, Weiss, Groff and Guirdham were all psychiatrists, doctors *of* the mind. Their journeys touched some unknown regions *of* the mind *of* man. We have now to go into a slightly deeper level *of* the human personality and its science called psychic research". This science observes, records and tries to theorise abnormal phenomena like telepathy, clairvoyance, precognition, and other Extra Sensory Perceptions (E S P). As the expression ESP suggests, the phenomena goes beyond our ordinary five senses. Some unknown forces or energies or fields become operative. This science thus touches mysticism, though on a very primitive and elementary level.

Before going further, a word about mysticism. **Stated tersely, mysticism means the science of the unobservable.** The world we see around and experience with our ordinary five senses is not the only one which exists. There are regions and realms, sectors and territories beyond our limited observation. In the Zarthoshti Din, three main continents *of* Nature are revealed to exist: physical, non-physical and divine. Our experience is confined to physical only. The non-physical and divine are beyond us. But they can be brought, stage by stage, within the realm *of* our consciousness and experience. All religious disciplines, tarikat's, observances and ways *of* life are meant to expand the circumference *of* our consciousness towards the divine.

Mysticism is a science where the seers, sages and saints have revealed the existence and working *of* the phenomena, unobservable and incomprehensible to the ordinary non-saintly mind.

The world outside us is thus connected with the world within us. The former reveals itself as the latter expands, spiritually.

Reincarnation is surely an event beyond our limited mental arena and therefore a chapter from the mystical science. The beginning *of* that science is psychic research, which can bring us at the entrance *of* the rebirth phenomenon. It requires a psychic to do so. One such psychic was **Edgar Cayce**.

Ah! What a life! A story packed with mystical incidents! But here I shall not take you much deeper in his biography; I'll touch the parts of his life as are relevant for our subject.

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Kentucky is a beautiful state in U.S.A. They call it "blue - grass" country. The green grass has a blue

tinge if you look for it. The green woods and the roads curving like the waist of a radiant fairy, generate such peace and bliss as hard to be found elsewhere. A man of God, whose aim of life was "to help others" in a violently selfish world, was given a right place to be born in Hopkinsville, Kentucky. The date was 18th March 1877. Cayce died at Virginia Beach on January 3, 1945. Between Hopkinsville and Virginia "there was a river" of trials and tribulations of an ordinary man's life, but shining with the Christian spirit of service "to others".

Edgar Cayce was a psychic in his ordinary, day to day life. He could read the thoughts of people; he could even transmit his own moods, whether joyful or depressing, to others. Once he startled an utterly stranger waitress in a hotel by suddenly telling her, "you shouldn't marry him". He had read her perplexed mind. She had married twice before, disasters both, and Cayce was advising her not to commit the same mistake again. She instantly became friendly and he told her that all the three men were too old for her, and that she was drawn to them to get them to take the place of her father, who had deserted her by divorcing her mother. How could she get over this hatred for her father, she asked Cayce's answer was: **Forgive; it was hard, but "we all have to do it sooner or later, don't we?"** She did, after going a couple of times to Cayce's night bible class.

"Forgive and you will be forgiven".

(Luke 6:37)

Edgar Cayce was a Bible freak! At the age of ten he fell in love at first sight with the Holy Book while listening to a preacher in the church. He came home and started reading Bible until his mother shouted "You'll burn your eyes out". He got his own Bible on 14th January 1887 and by June he read out the whole. He read the entire Bible once for each of the 67 years that he lived. He made this decision when he was ten years old. For the first few years after ten, he read it more than once to catch up the lost years!

Young boy Edgar used to have a lonely place in the green woods behind his home. A brook was taking a bend. He sat there and read and read his Bible. In the autumn evenings, he would read by the kitchen stove, when his mother would look to him now and then admiringly, and whispered something to him about the Chapter he was reading.

One afternoon in May as he was reading his Bible at his retreat he suddenly became aware that someone was there. He looked up.

A gracious lady was standing before him. She spoke in a soft, soothing musical voice:

"Your prayers have been heard. Tell me what you would like most of all, so that I may give it to you".

Edgar's eyes had now become steady. He saw something like the shadows of wings on her back. He was a bit frightened. She gave a sparkling smile. The boy wanted to speak but was afraid that his voice would not come out. He opened his mouth and heard himself saying:

"Most of all I would like to be helpful to others, and especially to children when they are sick".

He was thinking of Jesus. How he cured the ill!

In Acts 3:6 Peter the Apostle tells a lame man unable to walk asking for alms,

" I have no silver and gold, but I give you what I have; **in the name of Jesus Christ of Nazareth, walk.** And he took him by the right hand and raised him up And he stood and walked...."

(Parsi Pukar February-March 2000 - Vol. 5; No. 8-9)

EDGAR CAYCE AND HIS "READINGS" ON REINCARNATION

This series on Reincarnation began from the Issue of September 1998. The last instalment appeared in Feb-Mar 2000 Issue, which was the 11th one. Thereafter, Parsi Pukar became extremely busy with Surat Dokhma, Jafri event and Mumbai Dokhma. Now we are at it again. We have touched the subject of psychic research, a border science between the observable and the unobservable. But let me recapitulate a little.

We began by saying that Reincarnation being a subject beyond our experience, we must not be dogmatic in our belief either way. We must examine all the available relevant facts, data and materials and follow them wherever they lead us. Today, in this 21st century, supremacy of the scientific method of arriving at the truth has gone into a turmoil. Science has dashed at an impregnable intellectual barrier. A close door faces the non-saintly intellect of the humans. Something – many things are going in the "beyond" of which the non-saintly humans are not even conscious and aware. Reincarnation is a subject from that beyond. We have to rely on whatever pieces we could gather.

In our journey, we first pondered on our own observations and experience of human life on earth. Why is everybody different? Why so much suffering? Why do innocent children pass through tremendous agonies? Is God really just and merciful? As job asked: why do the righteous suffer and the evil prosper? Is there a destiny? What is that word: KARMA, which all Religions are talking about? Is it related to reincarnation? (Parsi Pukar Nov. 1998)

But before trying to probe into these confusing questions, we went into the investigation of the actual living cases highly suggestive of rebirth and reincarnation. Dr. Ian Stevenson led us into his very interesting cases, well observed, well docketed and well testified. We also saw the past life memories brought out from the deeper levels of consciousness by the Psychiatrists Stanislav and Christiana Grof through LSD and music. (Parsi Pukar Sept-Oct 1999). We also came across "hypnotic regression" - "Many Lives, Many Masters" by Dr. Brian Weiss (Parsi Pukar July-Aug 1999) where a girl patient was taken back to the memories of several past lives. In Jan 2000 Issue, we read about the group reincarnation of Cathars of the 13th Century into the 20th, through Dr. Arthur Guirdham's "We are One Another".

And now we are on Edgar Cayce. He himself was a psychic in his ordinary day to day life. He had, in his early youth, a wakeful vision of a gracious shining female form in green woods. To her question: what was his wish, Edgar had replied, "I would like to be helpful to others, and especially to children when they are sick".

Help others, love thy neighbour, love all ... the divine message of Lord Jesus Christ and all other Prophets, Avataars, Saints and Sages. It came naturally to Edgar Cayce, who had at the age of ten decided to read the holy Bible once a year. And he did it for 67 years!

Every holy Scripture of every Religion is the Word of God transformed into the language of the humans. One who was so much immersed in the holy Bible, the word of God conveyed through Lord Jesus Christ, must be a man very near to God, an elevated soul. He had, in his dreams, met his master, Lord Jesus, a few times, and that was not in a glorious or dramatic way, "but built around themes of eating, talking walking with" Him. Edgar had sometimes recorded his speaking with the Master.

It has been generally observed that men of God i.e. those who are conscious of their proximity to Him, have some kind or other out-of-ordinary abilities. (Converse of this may not be true. Not all persons with such abilities may be nearer to God.) Edgar Cayce had experienced several psychic abilities in himself right from his childhood. For instance, he would take a school book, murmur some prayer over it, put it under the pillow and go to sleep. When he awakened, he would feel as if the pages of the book are photographed in his mind and he could just speak them out with the book closed. No doubt, he had the whole Bible, page to page, by heart. He could read the thoughts and moods of persons around him and even look into their auras. He would

predict a visitor or even phone call. While reading a letter from a stranger, he would tell what the writer looked like. In young age, he had found that he could send for others to come to him by sending his concentrating thoughts on him. However he himself did not like to play with this ability. Yet, several friends reported that they sometimes felt an urge to see him when they were helped, through a casual talk, to arrive at some important decision affecting their lives. In his Bible classes (being a preacher), he was found to reply to some query or doubt lurking in some listener's mind when Edgar was sermoning. Sometimes he would use the same phraseology passing through his listener's mind. Whilst gardening, he sometimes saw visions up in the sky, of a chariot and a man with full armour standing by it. When he prayed, the call from the depth of his heart spread a serene feeling of peace and ecstasy; the listeners' hearts throbbed with burning devotion to the Master; their eyes moistened. It was not a piece of eloquence; it was just a flow of words gushing from his fervent heart.

But compared to what happened at his age of 21 years, these psychic abilities of Cayce were nothing. He was then working as a salesman. Suddenly he developed hoarse throat and intermittent laryngitis. Medical treatment did not help. He had to give up his job. As a last resort, he went to a hypnotist. One Al Layne hypnotised him and asked him, in the trance, to tell the cause and cure of his ailment. Cayce did so in the hypotic state. At the end of the session his voice came back, and the remedy prescribed worked successfully. He was fully cured. Layne was so impressed that he suggested "Why don't you try the method on others, Edgar?" With great reluctance he agreed. And there began a wonderful phenomenon in the infidel 20th century. He gave his first "READING" on 31st March 1901.

Tersely described, a "reading" by Edgar consisted in his going into a self induced hypnotic trance, during which he could give a "reading" about the person he was asked to "read". He would then speak in the trance about the ailment of the person. He had no medical training, yet he described the disease accurately and came up with treatment and cure. He would go into the case history and often narrated the state of mind and the psyche of the person and advised him to change his mental attitudes and aberrations, which would then surely lead to the cure. And that suggested change was mostly: drop your hatred, fill yourself with love and compassion, to humans and devotion to Lord Jesus!

It was not necessary that the person being 'read' should be near Edgar. He could give a reading for anyone who may be anywhere in the world; all that was needed was her or his name and address. The most amazing part of the readings was that Cayce himself did not know what he was speaking. His day-to-day normal consciousness was switched off. What he said was to be written out or recorded. When out of trance, he would not remember a word, and read or heard his trance-speech like a stranger.

Initially, the readings were "physical", that is, mostly related to a physical ailment. But gradually they also became "life readings". These dealt mainly with psychological and emotional problems, vocational advices, personal character and characteristics, and suggestions and guidance of a spiritual nature, mainly based on Biblical teachings.

What exactly is a reading and how is it done was described by Edgar Cayce himself, before a study group on 6th February 1933. Following are the extracts:

"What is a reading?"

"It is rather hard to describe something which has become so much a part of me-almost like trying to describe what my face looks like. I can show you, but I can't tell you. I might tell you some of my experiences and thoughts concerning the readings; but as to what a reading is I can only tell you what others have said about them and what has come to me as I have studied the effect created in the minds of those receiving readings.

"It would not be an exaggeration to say that I have been in the unconscious state (during which the readings are given) perhaps twenty-five thousand times in the last thirty-one years; yet I myself have never heard a single reading. How can I describe one to you?"

"Many people who have never heard a reading have asked me just how I knew I could give one. I never did know it-don't know it yet-except by taking another person's word for it.

"The first step in giving a reading is this; I loosen my clothes-my shoelaces, my necktie, my shirt cuffs, and my belt - in order to have a perfectly free-flowing circulation.

"Then I lie down on the couch in my office. If the reading is to be a physical one, I lie with my head to the south and my feet to the north. If it is to be a life reading, it is just the opposite: my feet are to the south, my head to the north. The reason for this difference is 'polarization' as the readings themselves call it. I do not know.

"Once lying comfortably, I put both hands up to my forehead, on the spot where observers have told me that the third eye is located, and pray. Interestingly enough, I have unconsciously and instinctively, from the very beginning, adopted the practices used by initiates in meditation. This instinctive putting of my hands to the point midway between my two eyes on my forehead is a case of what I mean.

"Then I wait for a few minutes, until I receive what might be called the 'go signal' - a flash of brilliant white light, sometimes tending towards the golden in color. This light is to me the sign that I have made contact. When I do not see it, I know I cannot give the reading.

"After seeing the light I move my two hands down to the solar plexus, and - I'm told - my breathing now becomes very deep and rhythmic, from the diaphragm. This goes on for several minutes. When my eyes begin to flutter closed (up until now they have been open, but glazed) the conductor knows I am ready to receive the suggestion, which he proceeds to give me, slowly and distinctly. If it is a physical reading, for example, the name of the individual to receive the reading is given to me, together with the address where he will be located during that period of time. There is a pause - sometimes so long a pause, they tell me, that it seems I haven't heard the directions, so they give them to me again - after which I repeat the name and address very slowly, until the body is located, and a description of its condition is begun.

"This, then, is how I give a reading. I am entirely unconscious throughout the whole procedure. When I wake up I feel as if I had slept a little bit too long. And frequently I feel slightly hungry enough *for* a cracker and a glass of milk, perhaps.

"As to the validity of the information that comes through me when I sleep-this, naturally, is the question that occurs to everyone. Personally, I feel that its validity depends largely on how much faith or confidence the one seeking has in the source of information. Of course its validity has been objectively proved many hundreds of times by the results that have come *from* applying the advice."

This is an humble and objective account of the waking Cayce on the "sleeping" Cayce. It is taken *from* the book: "Edgar Cayce on ESP" by Doris Agee.

The contents of Cayce's physical i.e. medical readings are amazing. Of the 14, 246 recorded readings, 8976 pertain to diseases and cures. They have been thoroughly analysed and tested. The remedies and treatments suggested through the readings have entered the medical sciences. Professional doctors have successfully utilised them on their patients. Books are written on his healing methods and cures. "**Edger Cayce on Healing**" is a book written by Mary Ellen Carter, a researcher and writer on Cayce materials, with Dr. William MCGarey M.D., wherein Cayce methods of treatment of serious diseases handled through the readings are narrated and commented on.

But the most relevant part of the Cayce story for us is the day on which in his trance-reading he spoke of Reincarnation as a cold hard fact. It was 10th August 1923. The person most bewildered and even scandalised was none other than Cayce himself, when the script was read out to him. Reincarnation? Rebirth? More than one lives? That is NOT what Jesus taught was this Satan's conspiracy? and yet Cayce was ultimately convinced of the FACT of Reincarnation and its relation to "Karma", a word which had already come out in his readings. The *first* reference to Karma was in a reading in 1911. He was giving a physical reading, wherein he attributed a particular Karma as the cause of a physical ailment.

THY WILL BE DONE.....

Edgar Cayce had read the Bible at least 67 times during his life of 67 years. The holy Book was engraved in his mind and in several "Readings" he interpreted and explained different Biblical Verses. Here is an example.

In Mathew 12:50 Jesus speaks thus: "For whosoever shall **do the will of the Father**, which is in heaven, the same is my brother and sister and mother."

In a 'reading' Edgar referred to this verse. He spoke: "Who is my mother, my brother, my sister? He that doeth the will of the Father, the same is my mother, my brother, my sister'. These words you know, but have ye comprehended, have ye understood? For, when there has come the slight here, the harsh word there, *or* the disappointment, HAVE YOU SMILED and with a song upon thy heart said, '**Thy will, O God, not mine, be done?**' Until ye do, ye cannot comprehend the purpose for which the souls of men came into materiality; for periods of lessons, examinations."

Keep smiling. It is His will - "Yathaa Ahoo Vairyo". "I smile, I delight in calamity" - "Az Anaai Khorsand Hom."

(Parsi Pukar October-November 2000 - Vol. 6; No. 2)

HOW EDGAR CAYCE STUMBLED ON REINCARNATION DURING HIS "READINGS."

DIFFERENT KINDS OF KARMA AS APPEARING IN THE READINGS

It was one Arthur Lammers, who first led Edgar Cayce to read about past lives of people coming to him for a "reading". Lammers was a printer of Dayton, Ohio (U.S.A). He had keen interest in the basic philosophical questions of life: why are we here on earth? What are we doing here? Why do life behave as it does with its cycles of pleasure and pain, joy and suffering? Is there any purpose? Is there a life after death? Has the moral and religious code of conduct any foundation of truth? Can the past be explained, and the future predicted? And above all is there anything like coming back to earth in more than one lives? That is, are the Eastern teachings of Reincarnation factually correct?

When Lammers heard about Cayce's medical "readings" and their success in healing people, he thought, can Cayce's extraordinary ability be used to find out the answers to these eternal questions. He invited Edgar Cayce to be his guest at Dayton for a couple of weeks and give readings which can throw some light on those philosophical questions.

As we have seen in the last issue, for a reading, Cayce had to go into a self induced hypnotic trance and was then asked to answer the questions about the person to be "read", his name, address and other identifying particulars, his ailment and the treatment needed. (He need not necessarily be present). Cayce would then locate the person in his trance. He would say "We now see the 'entity'", and proceed to answer the questions. 'Entity' was the word indicating that the person he was reading was something more than his normal self.

Lammers himself became the person to be read and the question posed to the tranced Cayce, was not about Lammer's health. It just asked to give Lammer's horoscope! Cayce then did give the astrological chart of Lammers, in short telegraphic sentences; and almost at the end, he said in a casual manner that the 'entity' **was once a monk**. Lammer was pleasantly electrified. He was a well read man and had come across the eastern doctrine of reincarnation. He requested more readings. Cayce himself was stunned, and repelled. Being brought up in official Christian traditions, which discarded reincarnation, he began to doubt the genuineness of his own readings. Was Satan playing games with him? He was terribly confused. But Lammers persuaded him towards more readings of this nature. Cayce agreed at least to find out the truth. A hypnotic command was thought out. It was as under:

"You will have before you (**the person's name**) born on in You will give the relation of this entity and the universe, and the universal forces, giving the conditions which are as personalities latent and exhibited in the present life; also the former appearances on the earth plane, giving time, place and the name; and that in each life which built or retarded the entity's development".

This kind of reading was named "Life reading" to distinguish it from the medical, which was named "Physical reading."

During the initial life readings, Cayce used to experience a strong feeling of dizziness. He took a physical reading of his own when he was advised to reverse his position from south-north to north-south while giving a life reading. All members of his family were given life readings. One of his sons was told, "You have a very bad temper. You came to grief because of it, both in Egypt and England, so you had better learn to control it now." Edgar Cayce gave a life reading of himself which declared that he was a high priest of occult powers in Egypt, but his self will and sensuality brought his downfall. In one incarnation he was a physician in Persia. The reading told him that in the present life he was given the opportunity of serving mankind selflessly, so that he be redeemed of the pride, materialism and sensuality of his past lives.

Between 1923 and 1945, the year of his death Cayce gave about 2500 life readings. Some of them were amazingly verified from past records. For instance, one of the life readings of a man said that he was a "Stool dipper". Cayce in his normal state did not know what that was. An encyclopedia revealed to him that it was an early American custom where alleged witches were strapped on stools and dipped down into a pool of cold water. In one remarkable instance, the reading gave the name of the man in his past incarnation as Barnet Seay, and said that he was a southern soldier in the Civil war and that he lived in Henrico country, Virginia and could find some record about that past life if he looked for it. The man went to Henrico country for finding out the record. He was told that the old Civil war Registers were transferred to Virginia State Historical Library. The man went there and did find the name Barnet A Seay who was enlisted in Lee's army as color-bearer in 1862, when he was 21. There are other readings where the man's past life name was given and he was told to find its record in a book or old Registers or even on a tomb stone.

Cayce was in great confusion about the readings, in the beginning, particularly because of the official Christian teaching that Jesus Christ washes away all sins and therefore there is no coming back to earth, or that sinners go to hell for ever. Much of his doubts were cleared by the readings themselves, when they quoted from the Bible several lines indicating that pain and suffering are the reactions of sins of past lives. I will discuss this in a separate chapter on Reincarnation in Christianity. Here, two points are relevant. The first is that the readings admonished the subjects by quoting commands and rules from the Bible, and emphasising that it was the violation thereof in past lives which was the cause for the present life suffering or disease or distress or set back. Sin itself means breach of Lord's commands, which then sharply reacts on the sinner here and now or in future lives.

This brings in the second point. **The Readings referred to the law of Karma**, which is a vital component of the Eastern Religions. There were believers in Karma, in the Western world. They were relying on Eastern Religions scriptures, writings, and teachings, or on "Theosophy", which certain Tibetan masters inspired in Madam Blavtsky in 1875. However, Edgar Cayce was perhaps the only Western psychic who independently presented the Law of Karma to the Western world, through his Readings, and in spite of being nurtured as a Christian priest.

I will later deal with the doctrine of Karma as elaborated in the great Hindu, Buddha, Jain, Shikh, Islam, and Zarthoshti Religions. But here it is worth while to have a look as to how Edgar Cayce presents it and his disciples, followers, and students have understood it. There are three main books on Reincarnation and Karma as revealed in Caycee life readings.

1. **"Many Mansions" - "The Edgar Cayce story on Reincarnation"** - by Gina Cerminara, which went through several editions from 1950 to 1999 -last being a paper back-signet, 1999. Over one million copies are stated to be in print.

2. **"Edgar Cayce's Story of Karma"** by Mary Ann Woodward -Berkley Books, New York 1972.

3 **Edgar Cayce on Reincarnation" by Noel Langley** (ARE and Gramercy Books 1990 a collection of four books in one).

All the three are storehouses of the Readings on Karma and Reincarnation finely classified. The word Karma is used very often in the readings, and they emphasise the casual relation between sin and suffering. One reading says "Cause and effect to many are the same as Karma". (Book no.2 above, page 14). In Books nos.1 and 2 above, various classes of Karma are mentioned derived from Cayce's treasure of readings, like Bommerang Karma, Organismic Karma, Physical Karma, Symbolic Karma, Group Karma, etc. It is an interwoven classification and made to analyse and clarify the variety of cases handled by the readings. It is more for intellectual clarity than a real, nature ordained classification. Gina Cerminara illustrates the classes by concrete illustrations from the readings.

Thus, this is a case of Boomerang Karma: A woman of forty, suffered from certain allergies since childhood. Eating certain foods, mainly bread and cereal, made her sneeze like hay-fever patient. Coming in physical contact with shoe leather and plastic glass gave her severe pains in her left side. Doctors could not cure her, although a hypnotic treatment at the age of 25, gave her some relief. Cayce's reading provided a treatment, but went deeper into the cause of her allergies. The Reading said, "In another experience, we find that the entity was a chemist, and used many of these things for producing of itching in others. She therefore finds it in herself in the present. The entity also used certain substances that caused the breath itself to be

poisonous to others. Similarly, the entity now finds itself immediately poisoned in the presence of certain metals, plastics, odors and leathers. If these leathers are tanned with oak, they do not harm the body. If they are tanned with the very same things that the entity once used to hinder some one else, they hinder the entity."

We are little surprised at this, in our newly born times of chemical and biological weapons. You must have followed why the above is classed as a case of Bommerang Karma. The past life actions invited a boomerang reaction, where the same substances used to inflict pain on others, now cause pain to the person.

In Book no.1 above, a case of another type of Karmic reaction is narrated. The class is called "Organismic Karma". A man was a glutton in his past two lives-one in the Court of Louis XIII of France as his escort, protector and wardrobe adviser, and the other as court physician in Persia. In both these incarnations he could not control his habit of over eating. The stomach he abused then, was in the present life, found to be the cause of his distressing digestive weakness from infancy. The weakened organ had accompanied him in this life!

A third class is named symbolic Karma. It is illustrated by the Reading of a man having chronic anemia. Five incarnations back, he was a ruthless conqueror in Peru and contemptuously caused a lot of bloodshed amongst the people he subdued. The Karmic reaction had taken over in having his own body struggling for blood. The past bloody slaughter of theirs now encompassed his own present state. Gina (authoress of the book) points out that instead of killing on a battlefield in one stroke, the Karma awarded him "a protracted form of educative justice" throughout the present life.

"Thou shalt not inflict any pain on others" is a common command of all Religions. One can follow it or not follow it. If broken, a chain of reactions sets in and brings on the sinner consequential pain in another birth. Cayce Readings emphasize this often giving the quotations from the Bible, some times direct, some times paraphrased. For example, one reading said, "What ye sow, ye reap". Another said: "Learn this lesson well-the spiritual truth: Criticize not unless ye wish to be criticised. (These are reflections of Galatians 6:7, and Luke 6:37 respectively)

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ENTRY INTO : “REINCARNATION IN CHRISTIANITY”, THROUGH EDGAR CAYCE’S READINGS.

THE LAW OF KARMA AND THE LAW OF GRACE IN THE HOLY BIBLE.

We have now arrived, through Edgar Cayce, on the much debated subject of "Reincarnation in Christianity". Cayce was nurtured as a Christian and was even a priest. He read Bible at least once a year. When in his 'Reading - trance' he spoke about reincarnation for the first time, he was not only confused but frustrated; Christianity, as taught to him, did not believe in Reincarnation; were his Readings germinating from Satan? But the Readings themselves guided him towards the truth of reincarnation, through the quotations from the Bible itself. They referred to Karma generated in past lives, which resulted in a physical or mental illness, or some misery or calamity or set back in the present life. We have seen in the last issue how the past life Karma as appearing in his Readings was classified by his students and scholars as Boomerang Karma, Organismic Karma, Symbolic Karma, Group Karma etc. which resulted in the experiences of the present life. The Readings not only referred to the past life Karma but also prescribed the way by which the present-life suffering could be mitigated or at least made bearable; and in so doing the Bible was referred to often and often.

To give my readers an idea of how the sublime Truths taught by Lord Jesus (or for that matter, by any Prophet, Avataar or Saint) can be brought into one's daily life when one passes through bad Karmic reactions of past lives, and how one should live and behave so as to generate good Karma in this life, I present a few quotes from some of the Cayce Readings. My source is a wonderful book by **Dick Daily**, a member of the Association for Research and Enlightenment (ARE), (a Cayce Foundation Group, Virginia Beach): "**The Edgar Cayce Bible Companion**", sub-title: "**Biblical Treasure from the Edgar Cayce Readings**" (ARE 1998). The devoted author has made a compilation, along with his own comments, of about 444 out of 16300 Bible references spread throughout the Cayce Readings. The references are divided subject wise into 48 heads like, 'God's love', 'Harmony', 'Faith', 'Forgiveness', 'Patience', 'Sin' etc. **One of the subject is 'Karma'** (page 4).

We know that the foundation of Karma is the rule that as we sow, so shall we reap; good begets good, bad begets bad; good and bad are defined by God through His Prophets, Avataars and Saints; good generates orderly fields in Nature, bad generates disorder in Nature. Bad is vice, sin; good is virtue, righteousness. Bad attracts bad Karma, i.e. pain, suffering; good attracts good Karma i.e. peace, harmony, love, divine blessings, bliss.

The Bible proclaims: "... whatsoever a man soweth, that shall he also reap" - Galatians, 6:7. This is referred to in Cayce Readings 310 times, sometimes paraphrased as "As you sow, so shall you reap". Dick, the author of the above Book says, "This principle is sometimes referred to as karmic law or the law of cause and effect. The Cayce readings say that reincarnation and Karmic law, sowing and reaping, is a common way that soul-growth takes place". Dick points out that in one of the Readings, Cayce spoke:

**".... the law is perfect that ye sow,
ye reap. If you sow it to the flesh,
in the flesh, ye must reap. If you
sow it in the mind, to the mind it
must be made straight. For it
depends upon what spirit ye
entertain. For it is only with the
spirit of truth as manifested in that
light, that knowledge of God deep
within self, that ye may make thy
paths straight".**

This is typical language of the Readings. Sometimes it appears a bit involved and not quite grammatical. In the above reading, it is declared that through the law of Karma, the soul grows i.e. advances spiritually on the Path of God. To reach Him, the bad Karma is to be dissolved. The method to be followed is: Follow the Lords Commands and bear the suffering with the faith that it is God's wish and my Karma and my advance towards Him. Entertain that spirit, Cayce advises. It is "the spirit of truth", "the knowledge of God deep within self", which will "make your paths straight" - paths leading to Him.

In the above passage, the Reading follows the wordings of the Bible in Galatians 6:7. Galatians is a small chapter in the New Testament. It is actually "The letter of Paul to the Galatians". The Bible has several other chapters containing letters of Paul. He was undoubtedly a great Christian Mystic, having revelations and inspiration from Lord Jesus. In Galatians, a sharp distinction is made between the desires of the flesh and those of the spirit;

"Now the works of the Flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party-spirit, envy, drunkenness, carousing and the like But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control It we live by the spirit, let us also walk by the spirit".

The paragraphs preceding Galatians 6:7 (namely 5:16 to 25) proclaim these words; and then is set out the law of Karma in 6:7-11 as under:

"Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the spirit will from the spirit reap eternal life"

What a beauty of expression! Two lists are given: one of the things of the flesh and the other of the things of the spirit. Does not the flesh-list remind us -of six internal enemies (shadrepū) of the Gita of the Hindus and ten faults of the flesh (dus abh) enumerated in the Parsi Religion? And does not the Spirit list refer to the virtues narrated by all Religions? Joy, "Param Anand", Ushta, Sufi intoxication ('masti'); peace (aakshiti, hamvainti); patience and faith (shradhah, saburi) of the saint Sai Baba; goodness (ash vahishta) ! One of the deadliest enemies, Pride and Ego gets special treatment:

"For if anyone thinks he is something, when he is nothing he deceives himself. But let each one test his own work and then his reason to boast will be in himself alone and not in his neighbour. FOR EACH MAN WILL HAVE TO BEAR HIS OWN LOAD. (ibid 6:3-5).

The message is clear. Flesh, if pampered, attracts bad Karma; spirit, if invoked, attracts good Karma. The results are accordingly. Now 'please read again' Cayce's Reading above quoted, and you will see that it paraphrases the Bible in the matter of Karma and reincarnation. We have to make our "paths straight". They have become crooked due to our being carried away in the stormy current of the faults of the flesh. **One birth is entirely inadequate to make the path straight; make it straight through Karmic reactions spread**

through many lives and then walk on it. The Path to God is straight and narrow; it is the Path of the spirit . Haom Urvanem Yazamaide - we attune ourselves to our own Ruvaan, our own Spirit, our God within us.

The second principle relating to Karma and reincarnation is that the Karmic reaction is harsh; but the divine grace of God and His Prophets and 'Soshyant's, do work on us even during the Karmic punishment. The Law of Karma goes along with the Law of Grace. Mathew 5:18 declares **"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"**. We have to fulfill and work out, our Karma, to the last dot. We have to bear our own load. Yet the Grace is ever present to infuse in us the capacity to bear the Karmic jolts with our eyes upwards, our face smiling. It is that Grace which inspires in us the Truth that all pain and suffering, agony and distress emanate from our own past Karma and we should endure it with as much peace of mind as possible and a prayer: Oh God! I know, this is in answer to my own doings, but I also know that the current of your grace and mercy runs underneath. Give me strength to bear the burden of my Karma until it is dropped off my back. John Bunyan's **"Pilgrims Progress"** beautifully depicts this. There the traveller named 'Christian' suddenly becomes conscious of the burden on his back, which induces him to undergo a strenuous journey from the City of Destruction to the Celestial City; and on the way, after a lot of obstacles, he comes across a Cross and beneath it a sepulcher (tomb) where "his Burden looses from off his shoulders, and fell off from his back, and began to tumble and so continued to do, till it came to the mouth of the sepulcher, where it fell in" and Christian "saw it no more". Bunyan was no doubt a great Christian mystic, who has described God's Truths by means of an immortal allegory.

There is a third Karmic principle in Christianity, which I would name as "Mother Teresa Principle". When somebody is in pain, rush to him to help and mitigate his suffering. Don't think that he is undergoing his Karma, so let him suffer. No! Don't delve into that; just help. It is not for you, to judge. Luke 6:37 proclaims: **"Judge not and ye shall not be judged; condemn not and ye shall not be condemned.** Cayce's Reading says:

"Let mercy and justice be thy watchword rather than Judgment upon others. For "Judge not that ye be not judged", is the same as saying show mercy to those that are wayward, to those that are awkward, to those that are unkind, to those that are rude. Do not judge thyself, let God's mercy and love rule thee".

The message is that just help those in suffering, even if they are unkind and rude to you. It is right that they may be paying back, but who are you to sit on judgment on God? One other Cayce reading says:

"Have you not read that ye shall pay to the at most farthing? YET it is not the same as considered by some, that ye have builded thine own Karma and that the law of grace is of no effect.

If God's Law of Karma inflicts a wound on you, His Law of Grace provides a therapy. So when you suffer, suffer gracefully, for His grace and His love is all around. In our Din, Shaherevar Ameshaspand is the Lord of Divine Power with the weapons of Metal, but He utilises His Power with mercy ("Ayokhshoostahey Marazdikaai"). His hard weapons have an inherent current of kindness and compassion. They are intended not to kill but to renovate. "When you fall ill, take it that Allah is giving you a special visit", says Lord Mohammed. And look here to mother Teresa's wonderful and beautiful experience:

"Sometime ago while I was in New York one of our AIDS patients called me. When I got to his bedside, he said, "Because you are my friend I want to confide in you. When I can hardly stand my headaches (I imagine that you know that one of the symptoms of AIDS is terrible headaches), **I share it with the pain that Jesus must have suffered because of the crown of thorns. When the pain moves to my back, I share it with the pain Jesus must have felt when the soldiers gave him the lashes. When my hands hurt, I share that pain with the pain Jesus felt when He was crucified."**

That is truly proof of the greatness of love: the one of a young man who suffers from the scourge of AIDS!

I assure you, he had no hope for a cure and he was aware that he did not have long to live. However he had extraordinary courage.

He found it in his love for Jesus, sharing His passion.

There was no sadness or anguish in his face. Instead you could see a great peace and a deep joy in him".

- "Mother Teresa: In my Own Words"
(Gramercy Books. New York -1977).

Ah! Was this not the work of grace in the dying youth? And do you see, where there is AIDS, there is a Mother Teresa too, sharing the acute suffering and her indomitable love?

Tibetan Saints' advice to a person suffering from a fatal disease is like this: Think that you are taking the sufferings of others on your self. That thought, if taken sincerely, mitigates the pain by infusing strength to bear the load.

We will now deal with the hot subject of "Reincarnation in Christianity" independently of Edgar Cayce. But before we do that in the next issue, I'll just mention about what are known to be the sources of Cayce's Readings. One source is stated to be this: Cayce's deeper and inner consciousness joins with the deeper and inner consciousness of the person he is "reading". We have already seen how some erudite psychiatrists invoke, through hypnosis or measured doses of drugs or music, different levels of consciousness in their patients, and revive the memories of past lives. In Cayce's Readings, the patient (or person being read) himself does not become conscious of his past births, but Cayce's own consciousness catches them.

The second source is stated to be "Akashic Records". The thoughts and deeds of every person in all his births on earth are recorded in Akash - the mystical space, which Cayce's consciousness could touch, to some extent. Some call this "Collective consciousness".

The third source is stated to be perhaps some good spirit of a physician or some saintly person, who prompts Cayce to read.

Whatever be the source, the Readings work and bring positive results in some miraculous way. They guide people to be good in life. They guide through Jesus Christ's teachings. And mind! Cayce himself, as a man had saintly and compassionate disposition. Our homage to his soul.

"ARMAITI" IN KABALAH (JEWISH MYSTICISM)

The essence of serving God... is to **attain the state of humility**, that is, to understand that all your physical and mental powers and your essential being depend on the divine elements within. YOU ARE SIMPLY A CHANNEL OF DIVINE ATTRIBUTES. You attain, this humility through the awe of God's vastness, through realising that "there is not place empty of it." Then you come to **state of Ayin, the state of humility**. You have no independent self and are contained in the Creator. This is the meaning of the verse "**Moses hid his face, for he was in awe**".

Through his experience of awe, Moses Attained the hiding of his face that is, he perceived no independent self. Every thing was part of Divinity.

Issachar Baer, a Jew Saint [from "Essential Kabbalah" by Daniel Matt p.72 - Castle Books – 1997]

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THE PURIFICATION OF THE SOUL THROUGH SUCCESSIVE REINCARNATIONS, AS EXPLAINED BY THE GREAT JEWISH RELIGION.

HISTORY AND CHRONOLOGY OF VARIOUS VERSIONS OF THE NEW TESTAMENT.

The Readings of Edgar Cayce on Karma and Reincarnation, in the light of the Holy Bible, lay down the following doctrines.

1. Reincarnation is directly related to the law of Karma, "As we sow, so shall we reap". Sowing can be good or bad. These are defined by God and declared by His Messengers. Bad consists of sin, vices; good consists of righteousness, virtues- Virtue and righteousness generate good Karma; vice and sin attract bad Karma resulting in pain, suffering, set-backs. Bad Karma is and cannot be worked out and wiped out just in one life. Sufferings are the reactions and results of bad thoughts, words and deeds of previous lives. Bad or evil or sin arises from the faults of the flesh, our internal enemies, like carnal passion, anger, greed, ego, hatred, jealousy. The pain, suffering and set backs wash out, through successive lives on earth, the Karmic disorders, purifies the soul, and leads it towards God.

2. The Karmic reactions are harsh but the divine Grace of God and His Messengers work on us and give us strength to bear the burden.

3. The third is "Mother Teresa principle". Try to mitigate the suffering; serve and help anybody who is in pain and suffering; don't point an accusing finger at the suffering humanity. Don't sit on judgement on the sufferer's Karma. Don't even think of it; just rush to help, aid and serve.

In the last issue, we saw, through Cayce's Readings, how these principles are scattered in the Bible. Galatians 5:16 to 25; 6:3 to 11 give a list of the faults and sins of the flesh and lay down the Law: whatever a man sows that he will also reap. Matthew 5:18 proclaims that there is no escape from the Karmic law; all is to "be fulfilled". Luke : 6-37 promulgates, "judge not", "condemn not". Cayce reads: "Let mercy be thy watchword"; let God's mercy and love rule thee".

Quite independent of Edgar Cayce, there are several students, scholars, researchers, savants and devotees of the Holy Bible, who have emphasised that it does preach reincarnation. **(A list of some excellent books referring to reincarnation in Christianity is given on page 22. Some of them will be referred to here)**. They affirm that positive, definite and unquestionable references are found in the Holy Bible to the doctrine. But at times they are associated with other statements in such a casual way that the average reader overlooks them. The belief in reincarnation was universal among Jewish people, Disciples of Jesus and Jesus Himself. It was current when Jesus was born. The early Christianity accepted and preached reincarnation. It was only in 529-553 A.D. that Emperor Justinian declared the principle of reincarnation i.e. coming back of the souls and the ideas and reasoning preceding and succeeding it as 'anathema' i.e. to be banned, discarded and excommunicated from Christianity.

Firstly, we see how the belief is accepted in Jewish Religion. Lord Jesus was born as a Jew, and Christianity emanated from Judaism. Dr. H. Spencer Lewis (in the book numbered 1 in the list on page 22) quotes Moses Gaster, Ph.D. the Chief Rabbi of the Jewish Congregation of London in the late twenties and Vice President of the Royal Asiatic Society. He is a widely recognised author on Jewish Religion, belief and practice. Relying on Jewish sacred Books like "Zohar", "Manasseh ben Israel" and others, he presents the Truths about the soul, its journey, and redemption, as revealed in the great Jewish Religion. The following are some of the passages from his writings. I have selected them from Dr. Spencer Lewis 6^{1/2} pages quotation.

"The belief in the migration (or reincarnation) of the Soul presupposes the existence of the Soul; and a whole Esoteric system about the creation of the Soul and the conception of sin and redemption, are the fundamental principles upon which such a doctrine must rest.... Man must by his actions approach the Divine, and his whole life must be a long sustained hymn of praise to God. But, man, **made of the dust of the earth**, cannot rise to such perfection unless the Divine Soul lifts him up and the Divine law guides him steadily upward towards heaven..... Now the Soul begins its course upon earth. **It must endeavor to obtain the absolute mastery over the body and not to become its slave.....** There are temptations placed in its way through the envy and spite of evil minds, which are anxious to drag it down to their own level..... A term is set for man's redemption. When all Souls have thus become **purified through successive reincarnations** and have attained the ultimate **goal of perfection, the kingdom of heaven upon earth will then be established.....** (The Soul) remains in an intermediate state of spiritual world waiting an opportunity to purify itself and compensate for its sins. This comes to it **by being reembodyed or reborn and thus the Soul migrates from one body to the other.** It may or may not remember in each reincarnation its former existence.... Here upon earth in the sight of all, the sinner - whosoever he might be - **has to expiate his sins.** Here he has to suffer for the wrongs committed, and here obtain, as it were, a pass for the heavenly regions..... There are, as it were, successive incarnations for each pre-existing Soul, and for their sakes the world is created.... **Each sinner gradually expiates his sin in this world in the new existences in which his Soul reappears....** If a truly pious person suffers, it is only and solely because of sins committed in previous incarnation and his suffering is not a punishment for sins NOW committed but a form of purgatory for evil deeds in a former life..... It is generally believed that the full cycle of reincarnations is that in which **the soul has performed the whole of the 613 commandments of the Law.....** This doctrine, being a justification of God's ways with men, is at the same time a source of comfort to the pious and a source of terror to the sinner. It reconciles man to suffering and trial and at the same time explains the hidden meaning of many a law and ceremony which seems obscure".

I have thought it fit to set out this long quotation for two reasons. One is that it is a clear cut and authentic statement showing that **the great Jew Religion teaches the doctrine of reincarnation.** The other and more important reason is that the doctrine of the Journey of the soul through successive lives on earth, as set out by the Chief Rabi Dr. Moses Gaster comes very near to the teachings of other great Religions. Successive incarnations are meant to purify the soul. This indicates that some impurity is attached to the soul and the life - cycles on earth constitute the process of its purification. Every birth goes on purifying the individual more and more through Karmic reactions and actions, until the time the process is complete and all impurities are dissolved. The journey thereafter is not on earth, but towards God in the higher Regions of the Creation. These truths are described in the great Hindu, Buddhist, Jain and Shikh Religions. Their language and the way of presentation may differ from each other but they do provide the same truths. So also the Zarathushtrian Religion, where two words are used: "Tanaasakh" and "Tanpasin". "Tanaasakh" is the word for reincarnations of the Ruvaan on earth in physical bodies; and "Tanpasin" is the word for the onward Journey of the Ruvaan in higher Regions after the dissolution of all impurities ('Druj') and the stoppage of the birth-death cycles on earth through a body. There is then no need for being born again. Both the words have 'Tan' i.e. the 'body' in them. We shall delve into this later. I have introduced this intervention of our Parsi Religion, so that you may start formulating and arranging these truths, in your mind.

Coming back to the Christian Religion, Jesus's arrival was on the Jewish land and atmosphere, where the doctrine of reincarnation was current then. There is evidence to show that Jesus referred to the doctrine, and the early Christian Saints and fathers had accepted it as obvious and natural.

THE HISTORY OF NEW TESTAMENT

Reading and understanding a holy Scripture is a complex riddle. We all know that the Holy Bible is in English. It has beautiful expressions, vibrating with spiritual and mystical meanings and teachings. New Testament, the Christian Bible, however, is not the direct writing of Lord Jesus. It has 27 'chapters'; the first

four are the Gospels according to His apostles (disciples): Matthew, Mark, Luke and John; 5th is "the Acts of Apostles"; 6th to 26th are the Letters from His disciples; and 27th is "Revelations (Apocalypse) to John". These were compiled between **35 and 70 years after the death of Lord Jesus**. It is believed by the scholastic world that the language in which Lord Jesus spoke was Aramaic; but the apostles wrote in Greek; none of the original words of Lord Jesus in Aramaic have come to light. The New Testament was rendered in Latin by the third and fourth centuries A.D. Then followed a long journey which led to translations in English.

One John Wycliffe first translated it in about 1382 A.D. from Latin. In 1526 A.D., William Tyndale published his translation of the Holy Book from the original Greek. Then arrived, in 1611, the "King James Version", which, in effect, was a revision of Tyndale's translation. King James Version was revised four times in next 27 years: in 1613, 1615, 1629 and 1638. Then came the King James Version of 1762, again revised in 1769.

In the latter half of the 19th century, some ancient Greek texts of the Biblical writings were discovered, particularly, a 4th century manuscript called Codex Sinaiticus (discovered in 1864) and others like Codex Vaticanus, Codex Alexandrinus, Codex Bezae Cantabrigiensis. These prompted the British and American ecclesiastical authorities to think that King James Version had many imperfections and therefore needed revision.

A team of scholars worked on the revision, and the "**Revised English Version**" of the New Testament was published in 1881 and the Old Testament in 1885. It seems that the American scholars on the team wanted many additional changes, but did not insist on their inclusion, and even promised that they would not come out with any American Version until fourteen years of the English version. Only in 1901, a "**Revised American Version**" was published and even copyrighted later.

By this time, the Western thinking had become the so called "scientific" and "progressive", which meant, in other words, Godless and Selfish. But the Church could not afford to be Godless. The religious authorities were, no doubt, affected by those dogmas which the then science presented to the world as ultimate truths of Nature. These revised Versions of the Bible were therefore influenced by the then "scientific" paradigms. They had to struggle to preserve the spiritual doctrines of the Religion against the then corrosive effect of physical sciences.

As the 20th century advanced, the linguistic and philological scholars were hard at their work. The Greek of the Biblical texts was found to be special and at places obscure. They therefore thought, the version of the Holy Book needed a further revision. In this situation, the International Council of Religious Education (who had acquired the copyrights to the "Revised American Version" of 1901) authorised another new revision in 1937, as would embody the modern scholastic and linguistic researches, preserving, at the same time, "those qualities which have given to the King James Version a supreme place in English literature". A committee of 32 scholars suggested changes to an Advisory Board of 50 representatives of various Christian Denominations. Further suggested changes were to be approved of by two thirds of the 32 scholars committee. And thus was published the Revised Standard Version of New Testament in 1946. The Bible Books presently available follow mostly this Revised Standard Version. (We'll call it "RSV".)

In this state of affairs, the question arises, can this RSV, which is an almost end product of a chequered historical journey, be relied upon as finally authentic? The answer is neither a flat 'no' nor an emphatic 'yes'. No doubt, sincere attempts are made to preserve the pearls of King James Version in RSV. It can be said that so far as the moral truths and sermons are concerned, RSV can be reasonably relied on. But in the matter of mystic doctrines, RSV is a bit shaky. This is natural. Not all the 20th century linguists and etymologists are inclined towards mysticism and mystical facts and events. Reincarnation is one of them. Hence King James Version of 1769 is a better guide to rely on, than RSV of 1946 while dealing with Reincarnation in the Bible.

We are now ready to go into the quotations on Reincarnation from the New Testament, the Bible of the Christians.

(Parsi Pukar July-Aug.-Sep. 2001 - Vol. 7; No. 1)

HOW "TANAASAKH" AND "TAN-PASIN" ARE REFLECTED IN THE HOLY BIBLE.

REFERENCES FROM THE OLD AND NEW TESTAMENTS.

In the last Issue, I quoted the words of Moses Caster, the Chief Rabbai of the Jewish Congregation of London in the late twenties, a widely recognised author on Jewish Faith and Practice. The substance was that every human has a "soul" in him or her. It was originally with God or even in God. It separated from Him due to a defilement or impurity attached to it. It has to go through a long birth-death cycle on earth to purify itself. It has a body and its senses, which are to be controlled by following the Commandments of the Prophet. The human has to expiate his or her sins, and to achieve this he has to pass through sufferings which arise from his own wrongs. It has to be reborn again and again. If the soul "has performed the whole of the 613 commandments of the Law", the migration of the soul from "one body to another" comes to an end; and then it flies to God.

This comes very near to Teaching of all Religions on reincarnation, including the Parsi Religion, wherein Tanaasakh and Tan-pasin are referred. The situation is like this: the soul is a piece of gold on which black particles of dust are fastened; the birth-death cycles constitute a process of alchemy; the sins committed by the body invite sufferings in subsequent births; the sufferings are like a burning furnace which converts the dust particles to gold and merge with the gold of the Soul. In our religion the birth-death cycles are called "Tanaasakh" and the full transmutation of the dust to gold is Tan-pasin. This is the fate of each and every Soul-'Ruvaan' in our terminology and that is why in the Pazend Nirang after the end of Hormuzd Yashta, we hail: "Tanpasin beegoomanam" – I have no doubt whatsoever that I will attain Tanpasin" i.e. the ultimate transmutation. The whole doctrine of Reincarnation can be succinctly put down as: "Soul's transmigration to transmutation." Transmigration is reincarnation and the transmutation is the alchemy of the body, or say, of the dust particles adhered to the gold-fragment of the divine Soul. The poet Longfellow was divinely inspired to sing:

"Dust thou art to dust returnest
Was not spoken of the Soul".

Soul is not dust; the physical body is. The body falls, not the Soul. When the body falls on the ground, the Soul flies to the Sky. If the alchemy is not yet complete, it will come back in another body, but, made up of the same dust particles now partly refined. The Rabbai Moses Gaster assigns a measure to refinement. Have you reached your figure of 613 Commandments? If yes, you have not to be born again. But between 1 and 612 you have to return.

Keeping this the mind, let us now delve a little, first, in the Old Testament. (May Lord Moses help.) Again I take the help of "Mansion of the Soul, The Cosmic Conception" by Dr. H. Spencer Lewis. (Please see p. 22 of the last issue). On p. 164, he refers to Job 33: 27, 28. I have a 1965 edition of the Holy Bible termed as "Revised Standard Version, Catholic Edition." In Job 33:27, 28, a man describes his salvation:

"He recounts to men his salvation, and he sings before men and says: 'I sinned and perverted what was right and it was not requited to me. He has redeemed my soul from going down into the Pit and my life shall see the light' ".

Here a man who has reached salvation, recounts his story. He says that he had sinned and perverted what was right into wrong, truth into a lie; it did not requite on him. "Requite" means to react as much sharply to an act as the act's own sharpness. The man says that he did commit sins but confessed and repented with fervour and therefore he was not hit as strongly as he would have been otherwise hit. God redeemed his soul from going down the pit. Dr. Spencer Lewis points out that Pit means the pit of death. In Ezekiel 32:23, Isaiah

38:14, 15 and 18 and Job 33:18, the word pit is used to indicate a grave or a place of the dead. To be redeemed from going down the pit, means from, being reborn again after death. His life i.e. the life of his soul shall now see divine light.

This is not a twisted meaning. The next stanzas (Job 33:29-30) make the meaning clear:

"Behold God does all these things,
often-times with man
To bring back his soul from the pit
So that he may see the light of life."

This sin-repentance cycles come "often-times"; the Soul is brought back often-times from the Pit of death, so that ultimately he is redeemed "from going down into the Pit" of death again. He has alchemised his impurities to purity, his dust to gold, and then no-more birth-death cycles. The Soul then sees the divine light of its own life i.e. its divine existence and status. It sees the Light of Truth. The Soul now knows why had it to go down the pit so often i.e. to be born often and often; and what redeemed it.

[I have to point out here an example of the scholastic trickeries in which the translators of a Holy Book at times indulge. In the RSV edition the word "often-times" in Job 33:29 appears as "twice, three times", as if man sins only 2 or 3 times and is then taken to heaven through repentance. This does not make sense. Man's tendency is to commit sins twice a minute in his life on earth. Lord Krishna has depicted this in Bhagvad Gita by a beautiful illustration. But that, later.]

Manley Hall in his Book "Reincarnation, the Cycle of Necessity" (no. 3 in the list published on page 22 of the last Parsi Pukar), writes:

"The **Zohar**, the most mystical and metaphysical of Jewish books, by some attributed to Simeon ben Yohai, taught definitely that men must be reborn until they have achieved a degree of perfection which will make possible their reabsorption into God. According to Meyer, the Promised Land of Jewish mysticism is the nirvana of Buddhism, the ultimate return to the divine nature."

* * * * *

Let us now turn to the New Testament. (May Lord Jesus help!). The truths revealed by the great Jewish Religion as narrated in the beginning of this article, are also set out in the New Testament, the Bible of the Christians. I show here a few indications.

We have seen that the doctrines of reincarnation and Karma go together: Suffering is the reaction of the past karma of previous lives. That is the truth taught by all Religions, seers and saints. Law of Karma means the law of man's action and Nature's reaction. This Truth is beautifully set out in Paul's Letter to Galations (a Chapter of New Testament)

"Be not deceived; God is not mocked: FOR WHATSOEVER A MAN SOWETH THAT SHALL HE ALSO REAP. For he that soweth to his FLESH shall of the flesh reap corruption. But he that soweth to the SPIRIT shall of the spirit reap LIFE EVERLASTING" .

(Galations 6:7-9)

The first line proclaims with sarcastic humour that you cant make a fool of God; don't make a fool of yourself to think that He can be "mocked". Whatever you think, speak or do will return to you in some other form. That is His Law. If your deeds arise from the faults of the flesh, that is, by drifting yourself away in the storms of five senses due to the evil interwoven within your body, then you will reap "corruption"; if your deeds arise from the Spirit (i.e. God's Good also embedded in you), your reward shall be "life everlasting". Here "corruption" placed against "life everlasting" clearly indicates that the reward of the good deeds is the alchemy of evil within us and the ultimate prize is life everlasting i.e. life without death. Corruption leads to the life, which ends in death, meaning, the life on earth. Life everlasting is the life of no return to death. This is the clear expression of the Zarathoshti Truth of Tanaaakh and Tanpasin. While passing through the birth death cycles Tanaasakh-, follow the commands of your Din, so that the dust particles fastened to the golden sphere

of your Ruvaan (Soul), may melt away and transmuted to gold. Then no more Tanaasakh, adieu to this Earth, and fly to God; THAT is "life everlasting", Tanpasin. The Soul is redeemed "from going down to Pit", and "life shall SEE light," as Job said.

These truths are expressed, again, in "The Revelation to John", the last Chapter of the New Testament (shortly known as "Revelations.") Its preamble (Section 1) states that Lord Jesus Christ sent His angel to His servant John to reveal to him God's truths. John in turn reveals them to "seven churches of Asia," as narrated in 22 Sections of the Chapter. Now look at the beauty of this divine Message:

"He that hath an ear let him hear what
the Spirit saith unto the Churches
To him that overcometh will
I give to eat of the Tree of Life
Which is in the midst of
the paradise of God.....
He that overcometh
Shall not be hurt of the second death."
(Rev 2 : 7, 11)

"He that hath an ear" means one whose ear has developed the ability and capacity to hear spiritual and sacred truths of God. Not all humans have that ability. Many are immune to absorb any esoteric or mystical truths. Some however, relish them and utilize them to guide their daily life. Few have developed exceptional ability to hear spiritual vibrations, the celestial music of Nature, Naad' of Sarosh. For those who can absorb, the Angel of Jesus proclaims certain gifts of God to him who "overcometh". In the Revised Standard Version (R. S. V.) of the Bible the word used is "conquers" instead of "overometh". The message is the same. Man has to overcome the faults of the flesh and storms of the senses in order to alchemise the dust-particles to gold. Once he does that and reaches the state of ultimate purity, **God will give him the Tree of life, which is in His paradise, and shall make him free from "the second death." He will no longer be required to die again, that is to be born again on earth; for it is on earth that people die.** The man, who has overcome or conquered the evil woven into his body, will no longer require a body. He will be rewarded with the evergreen Tree of Life. This is not just a poetic allegory. It is a fact. The Zarthoshti mystical Science and Holy Books do refer to the divine Tree of "Gaokerayn" which stands in "Zar-e-Vaurookash", a vast Region existing in the non-physical world, "Nisti". Nisti is above the physical world and below the divine world. [If you, my reader is accustomed to read Khshnoom, please see page 432 of "Khordeh Avesta Baa Khshnoom" by Framroze Chiniwalla. Some references of Gaokerayn are: Ahura Mazda Yasht, 31; Vendidad, paragarad 20-4, Boondehashna (Pahalvi)]. The green colour of a tree symbolises peace, freshness, coolness of the Soul. The Tree of Life gives permanent bliss; no more miseries and sufferings, birth and death. **"He will not be hurt by second death" :**

Further on, the 'Revelations' enlists further gifts for him that overcometh." God will give him "to eat of the hidden Manna", the divine and spiritual nourishment, to enable him to walk on the Path leading to God. He will "give him a white stone" with "a new Name written" on it, which no other will know. (Rev. 2:17). He will clothe him with white raiment (3 : 5). These will be his gifts from God. (Nourishment points to 'Chaashni', 'Mizdey', 'Prasaad'.) (Our Stoom Prayer ceremony is meant to provide nourishment for the Ruvaan).

These gifts have deep secret and sacred meanings. White stone with a Name written on it is a Mantra, like an amulet. (Just compare: the three Magava Ashavans - the Magis, the Wise Men of the East - had brought to the newly born Jesus the **gifts form their treasure : "gold and frankincense and myrrh."** (Mathew, 2 : 9 et seq). They knew that in Jesus a 'Saoshyant' was born, who would establish a new Din, as proclaimed in Ahura's a plan - Ahoonvar, and prohesised in the Gatha. "White clothes" signify the adornment and purity of the liberated soul.

But the gifts do not end here. There are many more described in various passages of Revelations. One,

perhaps the most relevant is Rev. 3:12:

"Him that overcometh
Will I make a pillar in
the temple of my God,
AND HE SHALL GO NO MORE OUT:
And I will write upon him
the Name of my God.....
and I will write upon him
my new name."

The liberated Soul will be made a pillar in my God's Temple and shall no more go "out" i.e. out in the world of life and death cycles. He will remain a pillar in God's Creation, emanating his own Light and guide others to come to the Temple. Three NAMES will be written on him, of God Himself, of God's city and a new Name of 'me', Jesus. To have the name of God written on him means he is now God's own, will go with Him for ever, free of any bondage, earthly or otherwise. (Ahm Bhrmsmeh). He can go into God's all Cities (Dakhyoo or Keshwar) in His world. But there will be one city the name of which is written on him and which will be his abode. Lord Jesus Himself will write a new name. The City and Jesus's Name is the indication of his high spiritual stature. There is a hidden truth here that even with the new Name, he has yet to travel further to higher Cities. (From Nisti to Hasti).

(To be continued)

THE TEN SUFFERINGS

"If one harms the innocent, suffering will come in these ten ways. He may suffer griefs, infirmity, painful accident, serious illness, loss of mind, legal prosecution, fearful accusation, family bereavement, or financial loss; or his house may burn down and after death he may be thrown into the fire of suffering."

Buddha - Dhammapad - 10 - 137-140

(Parsi Pukar Oct.-Nov.-Dec 2001 - Vol. 7; No. 2)

THE TRUTH OF REINCARNATION TAUGHT IN EARLY CHRISTIANITY - GNOSTICISM.

DISCOVERY OF "NAG - HAMMADI MANUSCRIPTS" IN 1945.

THE RELATION BETWEEN GNOSTICISM AND ZARTHOSHTI DIN.

We have seen how the Truth about Tanaasakh and Tanpasin is embedded in the great Jewish and Christian Religions. Man's physical body is made up of 'good' and 'bad' elements. The bad element is to be alchemised into 'good'. The process of alchemy is the way of Life taught by Religion. The Alchemy goes on and proceeds through the life-death cycles on earth, i.e. Tanaasakh. When all 'bad' is converted to 'good', the reincarnation cycles cease. The body is liberated. It is no longer earthly body. This is Tan-Pasin. We saw a long quotation from Dr. Moses Gaster, Chief Rabbi of the Jewish Congregation of London and Vice President of the Royal Asiatic Society, where these Truths are expressed in Jewish terminology (Parsi Pukar July-Aug-Sep. 2001). We saw the same Truths in the holy Bible. (Oct-Nov-Dec 2001). Once the spiritual alchemy is complete, "he shall go no more out."

I'll now take my reader a little into the history of early Christianity. The topic is interesting for four reasons. First is that the early Christians and Christian Teachers immediately after Lord Jesus - (may His Light enlighten every Christian on earth) - had continued to teach the Truth of Reincarnation. The then mysticism of the Christian Din was called Gnosticism and its followers, Gnostics.

The second reason is to show how cruel were the later Christians towards the doctrines of their own Mysticism. This will indicate an explanatory reason why the 19th century Western studies of the Zarthoshti Religion had transmitted their imbibed Christianity ideas in such wild guess work as that the alleged cunning and crafty "later priests", had allegedly contradicted the original "Gathic thought" of Zoroaster. The past savant Bartholomae said so and the present, Iliia Gershevich said so. (For an elaboration of this theme, you may see **Dini Avaz** Vol. 17-1, "The Five Gatha's and Ilm-e-Khshnoom". (To blame "the later priests" for allegedly polluting or even contradicting the alleged "original thought of Zoroaster", is a perverted echo from the history of Christianity.

The third reason is to show the historical human phenomenon how the orthodox religionists are often repulsive towards esoteric and mystical Truths - an act of intellectual tomfoolery, not rare in we, the Parsis.

The fourth reason is that the history of Gnostic Mysticism of the Christian Religion has also its own miracles, particularly the apparently accidental discovery in 1945 of holy Books and Treatises buried underground and the startling and astounding revelations they presented.

* * * * *

In the vast writings of Ilm-e-Khshnoom spread over nine decades and more than a lakh of pages, the following lines are encountered:

“પહેલેથીજ ઇરાની જરથોશ્તીનો સ્વભાવ ડ્રુજ પહેરેજનો હતોજ ખુદ ખ્રીસ્તી ઇરાનીઓ, જે કે ખ્રીસ્તી થઈ ગયલા, છતાં બી તેઓમાંથી જરથોશ્તી દીનની બુધ” (સુંગઘ) “ગયલી નહિ. તેઓનો ખ્રીસ્તી ધર્મ જેને Gnosticism કહેતા, તે જે આજે કોઈ ખ્રીસ્તી જોય તો તેને ખ્રીસ્તી ધર્મ તરીકે ઓળખે બી નહિ અને તે Gnostic ઇરાની ખ્રીસ્તી જે આજના ખ્રીસ્તીને જુએ તો તેને અડકે બી નહિ. Christian Mysteries અને symbolism ક્યાંથી આવી? મીટ્રીક વરશીપની જમાની અંદરથી મીટ્ર શબ્દ કાઢીને ખ્રીસ્તી ધર્મને તે વખતે ચાલુ કીધેલો, તેમાં ઘણીએક તરીકતો હતી, તેનું ભાન આવવું મુશ્કેલ છે. આ બધી ઇરાની અસરો ખ્રીસ્તી ધર્મમાં લાંબો વખત લગી રહી શકી હતી. ઇરાની ખ્રીસ્તીઓ આવા હતા. તેઓમાં રહસ્ય તો માજદયસ્નાનોનુંજ હતું. તેઓનો ધર્મ જરથોશ્તી ધર્મનો ખ્રીસ્તી આકાર હતો, જેને અન્ય ખ્રીસ્તી દુન્યા સાંખી શકી નહિ.”

- ડૉ. ફરામરોઝ ચીનીવાલા કૃત
સ્મૃત નીકીઝે વેહદીન, વોલ. ૧,

Translation: From the beginning, Irani Zarthoshtis were nurtured in druj-Parhej i.e. the abstinence against the forces of evil (or restraint against impurities, or observance of the various practices of piety). Even the Christian Iranis, who although had become Christians, had not lost the fragrance of the Zarthoshti Din. Their Christian Religion was known as Gnosticism and if any present day Christian sees it, he wont even recognise it as the Christian Religion. And if that Gnostic Irani Christian sees today's Christian, he will not even touch him. From where did the symbolism of Christian mysteries come? From the collection of Mithric worship, the word Mithra was taken out and thus was the then Christian religion propagated; it is difficult to know and appreciate this. All these Irani influences had remained for a long time in the Christian Religion. Such were the Irani Christians. All their mysteries were from Mazdayasnis. Their religion was the Christian form of the Zarthoshti religion, which the Christian world could not tolerate."

[When the Prophet-Saoshyant - of a new Religion-to-be-born arrives amongst humanity, there are people born in the then existing other Religions, who are destined to enter the new one. The new Religion is not contradictory to the old ones, and there are several tenets and doctrines of the old ones which are incorporated in it with such alterations as the new Saoshyant ordains. It is in this sense that Dr. Framroze says that the early Christian Religion was the Christian form of the Zarathoshti Religion. The same applies to Islam and that explains the Sufis like Hafiz's references to "Pir-e-Maghan", and Rumi's, to "Pir-e-Kherad".]

When I came across this passage written by Dr. Chiniwalla, I was wonder struck. I had known a little about the Gnostics from some scattered sources. I tried to delve deeper. The first fact which I encountered was that they, the early Christians, were aware of the phenomena of Reincarnation. Secondly they had certain doctrines and teachings, which sounded almost like Zarathoshti.

"Gnosis" is a Greek word, meaning 'knowledge, which is divine and reveals inwardly.' It was used in the sense of mysticism during the early years of Christianity. The then Christians believed and rightly so, that Lord Jesus had taught a mystic or esoteric path towards God. (Which Prophet has not?) However, the Christians of and from the 2nd Century developed intense dislike for all Gnositic interpreters and teachers, and branded them as heretics. They were condemned by several writers mostly not on merits but just using derisive and maligning language. The gnostic writings were burnt or destroyed. Right upto the latter half of the 19th century, most of the information about the Gnostics and Gnosticism was derived from this kind of negative writings and was all derogatory and by way of fierce criticisms instead of the presentation of the Truth of God.

But during the last one and half centuries, the original Gnostic manuscripts began turning up in the Egyptian market places. They were found buried in the sands and soil of Egypt. The greatest discovery was what is known as Nag Hammadi manuscripts, 'accidentally' found in December 1945.

Nag Hammadi is a town on the Eastern banks of the Nile river, about 300 miles from Cairo. One Mohammad Ali and his brothers were on an errand to find out some kind of nitrogenous earth to fertilize their fields. They were passing through an old Coptic cemetery. They saw a massive boulder and got down from their camels, thinking that the ground surrounding it might have the kind of the fertiliser they wanted. As they were digging around, they suddenly struck a red earthenware jar. It was found to be three feet high and sealed with bitumen (a substance having a mixture of chemical compounds called hydrocarbons naturally occurring in tar, asphalt, mineral, waxes etc.) 'Should I break it?' Mohammad was thinking. It might have some spirit or 'Jinn' in it.... oh! but what if it had gold? He took courage and broke the lid. What he saw was neither jinn nor gold. **There were thirteen books bound in leather and a mass of loose manuscript sheets made of papyrus**, a plant - ancient Egyptians, Greeks and Romans used to make papers from its stem.

Mohammad took the Books and loose papers home and dumped them near the oven, little knowing that this, though not gold, spiritual treasure. His mother even used some was loose papers to light the fire!

The word spread like wild fire that some old Christian Books were found. Jealous battles ensued in the

Christian academic world to get possession of the treasure. Ultimately; by 1979, the contents of the Books were laid bare before the world.

The jar contained fifty two Gnostic texts spread over 13 Volumes written in Coptic, an old Egyptian and Afro-Asiatic language. They were written in the beginning of the Christian era. They consist of gospels and various mystical and secret writings. There is **the Gospel of Thomas**, a collection of Lord Jesus's own saying, so also **the Gospel of Philip**, "a collection of interesting miscellanies giving a mystic interpretation of Lord Jesus's teachings." After about 1500 years the original mysticism of the great Christian Religion was brought to light. There are not only the mystical doctrines but also devotional and ecstatic poems named **"Odes of Solomon" which sang the praise "of the Lord, the Word and the Master."**

So excited was the Christian academitions, scholars, students and common non-scholarly Christians that the Books were studied in great depth - and with phenomenal zeal. In 1971 Prof. D. M. Scholar compiled **"Nag Hammadi Bibliography"** (Zeiden) listing therein 4000 books, editions, articles and reviews published since the discovery. The list is being updated from time to time. In 1977 **"The Nag Hammadi Library in English"** was published by Harper and Row, wherein the coptic originals were translated by a team of outstanding scholars. Major grants for this work were made by several well known organisations like Unesco, Smithsonian Institute, National Endowment for the Humanities, Claremont Graduate School. The last was the sole Christian Oriented body that helped to finance the work! (The official Christianity had perhaps not forgotten its pride and prejudice.) But the book that resonated throughout the West was **"The Gnostic Gospels" by Elaine Pagel**, who declared her burning love for Christianity and propounded unhesitatingly that Gnostics were original Chiristians. **They understood Lord Jesus better.**

In addition to "Act of Thomas" and "Odes of Solomon," Nag Hammadi manuscripts included **"Gospel of Phillip," "Secret Book of James," "Apocryphone of John," "Apocalypse of Paul", "Apocalypse of Peter," "Letter of Peter to Phillip."** (Do these sound non-christian?) The Library shows that **Reincarnation was the prominent truth taught in Gnosticism.** It was not just an idea borrowed from the Eastern Religions.

There is no borrowing or stealing or "coming from" in the matter of Truth. God would not send one message to the east and another contradictory one to the west, through His own different prophets and Avataars. Nor can it be that the Hindu reincarnates, but the Christian does not! And when the official Christianity is conversion-fanatic, can a Hindu avoid a rebirth by converting himself as Christian? It is the Satan who makes the religions as a tool to induce humans of the globe to kill each other!

Every Religion proclaims the Truth. Each one declares the truth of Rebirth and Karma, may be, in different words or through different pictures. G. R. S. Mead, an eminent Greek and Latin Scholar says in his **"Fragments of a Faith Forgotten"** (N. Y. Univ. Books 1960):

"These two main doctrines of REINCARNATION AND KARMA which explain so much in gnosticism and throw light on so many dark places, have been either entirely overlooked or, when not unintelligently slurred over, dispatched with a few hurried remarks in which the critic is more at pains to apologise for touching on such ridiculous superstition as 'metempsychosis' and 'fate', than to elucidate tenets which are a key to the whole position." - p. 142

My Science oriented or interested readers will see here the operation of Thomas Kuhn's paradigm - phenomenon. "Stick to it at all costs" even at the cost of truth! is the paraphrase for that phenomenon.

Mead refers, in the above quote, to the apologetic critic. 'Sorry for touching such ridiculous superstition' he says. But we have in our community such scholars as would not be apologetic but angry, as if to say, how can you be so ridiculous as to ask whether reincarnation "is there in the Parsi Religion"? Then Hg suddenly rising and uttering words which mean "you are a big fool." "Be wise and scholarly like me and don't believe in such Tomfoolery!" (Hg means mercury; not High Gall.)

There are others who have no hesitation to speak of 'destiny' – Naseeb - 'luck', but are highly allergic to the word "Karma". "That's a Hindu concept," they would say in an Anglo Indian accent. But Karma in Hindu

comes very near to 'Keyshaas' in Islam. Ask Vada Mullaji Saheb. There are still others who would overwork the word Kayshaas as if they are Saheb-e-Kayshaas. "Allow a patient to die and a wounded to bleed till death - don't interfere with his Kayeeshaash ---- h, by giving Reiki or Iscadore, they say.

OH! FREE ME FROM THIS BIRTH-DEATH CYCLES!

In one of the old Christian mystical writing, the following hymn occurs:

"Protect me in my corporeal existence, Jesus!

Oh Lord, save my soul from this birth-death

full of love is your throne, bright.....

Who will release me from all the pits and prisons?

in which are gathered lusts that are not pleasing?

Who will lead me beyond rebirths and free me from them all?

and from all the waves in which there is no rest?

I weep for my soul saying: may I be saved from this....

- Quoted by John Davidson in "The Gospel of Jesus - In search of His Original Teachings" (Element Books - 1995 p. 449-450).

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REINCARNATION IN THE GREAT RELIGIONS OF ISLAM AND THE HINDUS.

The earth is an alchemical mill, meant to convert base metal to gold. Every ordinary non-saintly human passes through the mill numerous times, each time alchemising the base evil within him little by little, until all of it is transmuted to 'good' gold. In the process, the earth goes on dancing in measured rhythms; it rotates and revolves in a screw-like fashion, carrying with it all its inhabitants : the land and vegetation and animals and humans. They appear, disappear and reappear until all evil is alchemised. Then the time to come back comes to an end.

This birth death cycle in a human being is called 'Tanaasakh'. When it ends, it is 'Tanpasin'. These are terms occurring in the Zarthoshti Mystical Science; but the Truth conveyed by these words is universal and found in all Religions and Mysticism, though in different forms and words.

We have seen the said Truth in the great and glorious Religions of the Jews and the Christians. (Please see Parsi Pukar of July-August-September 2001, Oct.-Nov.-Dec. 2001, April-May-June 2002). We have in the last issue seen how the Truth of Reincarnation was openly taught and expressed by the early Christians, who are termed "Gnostics." The non-belief in the present-day popular Christianity flows from the politics that engulfed that serene Religion in the 6th century. There was a quarrel for supremacy between the Religions Church and the political kings. From the earliest times, to about the fourth century the Father-Priests were supreme. The doctrines and beliefs were as if, their properly and not of Jesus Christ. The kings did not like this. From the time of Constantine (ruled 306-337) the emperors began to interfere with the priests' exclusive portfolio of teaching about Christianity. That brought in power-politics. Emperor Justinian (ruled 527-565) came in direct conflict with the then Pope Vigilius, and assumed authority over the entire Church. He issued imperial edicts regulating public worship and religion disciplines and even theological doctrines. : He even decreed that no one should thenceforth teach the ancient philosophy of Christianity. The then one and only center of philosophy, the University of Athens was closed down. Many learned men from that University had to flee out, and there is evidence to show that many of them had fled to Iran, where they were received with sympathy.

In 553 A.D. Justinian convened a Council, and declared certain beliefs as "anathemas". The word means: a formal and binding denunciation of a religions doctrine; the curse of excommunication. One of the **"Anathamatisms of Emperor Justinian Against Origen"**, as it was called, read as under:

"If anyone assert the fabulous pre existence of souls, and shall assert the monstrous restoration which follows from it : let him be anathema."

(Origen mentioned in the above title was a Gnostic (185-254 A.D.).

One important point to note is that it is not Justinian alone, who is to be blamed for the erasure of reincarnation from Christianity. The priests were themselves responsible too; since reincarnation went against many notions, they taught as Christian doctrines, like the rising of the dead with the bodies they had while living or the holy Ecclesiastics placing a Note to God or a certificate in the coffin certifying that the person deserves to be sent to heaven.

The fanatic resistance to the natural fact of Reincarnation, by the Emperors and holy Fathers alike, was responsible for many official massacres, like the Cathars', Shakers', Amish's. These are blots on the great loving Dharma of Lord Jesus Christ - May He and His Saviours arrive to cool down the hellish fire of hatred that has surrounded this globe! Amen!

* * * * *

Let us now enter the garden of Islam where the 'bulbul's of Sufis sing their intoxicating tunes.

Before I proceed, I would like to say a word of caution, a word of love towards Islam. What is the meaning of this word - Islam? It means surrender - surrender to the will of God. Surrender with reverence.

About a couple of months back, a Sufi saint from Lucknow was in Mumbai. He divided the Muslims in two: one with "talwar" (sword) and the other with "Tasbih" (Rosary, Mala). I am talking, here, of the latter.

That day, I saw on T. V. a young woman, wounded by air bombardments in Baghdad, lying on the hospital bed. Her face was so calm and serene; no anger, no frustration; just surrender to His will, as if Islam was written in her eyes. I am talking of that Islam. Every thing, every movement, every moment, whether it be of the sun or a dust particle is nothing but surrender to the will of God, with love and reverence, faith and devotion.

Coming to our subject, two passages from the Holy Koran, point towards Reincarnation.

"How disbelieve in Allah when ye
were dead and He gave life to you!
Then He will give you death, then life
again and then unto him ye will return.
(Surah of the COW 2-28.)

'Tanaasakh' and 'Tanpasin' indeed! He will take you in birth-death cycle and then to Him for ever.

Again in Sura of NOAH, 71:17,18

"And Allah hath caused you to grow as a growth from the earth.

"And afterward He maketh you return thereto, and He will bring you forth again, a (new) forthbringing."

[Students of Khshnoom will see, in the above verse 17, the making of man "**from the earth**" i.e. from "Khaaki Ooshi"]

The above translations are by Mohammed M Pickthall (Universal Book Stall, New Delhi).

You grew from earth and at a point started coming and going in cycles, until you finally return to God. As Rev. 3:12 in the Christian Bible says, you "shall go no more out" from "the mansion of God."

God shall give you the Tree of Life which is in his paradise. (I would request you, my dear reader, to read again the article in his series, in the Parsi Pukar of Oct.-Nov.-Dec. 2001 (Vol. 7-2).

This is clearly the universal truth of Tanaasakh and Tanpasin taught in the Zarthoshti Din.

And you will perhaps be surprised to know that the word "Tanaasakh" has a place in certain esoteric schools of Islam, which continued to propagate the mystical Truths after the Prophet Mohammad (may He guide His followers on the track of Truth) left the physical earth. Prof. E. C. Brown, who was a renowned scholar on Iran and was particularly enamored of the Islamic literature, wrote in his three volume "Literary History of Persia" about such esoteric schools that they accepted three kinds of reincarnation:

Hulul : The periodical incarnation of the Perfect Man or Diety.

Rijjat : The return of Imam or spiritual leader after death.

Tanaasakh: Reincarnation of the Souls of ordinary man.

The first two refer to the souls already liberated from the birth-death cycles, but specially sent to the earth to teach and guide the ordinary non-saintly humans on the divine path. The third, Tanaasakh refers to the reincarnation cycles of such humans.

The Sufi are the well-known "lovers" of Allah, who tread the mystical Path of Islam. They have presented to the world the best of love poetry and have ignited spiritual sparks to millions in the east as also in the west.

Their literature proclaim the truth of reincarnation in artistic and figurative ways. Here is Maulana Jalaluddin Rumi :

"Why then do you turn your face from death? As the second stage has always been better than the first, then die happily and look forward to taking up a new and better form..... Like the sun only when you set in the West can you rise again with brilliance in the East." (Quoted from 'Reincarnation' by Craston and Williams - Julian Press 1984, page 177)

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NOW TO THE HINDU DHARMA

There is no doubt that the great Hindu Dharma declares reincarnation as a fact in Nature. It flows in the veins of the 'Veda's, 'Upanishad's, to Bhagavad-Gita and all other holy Scriptures and epics. It is a wonderful feeling to observe that the truth about Tanaasakh and Tanpasin is proclaimed in them on an apparently different scientific foundation. Lord Krishna, colourful Saoshyant, a mischievous child, a divine lover, a terrific warrior, a cunning calculator and a Speaker of a Holy Scripture - Gita - as Ishvar in first person - all in one, says in that immortal Speech:

"Oh Kaunteya (the son of Kunti i.e., Arjun!) Whatever physical bodies which are formed in any wombs (Yoni) have their creation-root in the great womb of Mother-Nature (Maht Bhrm Prakruti) and I am the seed giving (Beeg Prad:) Father (Pita) to all." - Gita 14:4.

This is the story of the physical birth of a body; the soul, within it, comes out from the seed of Ishvara. Ishvara - God. The soul - "Jivatma" - is a prisoner in the physical body, bound by three qualities or characters or features (Guna), Krishna continues. They are termed Satva, Rajas, Tamas (14:5). Rajas leads to passions, desires and attachments. Tamas is born of ignorance, heedlessness and sleep - and is destructive. It is Satva that is luminous and attached to happiness (i.e. 'Ushta' in Avesta) and knowledge divine (Gyan - 'Khshnoom' in Avesta) (Gita 14:6,7,8).

After elaborating on the three 'Guna's, Gita declares in 15:7,8,9 that **the 'Jivatma', the soul with physical life transmigrates from one body to another; and when it does so, like the wind carrying the smell of surrounding objects, carries with it, its desires, mind and senses in the other body, and there again it passes through (enjoys) the senses of ears, eyes, organs of touch, taste, smell as also the mind.**

How long this goes on? The Lord answers: until the 'Jivatma' drops the two 'Guna's Tamas and Rajas and reaches 'Satva', and then realises his real essence, which is Ishvara - God - Himself. When that happens, he swims beyond birth, death, old age and miseries, and becomes free from them (14:20). He attains the immortal stage (Parm padh) and reaches My Supreme Abode (Parm Dham) "Mansion of the Lord" as the holy Bible says; Union with Beloved, as the Sufi's say; 'Tanpasin' as Ahura Mazda Yashta Nirang, says.

- K.N.D

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(Parsi Pukar Oct.-Nov.-Dec. 2002 - Vol. 8; No. 2)

**DIRECT REFERENCE OF REINCARNATION IN
THE "DHOOP SARNA", THE MANTHRA-PRAYER
OF CHEHARUM UTHAMNA**

**If coming back, may you come as Mazdayasni;
If not, may you advance further.....**

BY K. N. Dastoor

At last, we have arrived at our main topic: "Zarthoshti Din and Reincarnation".

We have travelled long. First we looked at the apparent injustice in God's World: some people are starving to death, some over-eat till death; some laugh and some cry; some are happy, some miserable; some are born rich, some poor; some are born ill, some not. Some very good people suffer and some very bad enjoy. What and why is this drama? If God is just and kind, why all this injustice and cruelty? The Eastern Religions and mysticisms pointed towards Karma in previous lives. The Western so called scientific thinking would not accept such beyond-observation phenomena.

Yet some Doctors well versed in modern sciences of psychology and psychiatry tried to make whatever observations they could to find out whether reincarnation in fact comes about. Dr. Ian Stevenson, after thorough investigation, reported hundreds of cases which could not be explained except by rebirth. Dr. Stanislav Groff reached a "transpersonal level" in the human psyche through well measured doses of certain drugs, and later through music. His subjects could, at that level, encounter the events in their past lives, which they could later actually verify. Dr. Brain Weiss reached such last-birth-recording levels through hypnosis sessions. Dr. Arthur Guirdham came across a full group of the humans who were together in their last birth and were killed enmasse.

These true stories of the highly intelligent Doctors induced us to enter into psychic phenomena and there we encountered Edgar Cayce, who revealed, in his "readings", the events of the past lives of his subjects, many of which were verified and in many cases his advice based on the past life worked out wonderfully well.

All these searches and researches are narrated with proper references in the previous issues of this series.

Edgar Cayce referred in his readings to the Holy Bible and emphasised that Karma and reincarnation are taught in Christianity. We thereupon entered the Christian Religion and found that Cayce was right.

We were then led to the Jew, Muslim and Hindu Religions and found rebirth there too.

The sum and substance of the teachings of all Religions was this. Man on earth has soul (Ruvaan, Atma) imprisoned into his physical body. The body is a fabric in which two elements - one good and other evil-are interwoven. It is the aim of life to alchemise the evil into good. The oven for this is Dharma and the fire in the oven is Karma. Birth by birth the evil is gradually converted to good. Man is required to tread the Path of Dharma in the midst of the whirlpool of his Karma. His journey towards God and the alchemy of evil into good go together. Dharma requires him to follow the do's and don'ts of life for his onward journey to God.

In the Zarthoshti terminology, there are two relevant words: "Tanaasakh" and "Tanpasin". Tanaasakh means rebirth; Tanpasin mean freedom from rebirth. 'Tanasakh's - rebirths are the taking of physical body one after another, until all the evil is alchemised. There will be then a last birth on earth, after which there is no comeback. That is the state of Tanpasin.

This presupposes that each body we take in a birth is composed of the same root-matter, although the outward appearance may be different in the successive births. The word for this inherent root-matter is

"Anaasar". It is the point-essence of the physical body and is the store house of the good and bad elements, which develop as the earthly bodies. Our Dokhm-e-nashini is intended to release that point-essence, Anaasar, which will then be the originating point for the body of the next-birth. In the final birth all evil will be alchemised and the Anaasar will dissolve. The Ruvaan will then travel in the higher worlds in its journey towards Ahura Mazda.

Now our root-question: Are there any scriptural references to these cycles of rebirth in Zarthoshti Din? The answer is an emphatic yes. There is a direct reference in one of our prayers for the dead.

We have been taught or told that the Ruvaan of a deceased person leaves the earth on the Cheharum day i.e. the 4th day after the day of death. The time to depart is the Hoshbaam of the 4th day. A special ceremony is performed at that time; it is called Dhoop-Sarnoo or Pachli Rath nu Uthamnu. A specially structured Manthra prayer - called Dhoop-Nirang is recited at the time.

A large part of it is almost the same as the beginning of the Afringaan ceremony. There is however a very special passage of 48 words composed for this particular occasion, namely the last farewell to our dear departed one. The first 25 words pronounce certain truths of Nature which apply and pertain to the event then happening, namely, the transiting of the Ruvaan from the physical earth to the next non-physical world. What and why is this cycle of birth and death? What is the Divine Plan of Ahuramazda, in which this event falls? What should be our general prayer and petition to Him?

The first 25 words declare and pray that may the evil forces whirling in Nature disappear; and evil element which throws man into the cycle alchemise soon; the remaining 23 words are a direct address to the departing Ruvaan. If your Karma is going to bring you again on this earth, come as a Mazdayasni, the worshipper of Mazda and all His Yasna i.e. Divine motions, forces and energies and not as a Daeva Yasni i.e. the worshipper of the evil forces. And if you are destined not to come back, may the Divine Yazata, Maher Davar, the tiller of the spiritual soil of man, take you further and further on in your journey towards your Frashogard, Mukti, Salvation and Ahura Mazda Himself.

On the 2nd and 3rd cover pages of this Issue, you will find this 48 words Manthra passage written in Gujerati, and its translation. I am not writing it in English here. However the English explanatory translation is as below:-

"Whatever is, in Nature, GOOD and flowing from the divine Energies of Ahura (Hoo-jordaahi) may prevail! May the Kingdom of Ahura (Hoo-Padshaahi) spread in the whole creation! Let this happen through the Divine Laws of the Mazdayasni Daena and Its Divine Knowledge. May every thing in the creation reach its final Divine Goals. Let all this occur through the TONGUE of Man (Hijvaa). May this our Petitioning Prayer succeed (Aeydoon baad)". (1)

We know that the aim of Creation is to alchemise all evil and lead every particle to Salvation. The above words pray that may this happen soon; and that this can happen through the Divine Laws of the Mazdayasni Daena. It is man, who will lead the creation to Ahura, and his main weapon for this is his TONGUE. The Truth and the Manthra on man's tongue is the first step towards Frashogard.

"May it happen that the Whole Creation is fully alchemised to GOOD and the Kingdom of Ahura and Daena and Frashogard be fully established and absorbed." (2)

May, the evil destructive forces, and energies, and arts and sciences (Jaadooi); the intensive tendencies towards sins, rooted inside and outside the humans ("Bajehgari"); the wholesale discarding of Din ("Darvandi"); such deeds and things, which originate from the black evil forces and endeavour to push the Creation away from Frashogard ("DaevaYasni"); the material, atheistic, selfish, egoistic inclinations, leading to spiritual darkness ("Dehri") – may all this be abolished and annihilated ("Avaadashaan baad"). May these petitions be granted ("Aeydoon baad") (3).

After declaring these Truths and offering these Petitioning Prayers the rest of the passage now refers to the deceased Ruvaan.

"Those Mazdayasni people, who have eaten such food as to bring evil reactions (i.e. those whose

Karma is still entangled and dense) and who are therefore destined to come back and reborn ("Daad hand"), may they come back in the Good Mazdayasni Din (and not fall into Daeva Yasni, the mire of evil). (4)

If (however) they are not to come back (i.e. the present birth was their last and they are now due for Tan-pasin) then, as they had hoped and wished at the moment of death (Goozarg Oomeyd), may Meher Yazad, the Yazad of Truth and Justice reach them and lead them quickly to further heavenly progress". (5)

* * * * *

This passage is in Pazend. There are a few historical theories on the question whether Pazend was a spoken language. We need not bother about these University exercises. We observe that our Manthra Prayers have Pazend passages inserted in a systematic way. In the actual Manthra texts the script in which these Pazend passages are written is Avesta. There is no doubt that these are 'Manthra's i.e. they have a mantric chant and effect. When we utter them as part of our Avesta Prayers, we find a lot of words which are Persian or akin to Persian. "Az Hamaa Goonah..... Pa Patet Hom" is a Pazend passage occurring in all 'Niyashi's and 'Yasht's. Patet Pasheymaani and Doa Nam Setayashney are full-length Pazend Manthra Prayers. The Preamble of Afringaan, Yazashney, Vendidaad ceremonies is in Pazend.

In the above "Dhoop Sarnoo", we find a lot of Persian (Faarsi) oriented words like Eeshaan, Khar Khorhand, Aayand, Na-aayand, Veh-Din-e-Mazdayasnaan, Oomeed etc. If you know Faarsi, you will not have much difficulty in grasping the meanings and translation of Dhoop Sarnoo. We find that in the last passage of 23 words starting from "Yeeshaan Keeshaan", the departing Ruvaans are divided into two categories - one, those who are to come back (Aayand) and the other, who are not to come back (Na-aayand). That is, either the Tanaasakh Ruvaans or Tanpasin Ruvaans. May the former come back as Mazda-Yasni's (i.e. anti-Daeva Yasni's), and may the latter proceed with their journey in the next world with the help of Meher Yazad.

Is this not a direct and convincing piece of scriptural evidence clearly pointing an emphatic finger to the phenomenon of Rebirth and Reincarnation? You may be wondering why then should the West Oriented Scholars declare with a reddish glow on their face that 'there is no reincarnation in Zarthoshti dharma'? This statement implies that let other Religions say that Rebirth is a phenomenon, occurring in Nature. They are all wrong. Let those Doctors: Stevenson, Groff, Weiss, Guirdham say whatever they like; let their science go to hell. We, the scholars trained in Europe are taught that "it" is not there, and we stick to it. But worthy sires! What about this "Bey aayand" and "Gar Na-aayand" pronounced at the right moment of the departure of the soul from this earth? I have seen the extreme orthodox scholars, like the late renowned Dr. Jamshedji Manekji Unwalla of Navsari trying to hair-split these words like lawyers, to keep the flag of "no-reincarnation-in-Z-Religion" flying! So also Dasturji Dr. Hormazdiyar Mirza; so also even my dear friend Dr. Minoo Karkhanawalla! Why strain yourself so much, Sirs, in an intellectual trapeze, when the Dhoop-Nirang words are so clear, and evidence from other Religions is so clear, and evidence from modern scientific doctors is so clear? It is this unreasonable stick-on to west oriented paradigms that have seriously damaged the serene faith of the Parsis. This paradigm stuck attitude is present in all branches of modern science also, but there when a breaking point comes, the old paradigms are lost and the new arrive. When a historian of science, Thomas Kuhn pointed out this in his innocent looking doctorate-thesis: "The Structure of Scientific Revolutions", (1976), there was a formidable sensation. Some interpreted Kuhn's theory as stating that science is just a search for paradigms and not a search for truth. (Paradigm means, a stick-on-theory till it is replaced by another.) In Galileo's time, Kuhn would have been burnt alive, not by fanatic Priests but by die-hard scientists! One of my favourite scientific writers, John Casti, (swinging as University Faculty between Santa Fe and Vienna) wrote a book "Paradigms Lost" with a subtitle: "Tackling the Unanswered Mysterics of Modern Science". What a title? Science has caused Milton's "Paradise Lost" to be lost and replaced by "Paradigms Lost". And what a word: "Mysterics"! I referred to a couple of dictionaries but could not find the word. After glancing through the book, I thought, when modern science approaches mysticism, but not yet reached its entrance, it is dealing with mysterics. Many of the "Mysterical" questions of science raised by the ever smiling John Casti in his book are not answered, although a decade has passed since he wrote the book. They have become more confusing. I am sure Prof Irani of USA, reportedly a historian of Science but

also a scholar of Parsi Religion, has not got the answers. (He may not even be aware of the questions.)

Sorry for the diversion. But these Westerly scientific men and religious scholars with their Flying Machines!

Let me add Reincarnation is very much there in Gatha 49-11 of which Dhoop Nirang is an explanatory paraphrase.

TANASAKH TO TANPASIN - NOT A QUICK PROCESS.

"...for the soul to find its way back to a proper vision of reality and a right relationship to it, we must expect a long evolutionary, purgatorial process. The task is not only too complex and too arduous to be quickly accomplished; it is of such a nature that set backs are to be expected. When a man is waist deep in slimy mud and struggling manfully to extricate himself from it, he may sometimes seem to be slipping back two feet for every foot he advances. Salvation however quickly assured (as some Christians believe it to be) is not quickly achieved. The rescue operation, even with the help of those life belts thrown to the endangered soul ("the amazing grace" and "bountiful providence" that Christians joyfully acknowledge) is likely to take a long time. The soul's progress is not to be seen in a small slice; we must look at the whole graph."

- "Reincarnation in Christianity" by Geddes MacGregor (Quest - 1978)

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DIRECT GATHIC EVIDENCE FOR REINCARNATION IN YASNA HA 49-11.

Dhoop Nirang, a Replication of 49-11 : Coming Back of the Ruvaan on Earth, Bad Food, List of Evils.

"Bendva" in 49-11 Means a Formulation of the Lord of Evil.

BY K. N. Dastoor

We have seen in the last issue that the "Dhoop Sarna" Nirang, chanted in the Chehaarum Uthamna at the exact hour of the Ruvan's departure from this earth, directly refers to "coming back" or "going forward" i.e. Tanaasakh or Tanpasin. The passage is a replication of Gatha Ha 49-11, which then, is the Gathic evidence of reincarnation on this earth.

The passage in Dhoop Sarna consists of the last 25 words starting from "Hizvaa Ravaani...." The text and translation in Gujarati are on the cover pages 2 & 3 of the last issue and the English elaboration is on pages 7-8.

The passage has three main divisions. The first refers to the march of the whole creation towards Ahura. The second refers to the evil forces obstructing the march, and the third to the Ruvan's "coming back" ("Aayand") or "not coming back" (Na-aayand). Yasna Ha 49 of the Spentomad Gatha has the same theme and scheme.

Yasna 49-1 refers to "Bendva", who obstructs Asho Zarathushtra in His divine mission. The Western Studies have thrown some rather amusing speculations and wild guesses about who this Bendva was. Mills says he was a border warrior-chief who turned out to be an arch enemy of Zarathushtra and worried Him very much in His task. Dr. Haug compares Bendeva with "Pandu," and Prof. Justi with "Bhindu." This arises out of the Western scholar's narrow vision in matters of Religion which they take as exercises in history, geography, philology or comparative mythologies. Khshnoomic taavil, on the other hand, is based on authentic information flowing from a divine source and is in essence mystical and not just mythical. (Remember, Max Muller calling "Zarathushtra" "as a purely mythical name"?)

Taavil reveals that Bendva is the Daeva - the evil lord - of evil times. It is a Keherpa, a field formulation springing from the accumulated evil thoughts, words and deeds of humans on earth, during the malignant corrupt, viscious and sinful cycles of time visiting the earthlings periodically. This keherp is a big hindrance on the path leading towards Frashogard.

It enters into all phases of human life, its trades and vocations and its arts and sciences. Mankind goes astray from the Path of Religion. The daevic mentality and cravings rule the human psyche. Man becomes the cruelest animal on the planet. He creates weapons of sin and self destruction. Oppression and tyranny become rampant. Genocide becomes the order of the day. The power-lust and sex-lust sway the human mind. Our present time is the glaring illustration of Bendva's sweep. Bendva is also termed as "Keresानी," the rival of Haoma. Our whole present civilisation is overpowered by Keresानी. In Haomic cycles of time, civilisations are religion oriented; in Keresानी times they are sin-oriented.

Thus Bendva is not to be searched as some historic figure like Pandu or Bhindu (or Eeththu). It is a technical term for the times of evil. The Pahlavi version of the Gathas translates Bendva as "Vedtum Demaano" meaning the most evil time period. (Zamaan or Jamaano). In the three elaborations of the Gatha in Dinkard called Sudkar Nask, Varshta Mansra Nask and Baga Nask, this meaning of Bendva is significantly clarified. Sudkar Nask enlists the daevic times. Varshta Mansr Nask laments the going astray of the humans from the path of Frashogard. Baga Nask declares that 'Taromaiti' - i.e. pride, ego is the main element of such

time; Armaiti is completely forgotten; bitter hatred takes the place of sweet love; man forgets that he should love God like a daughter loving her father. (What a beautiful simile!) Thus the technical meaning assigned to Bendva by Khshnoom is supported by ample evidence from Avesta and Pahlavi.

Yasna 49-1 carries a narration of (i) how Bendva works and spreads tremendous disorder, misery and chaos; (ii) what is the plight of the 'Ruvan's who are born and come on earth during such evil time-cycles, (iii) how the humans should resist Bendva by following the difficult path of Din and (iv) how do the saints and sages and Ashavan's guide the good humans to be away from Bendva's snares and pits; Frashostra and Jamaspa are stated to be such lofty divine Guides. (Ha 49-8 and 49-9).

One of the evil events which occur during these evil times is that those humans who are caught in the sinful snares of the evil, have come back on earth, proclaims Ha 49-11. Ha 49-4 specifically refers to the tongue ("Hijubish") of the evil people who hinder the spiritual progress of the humans.

The tongue, i.e. the ability to speak out one's thoughts, is a special gift of God to humans. It is mainly through this organ that a man can swim to salvation in the ocean of time or fall into the mire of filth. Tongue is either the entrance to the mansion of God or a headlong fall into the pit of sin. For the former, let man keep the truth and the Manthra Prayer on his tongue. For the latter, let him pollute his tongue through falsehood and lies. The message for the good tongue is in the Manthra Passage 'Haoma Yo Gava Baresmana....' occurring in most of the Nyaeshes and Yashts. The message for the evil tongue is in Gatha 49-4,49-11 and several other places; and **in Dhoop Sarna where the word "Hizvaa" is used.**

As we have seen in the last issue the words "Hizvaa Ravaani Hoojordaahi..... is a prayer that may the Kingdom of Ahura come, may the Mazdayasni Daen take the Creation to its divine Goal, may all evil be alchemised. Then in the second division the Dhoop Sarna refers to various evil forces and things like:

Jaadoo - evil arts and sciences.

Bajehgari - the strong sinful tendencies;

Darvandi - the outright rejection of Din;

Daeva-Yasni - the deeds, things, rites, sciences which emanate from evil forces and push man away from Frashogard;

Dehri - the material, atheistic, selfish, egoistic inclinations leading to spiritual darkness;

and pray that all these be abolished and annihilated.

In the third part, the Dhoop Nirang refers to those who are to come back and those who are not.

Now have a look at Ha 49-11.

At dush-khshthrang dush-khyotheng
Duzdyaneng dushmanangho dregvato
Akiesh kharetaish paiti urvano paiteyenti
Drujo demane hyetha anghen astyo

Here also there is a list of evils and of humans harbouring them.

Duz Khshathreng : Those who misuse their evil power through oppression and tyranny.

Duz Shyothneng : Those of the wicked, sinful, devilish, vile and viscious deeds ("Duz" has all this contour of meanings).

Duz-Vachangh-ho : Those of vile and lying tongue.

Duz-Daeneng : Those of a vicious, corrupt heart; whose heart is far away from Din, Daenaa.

Duz-Managh-ho : Those of evil minds; who deliberately corrupt their own minds and of others.

Dreygvato : Those who run away from Ashoi-purity of thought, word and deed, righteousness; Very much on the evil path.

You will observe that the lust is similar to the one in Dhoop-nirang : Jaadooi, Bajehgari, Darvandi, Daeva-yasni, Dehri. These are Pazend words. 49-11 has Avesta words. Both refers to vile, vicious, sinful thoughts, words and deeds whirling in the world and circulating within man. Both give a description of druj deeds and dispositions. In the preceding stanzas of Ha 49, Bendva the lord of evil times and his evil exertions are referred to followed by a narration of the white forces of Daenaa combating Bendva; and now in 49-11 it is said that the Ruvaans of these Duz-people will come back with evil food in "Drujo deymaan," meaning the earth which is the house of lies, and again pass through this physical-material existence on earth. The last two lines of 49-11 depict this, by these words:

"Akaaish Khereythaish Paiti Urvaano
Paitiye-eenti

Drujo Demaaney Haithiyaa Angha-en
Astyo."

Each of those Ruvaans (listed in the first two lines) verily come back (paitiye-eenti) with bad food (Akaaish Khereythaish) (also meaning bad Khoreh) to this house of lies, i.e. the world of physical-bodily-existence (Haithiyaa... .Astyo)

The passage thus declares that the Ruvaans of each of those of evil power, evil deed, tongue, mind and heart, who tread the evil path, come back with bad food on this earth, the place of lies and bodily existence.

You will observe that "bad food" is also present in Dhoop Nirang, expressed as "khar kharhand," meaning the food of bad Karma, which is a direct reflection of "Akaaish Khereythaish" in 49-11 (c). 'Food' is a matter of Karma. The meal that comes on our table emanates from our past Karma and leads to our future Karma. One passing through good Karma is eating good food, one through bad Karma eats bad food. All our thoughts, words and deeds emanate from the past Karma and forges the future Karma. The evil Karma is a store house of bad food and a Ruvaan housed on this earth in a sinful body accumulates bad food i.e., bad Karma and has to be born again and again on this earth to wipe out the bad Karma. That process of wiping off is itself the process of the alchemy of our inner evil to good i.e. 'druj' to 'gava'. That itself is our spiritual evolution. In Nature, there is no Darwinian evolution from monkey to man, but there is an evolution from man to angel and Yazat. There is no evil path of "survival of the fittest"; there is the Path of Daen for the spiritual evolution - TANASAKH to TANPASIN.

I have taken all the above material from Dr. Saheb Framroze Chiniwalla's "Spentomad Gatha" page 301 et. seq. His translation of 49-11 does rely on the present day grammar and philology. It is not a mumbo jumbo translation as some of our American friends like Irani-Jafri or our Englishly - pronouncing - Avesta friend Khojastiyao Mistry would say. If you want to enjoy the beauty and Ushta (ecstasy) of Khshnoom, read Framroze's translation and treatment of 49-11, you shall stand aghast at his scholarly rigour and acumen. He has devoted nine pages (303 to 312) to the grammatical connotations and the roots and grammar of the words "Drujo-deymaan," "Astyo" and "Akaaish Kherethaaisd" occurring in 49-11. He has done so because the majority of West oriented scholars try to twist the passage to stick to their "no-reincarnation-in-Z-Religion" paradigm.

He shows convincing evidence that Drujudemaan refers surely to this our physical earth, and not the hell, the dojakh (Avesta "Daozava," "Daozang-ha") after death; that "Astyo" does not mean 'Jiva' or 'Jaan' i.e. life current, but has the root 'Asti' meaning bones i.e. physical body. For Jiva there are different words in Avesta like Angha-hoo, Gai, Ushtaen (masculine) or Javaaiti, Jiti (feminine). Asti, on the other hand, occurs in

different forms like "Astish" in Gatha 31-22 and 33-2, where it means the living man with physical body. So also 'Asto' in Yasna Ha 12, where Ushtaan and physical body of man are distinguished. "Astasya" occurs in Vendidad 8-81 where the meaning is clearly physical body; it refers to death of the body due to coming out of Baodaang (Jiva). "Astoish" is also seen in Yasna Ha 13-2, where the Atash of Ahura called Vaajishta is stated to be the 'Ratu' the lord of the physical body. Framroze has also shown the distinction between Drujodeymaan and Drujo-Namaan. Whilst 49-11 refers to "Drujo-deymaan", 46-11 contains "Dey-maanai Astyo", and both clearly relate to physical body.

For Akaaish Kherethaish Dr. Saheb has elaborated the word Khereythaai in Gatha 34-11 and 48-5. He has shown the Khshnoomic elaboration of 'Khereyth', which means food and light; how the two are related; and how they are related to Khordaad and Amerdaad; and how food is related to Keshash, Karma, and is meant to lead man to Khaetvodat through "Raamno Khastrahey."

THE WISE COUNSELS OF DASTUR ADURBAD MAHRASPAND

- ❖ "Be a thinker of virtue, do not be a thinker of sin, because man does not live upto eternal time and because the thing of the spirit is more necessary."
- ❖ "Forget that which is past and do not fret and worry about that which has not come to pass."
- ❖ "Whatever is not good for you, do not do unto another person."
- ❖ "Always and everywhere, keep hope in God and make a friend who is more beneficial to you."
- ❖ "Do not keep away your own wife and child from education, so that severe grief and sorrow may not reach you and you may not be repentant."
- ❖ "Do not laugh out of place."
- ❖ "Do not argue with a foolish man."
- ❖ "Do not take an envious man in friendship."
- ❖ "Do not show your wealth to a jealous man."
- ❖ "Drink wine in moderation because he who drinks wine immoderately, many times of sins emanate from him."
- ❖ "Do not abandon your own duty for the sake of your name."

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REBRITH AND REINCARNATION IS A CHAPTER FROM THE MYSTICAL SCIENCE.

We End the Present Series and Shall Hereafter Enter into "Life After Death" As Revealed in the Zarathoshti Mysticism.

We have, now come to the end of our *intellectual* journey in the *mystical* region of Rebirth and Reincarnation.

We first entered the field of scientific investigations made by reputed psycho analysts like Doctors: Ian Stevenson, Stanislav Groff, Brian Weiss, Arthur Guidham. We then delved into the holy Scriptures and Books of different great Religions and tried to carve from their available translations and interpretations, some idea about the phenomena. We got strong indications from both the fields that Rebirth and Reincarnation is a Truth in Nature.

Yet, we cannot say that we have *proved* the Truth to the complete satisfaction of our common sense or intelligence. For, the phenomena of Rebirth or Reincarnation is, in the very nature of things, outside the ambit of our observation and experience.

It is a phenomenon from the unseen world. It is related to DEATH, and death is a complete mystery to us. We do not have the faintest idea of how it works and operates. We do not know where we go after death. It is said, the body falls on the ground but the soul, Ruvaan, Atmaa travels into unknown dimensions. But where? How? Reincarnation is therefore manifestly the subject matter of Mystical Science.

It is therefore time for us to enter into that divine Science. How do we enter? **The only way is to learn it from Religion.** We will not have any intellectual proof for many Truths taught in Religion. We will have to rely on Faith. We will have to believe. Believe in what?

Believe in the Mystical Science of Religion as revealed by the holy Scriptures and the Masters who teach them, interpret them, explain them.

That means we will have to enter into the subject of LIFE AFTER DEATH or LIFE AFTER LIFE or JOURNEY IN THE NEXT WORLD.

These subjects raise a plethora of questions. Where and which are the mystical regions and areas of the soul's travels in the "other" world? What is the route of this journey? Are there any stations where Ruvaan has to halt and stay? How long? If the Ruvaan has to be reborn, when and where the decision to re-send it to the earth is taken? Who takes the decision? Why? How much time is taken to come back on earth? What happens after the decision to be reborn is taken? Is the Ruvaan to be housed in the same body as in the previous birth? Is there any difference in the body of the past births and the body to be reborn? What forces and energies operate all along? And above all **Why** are all these journeys: down to up and up to down? What is the aim of these turns and returns? Is there any difference in the next world journeys of the souls who have different Religions on earth?

Can we have an answer to any of these questions through our so called commonsense? No! We cannot. All this lies beyond our consciousness. Our Science, philosophy and way of thinking are entirely in the dark. What then is the sense in raising an intellectual debate on a subject which, in the very nature of things, is unobservable, unknowable and incomprehensible?

But we should know. The subject concerns us vitally. If we get some idea, howsoever little, about it, we may know why are we here and where are we going and from where we have come? What are our duties here? Whatever little the scientists like Stevenson, Groff, Weiss, Guirdham observed did give us an indication that rebirth and reincarnation cannot be summarily ruled out. The phenomena seems to exist. And whatever is read in the Holy Scriptures of different Religions, even by the help of modern philology, etymology and

grammar, also indicates that reincarnation is a Truth in Nature. But beyond such indications, we don't know anything about its actual operation.

What then shall we do? Is it possible that the Science of Mysticism may throw greater light? **Yes, light, and a flood of light!** The loftiest Science of Mysticism is contained in Religion. Our researches did show that reincarnation is described in all Religions as a process of purification. The soul is captivated in the physical body, which is a weave of a good element and bad element. At every birth, the soul takes the body woven around the same basic stuff. Every Physical life on earth alchemises the bad element to good in little quantities until after several births all the bad is converted to good. This alchemy cannot be achieved in one life. Successive lives are necessary. We saw in this series of articles that every Religion including Christianity and Islam points out to this spiritual alchemy of the body. Several passages from the holy Scriptures of various Religions and the statements from their Mystics and Scholars were quoted here. We saw that the pith and substance of the reincarnation phenomena is referred to in the Zarthoshti Mysticism by two words : "Tanaasakh" and "Tan-pasin". Tanaasakh means successive births of the Ruvan in the body, and Tan-pasin means the finally alchemised body wherein all the bad element - 'Druj' is alchemised to Good - 'Gava' and the birth-death cycle comes to an end.

In this background this humble KND seeks your leave to take you, my reader, into the fascinating subject: **Life after Death, as elaborated in the Zarthoshti Din and its holy Scriptures.**

Our difficulty is that the present day Western studies of our Religion is unable to present a consistent picture on the subject. The reason is that they are based on modern philology and grammar and have no idea about the Manthric nature of our scriptures. Any Manthra of every Religion contains deep mystical meanings. Truths of Nature going beyond the arena of our normal consciousness are woven into all Manthra's. Western studies are devoid of this basic foundation of our holy Avesta Scriptures.

We will therefore have to probe into Mystical Science of our Din to find out what Truths on Life after Death are set out in Avesta Manthra, and Paharvi Pazend and old Persian writings, and what is their relation to Reincarnation. As you my reader well know the Mystical Science of our Din is Ilm-e-Khshnoom, gifted to us by the Zarathoshti Ashavan's of Daemaavand, through Baheramshah Shroff, and extensively elaborated by his main disciple, Framroze Chiniwalla in his marathon writings. His treatment on After-life and Reincarnation is scattered at several places in the Khshnoomic literature as in : Nikeez Vol. 3 Aapni aa Geyti; Spentomad Gatha, Ha 49-11; Dhoop Sarna Nirang in Vatlavvana Saval Mateno Vadvivad: Nikeez Vols. I and II (Hooma Yashta); his Taavil on Jamyad Yashta; the book on Yazashney; his explanation of Patet Pashemaani in Khorded Avesta Baa Khshnoom; Haptan Yashta Kardeh 7; Vendidad Pargarad 18, Ardaaviraaf Nameh and many other places.

Parsi Avaz Weekly's issues from 10-3-1974 to 9-6-1974 carry Framroze Chiniwalla's series on Zarathoshti Din ma Purnajanam veshe kye hakiko janaveli chae? "(Which are the Truths about Reincarnation expounded in Zarthoshti Din?" It is a short but very substantial exposition on the subject. The series have been published as a separate booklet of 75 pages in 1993 by "Ilm-e-Khshnoom Felaavnari Committee". This is available at Mehella Patel Ajiary at Balaram Street on every Saturday between 6 and 7 p.m. (Price Rs. 15.)

The booklet covers many aspects of After-life and Reincarnation, like Tanaasakh, Tanpasin, Dozakh, Drujo-deymaan, Kangdaez, Gangdaez, Varzamkard, Chinvat, Kerdaar, Rastaakhiz, Saoshyant, Frashogard. It deals with several relevant passages from the Gatha, Vendidad, Visperad, Haptan Yashta, Jamyad Yashta, Khordad Yashta, Fravardin Yashta, Rashney Yashta, Yazashney and Hadokhta Nask.

I shall now deal with "**Life after Death**" based on the above, as a separate series. I am closing the present series and opening that new one from the next Issue.

So be ready to understand and absorb an account of the journey of your and my Ruvans, which we had in the past and will have in the future. Should we say: Happy Journey?

- K. N. D.

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