

Chapter 1 : Reincarnation?? Past Life Experiences? | Yahoo Answers

Reincarnation is the belief that the human soul never perishes or dies, it simply passes through a succession of lives. In its basic concept, it had its origin in India sometime near B.C. Reincarnation is vital to classical Buddhism and Hinduism. Although reincarnation has ancient roots, its.

The full text of this article in PDF format can be obtained by clicking [here](#). They neither cease to exist nor await a restitution of their physical bodies once for all at the resurrection of the dead. Rather, our good and bad deeds produce good and bad outcomes karma. Especially in the past hundred years, scores of Westerners whether Hindu or Buddhist or not have embraced the doctrines of reincarnation and karma. I argue that reincarnation and karma, while appealing on the surface, are riddled by deep intellectual flaws. Neither Hinduism nor Buddhism affirms the existence of a personal creator and designer. Therefore, their accounts of karma and reincarnation cannot rely on such concepts. This leaves them bereft of a key conceptual element of their view. Karma is seen as an impersonal law that somehow records good and bad deeds and assigns karmic outcomes from one lifetime to another. Yet the notion of moral evaluation and the assignment of karmic outcomes through reincarnation is rational only if a personal and moral evaluator and agent is the fulcrum of the system. But the very idea of karma is of an impersonal system. Worse yet, for the systems of karma and reincarnation I discuss here, there is no individual self. Buddhists deny the existence of any self. Nondualists deny the existence of finite selves but affirm the existence of a universal self Brahman. But in both cases, there is nothing on which karma can work. If there are no selves, then no self can be reincarnated as another self! The answer to all this is the death and resurrection of Jesus Christ. Rather than leaving us to atone for our own sins through karma, He offers salvation to us through His matchless achievements. This truth gives us true hope in this life and in the next. People have always considered whatâ€™if anythingâ€™lies beyond the grave. Is death the end of existence, an entry into eternity, or an intermission between earthly lives? Some Eastern religionsâ€™such as Hinduism and Buddhismâ€™have for centuries taught that the soul reincarnates in many different bodies. A vast segment of humankind, throughout all ages, has believed in reincarnation and karma. These doctrines have given hope for life after death and have caused fear of what that life might be. For those who believe in reincarnation, death is not the end. We are reborn into another life after death. But karma is a hard taskmaster. Karma is not a person but a law of cause and effect with no exceptions. All future lives will be determined by past lives. Absent is the notion of grace. The philosophies behind these beliefs differ. For Hindus, karma and reincarnation involves a disembodied entity that enters a new body on death. For Buddhists, there is no such entity or soul to be reincarnated. In fact, Buddhism speaks of rebirth as opposed to reincarnation, since there is nothing to be incarnated again. The self is a collection of contingent states that dissolve upon death. There is no soul to animate a new body. Nevertheless, we can test the rationality of these ancient doctrines of karma and reincarnation as one basic claim and note the differences as we progress through the arguments. First, when we survey the vast number and kinds of injustices in the world that are never brought to justice, we call out for justice nonetheless. What of the young girl tricked into the sex trade by an international slavery association who dies while enslaved? Is that the end of the story? Reincarnation offers hope for many who would otherwise fear their own demise. Some worried souls even consult therapists in the hope of learning the details of their past lives, which, they believe, may help them solve their present problems. We each get what we deserve in every life. In Eastern religions, reincarnation is connected with the law of karma, which insures that our good and bad deeds produce good and bad results from lifetime to lifetime. The goal is not to come back in a happy life but to attain enlightenment and leave the cycle entirely. The law of karma is an unbending and impersonal rule of the universe. But can reincarnation realistically offer hope and a sense of justice to a troubled world? Can it answer the nagging and perennial problems of death and injustice? The doctrine of karma and reincarnation is a direct challenge to Christian teachings on salvation and the afterlife. God not karma is the moral judge of the cosmos, and no human being reincarnates but rather will be part either of the resurrection of the just saved by grace or of the unjust justly condemned by their works. The rest of this article will critique these non-Christian teachings logically and offer a compelling

biblical alternative. The Assessment of Karma² Both Hinduism and Buddhism deny the existence of an unlimited and personal being who created, designed, and orchestrates the events of the cosmos. Both religions have their gods and goddesses, but none of them are anything like the God of the Bible. Therefore, both religions must account for their distinctive beliefs without the aid of such a being. Put another way, these religions and all religions must be able to support their doctrines rationally within the structure of their respective worldviews. Let us see what this means for karma. Karma is both moral and impersonal in its nature. It is moral because karma evaluates the actions of all humans and living things morally and determines what kind of life each being merits after his or her death. In both Hinduism and Buddhism, karma is accrued in previous lifetimes and only applies to one lifetime at a time. Thus, one cannot build up good karma in this life and have it apply to this life, American popular religion to the contrary. But karma does not include a moral being who evaluates the morality of actions through judgments. There is no judge and, strictly speaking, no judgments. Karma is an automatic and impersonal law. It is something like a moral law of gravity. Since Hinduism and Buddhism lack belief in a creator and designer who runs the universe, they cannot appeal to such a being to know and evaluate morality and assess the proper rewards and punishments for the next life. How then could karma make such determinations? Our experience of moral judgments—“right or wrong”—always involve persons making judgments of value pertaining to people and states of affairs. There needs to be an evaluation and thus an evaluator. It is, rather, the considered opinion of beings with consciousness, moral knowledge, and the ability to assess facts. The doctrine of karma, however, excludes consciousness, moral knowledge, or the ability to assess moral states. This is precisely because karma is not a personal and moral knower and evaluator. Some Americans, with their hodgepodge spirituality, claim that God is in charge of karma. But this idea is found in no world religion or established philosophy. Karma is an impersonal replacement for a personal God. We can state the argument formally. Karma is taken to be the moral engine of reincarnation. It is a law that records and assesses moral actions with respect to results in future lives. However, karma requires moral knowledge and moral evaluation in order to ensure that an entity is placed properly in its next life. But karma excludes moral knowledge and moral evaluation, given that it is impersonal. Therefore, a the doctrine of karma is false. Therefore, b since reincarnation depends on the doctrine of karma for its moral coherence, reincarnation is false. This is a deductive argument; that is, if the premises are true, the conclusions must be true. But it seems that the premises are unassailable. If so, from this argument alone, reincarnation and karma are refuted. But we are only part way down the logical road. The Administration of Karma The second problem for karma is much like the first. An impersonal law of karma is not only incapable of evaluating moral deeds but also administering karma. The karmic system requires that rewards and punishments be doled out at all times for all people. Other living things are included in karmic outcomes, but we will leave that aside for now. Karma must somehow ensure that each person is receiving his or her due rewards or punishments by being born in a certain place at a certain time and that he will experience only what fits his karma. This is true for the entire human race. Common sense tells us that such a global karmic ensemble needs a global, karmic administrator. Trying to organize a seminary course is hard enough for one absentminded philosopher me. But karma, absent of any mind and any will at any time, is worse than the worst eccentric professor. Put in argument form: Karma is taken to administer moral results for all persons from lifetime to lifetime. However, such administration requires a vastly powerful agent to bring about these moral results. Karma is not an agent who administers rewards and punishments, but an automatic and impersonal system. Therefore a , the doctrine of karma is false.

Chapter 2 : Past Life Question? | Yahoo Answers

Your problem with reincarnation, is the same as your problem with consciousness. Your mind has been trapped. And the zenbuddhistic koans were made to "untrap" the students minds from the very same.

Due to many factors, at least in the so-called Western world, these views appear to be gaining ground—a wider acceptance. In particular, I think that this is an area where Christian apologists should exercise a concerted effort to accurately understand and then critique these views. The Answer or Part of the Problem? Analysis There are certain issues that will be addressed in this paper—are of a direct concern to this paper—and others that I will have to forego. For example, there are various reasons for the popularity of reincarnation and at that with reincarnation more so than transmigration in the Western world. However, I do not have the space in this paper to explore in detail these factors. Besides, even if I could give an accurate account for the popularity of reincarnation in the West, this would not necessarily help us to critique it. There are a number of reasons for this. First, this has already been done by a number of authors see note 1. Third, among the multitude of reasons that could further be cited, since people are made in the imago Dei see e. Nor does this analysis pretend to be an exhaustive treatment of the topics under discussion. For example, a multitude of philosophical critiques can and have been given against reincarnation and transmigration then space allows me to present here see note 2. I will have to greatly limit the scope of concerns covered in this analysis: I will have to content myself with certain ethical e. This paper will proceed in the following order: This will be done in order to set the stage for the primary purpose of this paper: Therefore, I will examine what reincarnationists explicitly espouse, as well as what logically and ontologically follows from their views. Reincarnationists appeal to reincarnation and the law of karma to explain the existence of most if not all of the evil and suffering that occurs in the world. Reincarnation and karma supposedly supply the answers to the difficult dilemmas of the evil and suffering that we see. I believe that this is one of the reasons why reincarnation is so popular, and increasingly so in the West. I will present extensive quotations in this paper to allow reincarnationists to speak for themselves on these concerns. Reincarnationists believe that reincarnation, in one form or another, helps to answer most if not all of the problems of evil and suffering: Reincarnation is proposed as the answer, the key to these concerns, particularly the seeming injustices, inequities, and innocent suffering, and allegedly makes everything all-right in the end. But, is this really the case; is it really true? I will argue that reincarnation does not answer these dilemmas, these questions, but ironically actually causes or makes more problems or moral dilemmas. It is rather ironic that reincarnation is touted as the answer to the injustices of life and the problem of evil and suffering, when the view itself creates these very problems in the first place. Reincarnation precipitates far more many problems than it allegedly solves. Terminology Before I proceed in my philosophical analysis of reincarnation it is necessary to first define some, of the many relevant ones, key terms and corresponding concepts that are germane to our discussion: Along with the definitions of reincarnation and transmigration, I will briefly compare and contrast them. The term comes from the Latin *incarne*: Reincarnation is understood to work or function in a number of ways. Thus, if one continues to be reincarnated, it will be as a human. The next term that needs defining is *samsara*. *Samsara* is the wheel or cycle of re births through which one is successively incarnated in reincarnation and transmigration. Most reincarnationists, except many neopagans, and transmigrationists want to escape or get off the wheel or cycle of reincarnation or transmigration—*samsara*. *Karma* comes from Sanskrit and means among other things, action, cause, destiny, or fate. It is the universal spiritual and impersonal law of cause and effect that governs reincarnation and transmigration. That is, for every action, choice, or event that has moral implications or ramifications, there is or are corresponding consequences—positive or negative karma. It is generally believed to be a universal law from which there is no exception to or escaping from e. With the above terms sufficiently defined, I am now in a position to proceed to the next three critical concepts that are relevant to our discussion. Actually, the first concept contains two key elements, but for the purposes of this paper, since they are so closely related, they will be treated as one. I am not saying that all three are always found together, though they often are, but that at least one is to the best of my knowledge always found, and that even if only

one is found this tends to cause the view in question to commit the naturalistic fallacy see below. These three key concepts includeâ€”in no particular logical or ontological order: For instance, the Bhagavad-Gita contains a prime example of this teaching. Your words are wise, Arjuna, but your sorrow is for nothing. The truly wise mourn neither for the living nor the dead. There was never a time when I did not exist, nor you, nor any of these kings. Nor is there any future in which we shall cease to be. Just as the dweller in this body passes through childhood, youth and old age, so at death he merely passes into another kind of body. The wise are not deceived by thatâ€”. That which is non-existent can never come into being, and that which is can never cease to be. Those who have known the inmost Reality know also the nature of is and is not. That Reality which pervades the universe is indestructible. No one has power to change the Changeless. Bodies are said to die, but That which possesses the body is eternal. It cannot be limited, or destroyed. Therefore you must fightâ€”. Death is certain for the born. Rebirth is certain for the dead. You should not grieve for what is unavoidableâ€”. Before birth, beings are not manifest to our human senses. In the interim between birth and death, they are manifest. At death they return to the unmanifest again. What is there in all this to grieve over? He Who dwells within all living bodies remains for ever indestructible. Therefore, you should never mourn for any one. Happy are the warriors to whom a battle such as this comes: Die, and you win heaven. Conquer, and you enjoy the earth. Stand up now, Son of Kunti, and resolve to fight. Realize that pleasure and pain, gain and loss, victory and defeat, are all one and the same: Do this and you cannot commit any sin. That is what Krishna was saying to Arjunaâ€”Kill, murder, fully conscious, knowing fully that no one is murdered and no one is killedâ€”. Just become the instrument of Divine hands and know well that no one is killed, no one can be killed. Those are minor sins. Even if he kills his mother or father, even if he steals or procures an abortion, whatever evil he does, he does not blanch if he knows me as I am. Note the following examples. As a collective group, they may have gotten exactly what they created for themselves, and they may have balanced all of their karma. Now, is it bad for them to be karmically free of all that? There was no overkill; there was no underkill. The Americans that went over there and were caught up in it were part of the Vietnamese process thousands of years ago, and even though they were born in America [in] this life, they were pulled back there to complete their karma, also. And those who went through the war unharmed were not part of the process and came home safely. In her book, *Reincarnation: The Second Chance*, Leek tells us: As difficult as it may be to understand tragedy, mental deficiency or imbalance seems all but impossible to comprehend. Why should a person, any person, lose his mind or part of it? Why should any child be born retarded and remain retarded throughout his life? Mental imbalance varies from imbecility to raving lunacy; heredity, environment, events all play their partâ€”but why? The reincarnationist may well theorize as to the karmic significance of insanity, whether it be of the mild or the exaggerated sort. It is possible that, in a former life, the insane of today occupied positions of authority from which they delighted in dictating to the minds of others. Even if they were not in positions of authority, they may have used a powerful personality in such a manner as to make weaker natures vulnerable to them. Whatever the circumstances, those people who cruelly dominate others bring about a particularly unfortunate type of victimâ€”a person who, literally, cannot call his soul his own. This is a situation that karma can readily solve. Those who rob others of the right to use their own minds may in time become the mindless ones themselvesâ€”to a greater or lesser extent, depending on the nature of their offense. What purpose could educational karma have in robbing a person of his mentality, other than to blast the spirit into a realization of the iniquity [sic] of arrogantly dominating the mentality of others [emphasis in original]? I trust that the above references adequately demonstrate the first key concept of the supposed nature of humanity and the law of karma and its results. One reason for this is that the reincarnationist might well want to work-off as much negative karma, and as quickly at that, as they possibly can in one lifetimeâ€”a veritable crash course of negative karma reduction. One is that the soul itself decides, based on what it feels it most needs to continue its advancement towards godhood. But, you see, you did, according to witchcraft beliefs.

Chapter 3 : Logical and Biblical Defeaters of Reincarnation and Karma - Christian Research Institute

It is rather ironic that reincarnation is touted as the answer to the injustices of life and the problem of evil and suffering, when the view itself creates these very problems in the first place. Reincarnation precipitates far more many problems than it allegedly solves.

But often times the best answers are the simple ones. Add more value to the world. Accept yourself as you areâ€”flaws and allâ€”and change what you can change and want to change. Eat better, workout more, get some new clothes and a new haircut and pull your shoulders back so your posture is better. Have some big fucking thing growing outta the side of your head? Go to the doctor 9. Scared of doing something important? Just go fucking do it already. Feel bad about something you did to someone? Apologize and do what you can to make it right. Have a lot of self-doubt? Either Google it, go ask someone who knows how to do it, read a book on the subject, take a class on it, or all of the above. Remember, nothing is personal. Worried about what people think about you? Addicted to drugs or alcohol? Go get help at AA or NA. When it comes the whole God thing, no one really fucking knows. Just start talking to whatever you feel created you and ask it to reveal itself to you, even if you have no idea what the fuck it is. Understand that anger is just a way to try to control fear. Give up the illusion of control, mediate and train your ass offâ€”and make sure you break a sweat every day. Always running into assholes? Start being cooler to people and remember the people around you are just a reflection of you. People in your life are bringing you down? Take more responsibility for your life. But first ya gotta start. Perfectionism is a bullet to the heart of success. Go be a better friend. Complaining only makes things worse and never helps to solve anything. Make up your mind that nothing is gonna stop you. Your success or failure has nothing to do with anyone else, any outside circumstances or anything that is not YOU. Just keep moving forward. Have a lot of muscle aches and pains? Someone irritates the shit outta you? Whatever it is about them that irritates you is probably something about yourself you need to address. Whacked out of your mind miserable or chronically depressed? Get professional help. Walking around with a bunch of resentment? Look at your part in the situation and do what you can to amend it. Get straight with yourself on the matter.

Chapter 4 : What does the Bible say about reincarnation? | theinnatdunvilla.com

III. Reincarnation: its necessity. IV. Reincarnation: its answers to life's problems. V. The law of action and reaction. VI. Man's life in the three worlds.

The pain of those wicked flames was not half so bad as the pain I felt when I knew he was dead. I felt suddenly glad to be dying. I thought the blood would all dry up in the terrible heat. But I was bleeding heavily. The blood was dripping and hissing in the flames. I wished I had enough blood to put the flames out. The worst part was my eyes. I hate the thought of going blind. In this dream I was going blind. They began to feel cold. Arthur Guirdham in *The Cathars and Reincarnation*, p. It [Serpent] is the symbol of reincarnation, or metempsychosis, because it annually sheds its skin, reappearing, as it were, in a new body. It was also believed that snakes swallowed themselves, and this resulted in their being considered emblematic of the Supreme Creator who periodically reabsorbed His Universe back to Himself. Manly Palmer Hall, in *http: Each one was mortal, a passionate, painful example of all that is transitory. Yet none of them died, they only changed, were always reborn, continually had a new face: Herman Hesse, in Postmodernity and Cross-culturalism*, p. But it must be remembered that the wireless message only becomes a message again when it comes in contact with a new, material structure - the receiver. So with our possible spirit - emanation. It would never think or feel unless again "embodied" in some way. Our personalities are so based on body that it is really impossible to think of survival which would be in any true sense personal without a body of sorts. I can think of something being given off which could bear the same relation to men and women as a wireless message to the transmitting apparatus for mind. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying. And now, by virtue of their deeds done in the past, they have gradually fallen to the state of ants. A Reader in the *Sanskrit Puranas*, Pg. Their souls, which are believed to be a unique substance in the universe, take different living forms in the cycle of birth, death, and rebirth. This cycle has been going on forever, the universe has no beginning or end, it has always been and always will be. Once this goal is reached their soul has attained all knowledge and it rests in the heavens forever Nirvana. The universe is divided into that which is alive and conscious jiva and matter which is not ajiva. Jivas souls are either caught by karma action in the world of reincarnation samsara or liberated mukta and perfected siddha. They are thus ever vanishing and ever reappearing. If it can be shown that an incorporeal and reasonable being has life in itself independently of the body and that it is worse off in the body than out of it; then beyond a doubt bodies are only of secondary importance and arise from time to time to meet the varying conditions of reasonable creatures. Those who require bodies are clothed with them, and contrariwise, when fallen souls have lifted themselves up to better things, their bodies are once more annihilated. Jerome writes about "convincing proof" that Origen teaches reincarnation in the original version of the book: K[edit] Jiddu Krishnamurti: The whole of Asia believes in reincarnation, in being reborn in another life. When you enquire what it is that is going to be born in the next life. A master who had been cruel to his slaves might become a slave in his turn, and undergo the torments he had inflicted on others. He who has wielded authority may, in a new existence, be obliged to obey those who formerly bent to his will. Such an existence may be imposed upon him as an expiation if he have abused his power. But a good spirit may also choose an influential existence among the people of some lower race, in order to hasten their advancement; in that case, such a reincarnation is a mission. Yoruba also believe in reincarnation. The spirits of persons who have lived and died may come back in the new baby, usually to someone in the same family

Chapter 5 : Past Forward Rule: Top 10 Signs of Serious Past Life Problems

Past life regression and its association with reincarnation veer too closely into religion. "Doctors are entitled to their private religious beliefs, but they should keep them out of their."

Conceptual definitions[edit] The word "reincarnation" derives from Latin , literally meaning, "entering the flesh again". Another Greek term sometimes used synonymously is palingenesis , "being born again". Gilgul means "cycle" and neshamot is "souls". Kabbalistic reincarnation says that humans reincarnate only to humans and to the same sex only: The Greek Pre-Socratics discussed reincarnation, and the Celtic Druids are also reported to have taught a doctrine of reincarnation. Proponents of cultural transmission have looked for links between Iron Age Celtic, Greek and Vedic philosophy and religion, [31] some[who? This asserts that the nature of existence is a "suffering-laden cycle of life, death, and rebirth, without beginning or end". Liberation from this cycle of existence, Nirvana, is the foundation and the most important purpose of Buddhism. While Nirvana is taught as the ultimate goal in the Theravadin Buddhism, and is essential to Mahayana Buddhism, the vast majority of contemporary lay Buddhists focus on accumulating good karma and acquiring merit to achieve a better reincarnation in the next life. Between generally virtuous lives, some are more virtuous; while evil too has degrees, and the texts assert that it would be unfair for people, with varying degrees of virtue or vices, to end up in heaven or hell, in "either or" and disproportionate manner irrespective of how virtuous or vicious their lives were. Thus Buddhism and Hinduism have a very different view on whether a self or soul exists, which impacts the details of their respective rebirth theories. Orpheus plays his lyre to the left. Early Greek discussion of the concept likewise dates to the 6th century BCE. An early Greek thinker known to have considered rebirth is Pherecydes of Syros fl. Authorities have not agreed on how the notion arose in Greece: In *Phaedo* , Plato makes his teacher Socrates , prior to his death, state: The wheel of birth revolves, the soul alternates between freedom and captivity round the wide circle of necessity. Orpheus proclaimed the need of the grace of the gods, Dionysus in particular, and of self-purification until the soul has completed the spiral ascent of destiny to live for ever. An association between Pythagorean philosophy and reincarnation was routinely accepted throughout antiquity. In the *Republic* Plato makes Socrates tell how Er, the son of Armenius, miraculously returned to life on the twelfth day after death and recounted the secrets of the other world. There are myths and theories to the same effect in other dialogues, in the Chariot allegory of the *Phaedrus* , in the *Meno* , *Timaeus* and *Laws*. The soul, once separated from the body, spends an indeterminate amount of time in "formland" see *The Allegory of the Cave* in *The Republic* and then assumes another body. In later Greek literature the doctrine is mentioned in a fragment of Menander [93] and satirized by Lucian. Persius in his satires vi. In Greco-Roman thought , the concept of metempsychosis disappeared with the rise of Early Christianity , reincarnation being incompatible with the Christian core doctrine of salvation of the faithful after death. It has been suggested that some of the early Church Fathers, especially Origen , still entertained a belief in the possibility of reincarnation, but evidence is tenuous, and the writings of Origen as they have come down to us speak explicitly against it. The Sethians and followers of Valentinus believed in it. Another such teacher was Basilides â€”? In the third Christian century Manichaeism spread both east and west from Babylonia , then within the Sassanid Empire , where its founder Mani lived about â€” Manichaean monasteries existed in Rome in AD. However the inter-relation of Manicheanism, Orphism, Gnosticism and neo-Platonism is far from clear. Julius Caesar recorded that the druids of Gaul, Britain and Ireland had metempsychosis as one of their core doctrines: In addition, scholars have identified a variety of references to reincarnation among the Germanic peoples outside the North Germanic sphere. Judaism[edit] The belief in reincarnation had first existed amongst Jewish mystics in the Ancient World, among whom differing explanations were given of the after-life, although with a universal belief in an immortal soul. Kabbalah Jewish mysticism , teaches a belief in gilgul , transmigration of souls, and hence the belief in reincarnation is universal in Hasidic Judaism , which regards the Kabbalah as sacred and authoritative, and is also held as an esoteric belief within Modern Orthodox Judaism. In Judaism , the *Zohar* , first published in the 13th century, discusses reincarnation at length, especially in the Torah portion "Balak. The 18th century Lithuanian master

scholar and kabbalist, Rabbi Elijah, known as the Vilna Gaon Elijah of Vilna , authored a commentary on the biblical Book of Jonah as an allegory of reincarnation. The practice of conversion to Judaism is sometimes understood within Orthodox Judaism in terms of reincarnation. According to this school of thought in Judaism, when non-Jews are drawn to Judaism, it is because they had been Jews in a former life. Such souls may "wander among nations" through multiple lives, until they find their way back to Judaism, including through finding themselves born in a gentile family with a "lost" Jewish ancestor. There is existence without limitation; there is continuity without a starting-point. Existence without limitation is Space. Continuity without a starting point is Time. There is birth, there is death, there is issuing forth, there is entering in. These included the Cathar , Paterene or Albigensian church of western Europe, the Paulician movement, which arose in Armenia, [] and the Bogomils in Bulgaria. During the Renaissance translations of Plato, the Hermetica and other works fostered new European interest in reincarnation. Notable personalities like Annie Besant , W. Yeats and Dion Fortune made the subject almost as familiar an element of the popular culture of the west as of the east. Later Jung would emphasise the importance of the persistence of memory and ego in psychological study of reincarnation: Religions and philosophies[edit] Further information: There is no permanent heaven or hell in Hinduism. Just as in the body childhood, adulthood and old age happen to an embodied being. So also he the embodied being acquires another body. The wise one is not deluded about this. So after casting away worn out bodies, the embodied Self encounters other new ones. Released from birth, death, old age and pain, he attains immortality. According to various Buddhist scriptures, Gautama Buddha believed in the existence of an afterlife in another world and in reincarnation, Since there actually is another world any world other than the present human one, i. One theory suggests that it occurs through consciousness Pali: This process, states this theory, is similar to the flame of a dying candle lighting up another. Theravada Buddhists assert that rebirth is immediate while the Tibetan schools hold to the notion of a bardo intermediate state that can last up to 49 days. A distinction can be drawn between "folk Zen", as in the Zen practiced by devotional lay people, and "philosophical Zen". Folk Zen generally accepts the various supernatural elements of Buddhism such as rebirth. Philosophical Zen, however, places more emphasis on the present moment. For the Sautrantika school, each act "perfumes" the individual or "plants a seed" that later germinates. Tibetan Buddhism stresses the state of mind at the time of death. To die with a peaceful mind will stimulate a virtuous seed and a fortunate rebirth; a disturbed mind will stimulate a non-virtuous seed and an unfortunate rebirth. Left panel depicts the demi-god and his animal vehicle presiding over each hell. Actions are seen to have consequences: So the doctrine of karma is not considered simply in relation to one life-time, but also in relation to both future incarnations and past lives. Sometimes it acquires the body of a demon ; all this happens on account of its karma. The souls bound by karma go round and round in the cycle of existence. For example, a good and virtuous life indicates a latent desire to experience good and virtuous themes of life. Therefore, such a person attracts karma that ensures that his future births will allow him to experience and manifest his virtues and good feelings unhindered. On the other hand, a person who has indulged in immoral deeds, or with a cruel disposition, indicates a latent desire to experience cruel themes of life. Hence, whatever suffering or pleasure that a soul may be experiencing in its present life is on account of choices that it has made in the past. The four gatis are: Nigodas are souls at the bottom end of the existential hierarchy. They are so tiny and undifferentiated, that they lack even individual bodies, living in colonies. According to Jain texts, this infinity of nigodas can also be found in plant tissues, root vegetables and animal bodies. The four main destinies are further divided into sub-categories and still smaller sub-sub-categories. In all, Jain texts speak of a cycle of 8.

Chapter 6 : Reincarnation - Wikipedia

Past life problems can be remarkably resistant to present day treatments. If the problem truly does originate in the past, the solution will defy resolution using conventional present day therapies.

His mother, Cyndi, asked his doctor about the episodes. Night terrors, the doctor said. It was in Hollywood, many miles from his Oklahoma home. He was so insistent about it. After that night, he kept talking about it, kept getting upset about not being able to remember those names. I started researching the Internet about reincarnation. I even got some books from the library on Hollywood, thinking their pictures might help him. Two men in the center of the picture were confronting one another. Four other men surrounded them. We did a picture together. The children are sometimes able to provide enough detail about those lives that their stories can be traced back to an actual personâ€”rarely famous and often entirely unknown to the familyâ€”who died years before. Tucker, one of the only scientists in the world studying the phenomenon, says the strength of the cases he encounters varies. Somehow, the child recalls memories from another life. Our current methods and concepts have no way of dealing with these data. Roughly 70 percent of the children say they died violent or unexpected deaths in their previous life. Males account for close to three-quarters of those deathsâ€”almost precisely the same ratio of males who die of unnatural causes in the general population. Further research by Tucker and others has shown the children generally have above-average IQs and do not possess any mental or emotional disorders beyond average groups of children. None appears to have been dissociating from painful family situations. Nearly 20 percent of the children studied have scarlike birthmarks or even unusual deformities that closely match marks or injuries the person whose life the child recalls received at or near his or her death. Despite the otherworldly nature of their stories, almost none of the children exhibit any signs of being particularly enlightened, Tucker says. Faulty memories of witnesses are likely present in many cases, Tucker says, but there are dozens of instances where people made notes of what the children were saying almost from the beginning. Tucker believes the relatively small number of claims he and Stevenson collected during the last five decades, especially from America, is partly because parents may dismiss or misunderstand what their children are telling them. Most kids aim to please their parents. Scientists have long known that matter like electrons and protons produces events only when observed. Take light and shine it through a screen with two slits cut in it. Behind the screen, put a photographic plate that records the light. When the light is unobserved as it travels, the plate shows it went through both slits. But what happens when the light is observed? The plate shows the particles go through just one of the slits. But Tucker, like Max Planck, the father of quantum physics, believes that discovery shows that the physical world is affected by, and even derived from the non-physical, from consciousness. Robert Pollock, director of the Center for the Study of Science and Religion at Columbia University, said scientists have long pondered the role observation might play in the physical world, but the hypotheses about it are not necessarily scientific. Tucker says his hypothesis is based on more than just wishful thinking. She wanted to know who that man was. Cyndi wrote Tucker, whom she found through her online research, and included the photo. Martin Martyn, an uncredited extra in the film. Instead, he laid out black-and-white photos of four women on the kitchen table. Three of them were random. He pointed to one. She looks familiar, he said. Tucker sat down with the woman before her meeting with Ryan. Ryan said he danced in New York. Martyn was a Broadway dancer. Martyn worked for years at a well-known talent agency in Hollywoodâ€”where stage names are often createdâ€”after his dancing career ended. Martyn lived at North Roxbury Dr. Ryan said he knew a man named Senator Five. Senate from to And yes, Martin Martyn had three sons. The daughter of course knew their names. Ryan shook her hand then hid behind Cyndi for the rest of the time. Cyndi explained that people change when they grow up. Tucker says that often happens when children meet the family of someone they claimed to have been. It seems to validate their memories, making them less intense. They get more involved in experiencing this life, which, of course, is what they should do.

Chapter 7 : Reincarnation, Karma and Past Lives

Straightforward Answers to 37 of Life's Most Common Problems Posted on July 11, // 52 Comments As humans living in an ever-changing and complex world, we tend to think that everything has to be complicated.

Does the Bible allow for this possibility? Buddhist monks worshipping in Phitsanulok, Thailand Reincarnation is the belief that the human soul never perishes or dies, it simply passes through a succession of lives. In its basic concept, it had its origin in India sometime near B. Reincarnation is vital to classical Buddhism and Hinduism. Although reincarnation has ancient roots, its more modern, popular versions are modifications of the ancient, eastern beliefs of Hinduism. In the original forms of reincarnation, it was believed that souls transform from life to life in never-ending cycles. It was believed that it was even possible to reincarnate into the form of an animal or plant. Most modern, popular versions of reincarnation limit this never-ending process to the transmigration of the soul into human bodies. The concept of karma is closely associated with reincarnation. Karma is essentially the law of cause and effect. Further, ones present deeds will have ramifications for future lives. In other words, the law of sowing and reaping is not limited to this present life but rather continues throughout eternity. In much of the Orient, this strict belief in karma has resulted in a hopeless, pessimistic view of life. Their lives are seen as dreary, endless cycles of suffering and rebirth. Because of this endless chain of karma, reincarnation does not resolve the problem of evil, but simply points toward the impossible goal of perfection and self-salvation, the ultimate freedom from reincarnation. Modern reincarnation often promotes the divinity of the soul and denies the biblical concept of a sovereign, personal God. The Bible also contradicts the belief in karma by emphasizing grace. According to the Bible, atonement and forgiveness may be gained only through the death and bodily resurrection of Jesus Christ. Salvation is based solely upon the work of Jesus Christ , not upon our own merits. The concepts of reincarnation and karma are in clear contrast to Hebrews 9: It is clear that the Bible does not allow for the concept of reincarnation.

Chapter 8 : Straightforward Answers to 37 of Life's™ Most Common Problems

Learn more about reincarnation with Reincarnation: Life After Death Explained at theinnatdunvilla.com! 9 The Dutch Clock Bruce Whittier had reoccurring dreams of being a Jewish man hiding in a house with his family.

Home What does the Bible say about reincarnation? The whole thrust of the Bible opposes reincarnation. He is presented as distinct and unique from all other creatures—angels and the animal kingdom alike. Both categories of people will be resurrected, one to eternal judgment and the other to eternal life with a glorified body John 5: The claim of some that they have information of past history is nothing more than some kind of encounter with demonic powers who have been present throughout history. InterVarsity Press, Downers Grove. Six Basic Theories The human race has come up with six basic theories about what happens to us when we die. Death ends all of me. Seldom held before the eighteenth century, materialism is now a strong minority view in industrialized nations. It is the natural accompaniment of atheism. A vague, shadowy semiself or ghost survives and goes to the place of the dead, the dark, gloomy Underworld. This is the standard pagan belief. Traces of it can be found even in the Old Testament Jewish notion of sheol. The individual soul survives and is reincarnated into another body. Reincarnation is usually connected with the next belief, pantheism, by the notion of karma: Death changes nothing, for what survives death is the same as what was real before death: In this view—that of Eastern mysticism—all separateness, including time, is an illusion. Therefore, in this view, the very question of what happens after death is mistaken. The question is not solved but dissolved. The individual soul survives death, but not the body. This soul eventually reaches its eternal destiny of heaven or hell, perhaps through intermediate stages, perhaps through reincarnation. But what survives is an individual, bodiless spirit. This is Platonism, often confused with Christianity. At death, the soul separates from the body and is reunited at the end of the world to its new, immortal, resurrected body by a divine miracle. This is the Christian view. This view, the supernatural resurrection of the body rather than the natural immortality of the soul alone, is the only version of life after death in Scripture. It is dimly prophesied and hoped for in the Old Testament, but clearly revealed in the New. For both 5 and 6, the individual soul survives bodily death. That is the issue we shall argue here. We do not take the time to argue against paganism 2 or reincarnation 3 or pantheism 4 here, but only against modern materialism 1, since that is the source of most of the philosophical arguments against immortality in our culture. Ten Refutations of Reincarnation Christianity rejects reincarnation for ten reasons. It is contradicted by Scripture Heb 9: It is contradicted by orthodox tradition in all churches. It would also confuse what Christ did with what creatures do: It implies that God made a mistake in designing our souls to live in bodies, that we are really pure spirits in prison or angels in costume. It is contradicted by psychology and common sense, for its view of souls as imprisoned in alien bodies denies the natural psychosomatic unity. It entails a very low view of the body, as a prison, a punishment. This is passing the buck from soul to body, as well as from will to mind, and a confusion of sin with ignorance. The idea that we are reincarnated in order to learn lessons we failed to learn in a past earthly life is contrary to both common sense and basic educational psychology. I cannot learn something if there is no continuity of memory. I can learn from my mistakes only if I remember them. While I would agree with the demonic aspect, I do not agree with the idea of purgatory nor can I agree with the idea of the souls of dead humans communicating with living people. The dead are confined, according to Scripture, and cannot reveal themselves. This is suggested in the story of the rich man and Lazarus in Luke 16 and by the extreme surprise of the witch of Endor when she saw Samuel who was dead see 1 Sam. She claimed to be a medium or one who contacts the dead, but when Saul requested that she contact Samuel and when God brought him forth, it startled her and brought great fear. This appeared to be her first experience with the real thing, i. When people do experience such experiences or contact, what they are seeing or experiencing is better identified as demonic. Reincarnation cannot account for itself. Why are our souls imprisoned in bodies? Is it the just punishment for evils we committed in past reincarnations? But why were those past reincarnations necessary? For the same reason. But the beginning of the process that justly imprisoned our souls in bodies in the first place—this must have antedated the series of bodies. How could we have committed evil in the state of

perfect, pure, heavenly spirituality? Further, if we sinned in that paradise, it is not paradisaical after all. Yet that is the state that reincarnation is supposed to lead us back to after all our embodied yearnings are over. If the answer is given that our bodies are not penalties for sin but illusions of individuality, the pantheistic One becoming many in human consciousness, no reason can possibly be given for this. Indeed, Hinduism calls it simply lila, divine play. What a stupid game for God to play! If Oneness is perfection, why would perfection play the game of imperfection? And if evil is itself only illusory the answer given by many mystics then the existence of this illusion is itself a real and not just illusory evil. Augustine makes this telling point. Where then is evil, and what is its source, and how has it crept into the creation? What is its root, what is its seed? Can it be that it is wholly without being? But why should we fear and be on guard against what is not? Or if our fear of it is groundless, then our very fear is itself an evil thing. For by it the heart is driven and tormented for no cause; and that evil is all the worse, if there is nothing to fear yet we do fear. Thus either there is evil which we fear, or the fact that we fear is evil. Morris and Martin E. The first, most glaring dissimilarity between reincarnation and Biblical doctrine occurs in the idea of a recurring cycle of existence. Does each person live many times in the same or different form? This vital difference established, more tangible differences emerge. Classical ideas of reincarnation know nothing of a personal God who enters holy relationships with His creatures. In fact, ultimate reality is usually conceived as a cognitive process within man himself, rather than as a personal God. Physically, this has led to a passive, pessimistic acceptance of untold misery that was actually unnecessary. Spiritually, it is even more devastating. Finally, some people attempt to equate reincarnation with the Christian doctrine of resurrection, but in doing so, violate the meanings of both reincarnation and resurrection. Reincarnation advances a future life on earth, bound by similar constraints and physical laws, while the resurrection speaks of that time when earthly bodies with all their accoutrements will be transformed and fitted for their eternal estate John 5: Reincarnation holds that matter is essentially evil, while resurrection demonstrates that there is no moral dualism between matter and spirit.

Chapter 9 : Comparative Religion - Past-life recall as modern proof for reincarnation

Reincarnation, or the rebirth of energy, or life, occurs all around us in different shapes and forms every day. Perhaps this is why to many of us reincarnation is something intuitive, something that resonates the very nature, the very essence of life.

Not many people in the West believe in it, though. In fact, many scoff at the very idea and regard it as nonsense. This is largely because in the West we are enamored with the benefits of scientific knowledge and increasingly sceptical of the old religions—rightly so, in my view. The knowledge science provides can be systematically checked to ensure that it is valid and reliable. This is why it is of such great value. But it is not necessarily the only source of knowledge that is valid and reliable. Besides, what science can see is limited to that which is physical and objective. Reality itself is not necessarily so limited. If we limit our understanding of what reality can be to just what science can see, we are leaving ourselves half-blind. Regardless of the medium no pun intended, the message is consistent. So, here are ten things about reincarnation which I think are valid and reliable and which I believe everyone—East or West—would benefit from knowing: All human beings are a combination of physical, mortal body and non-physical, immortal soul. The soul is pure consciousness, pure energy, pure being. It exists on a timeless, non-physical level of reality. It is a piece of Spirit or God or Source, a spark of divine light and love, a fragment of absolute perfection. All souls are on a mission to evolve grow, develop through their own experiences and efforts. To evolve as a soul is to become increasingly self-aware and self-capable as a unique expression of Spirit. By evolving, the soul changes in its level of beingness and consciousness, from new-born innocence to greater and greater levels of love, power and wisdom. In effect, that which is created rejoins the Creator — after eons of evolution. The soul evolves most effectively in physical form. A soul evolves most effectively by facing and making choices as a separate individual, making choices big and small, and experiencing the effects of each choice. By doing so, the soul gets to experience being physically limited and physically separated from others and from all-that-is. This is actually an illusion, a trick of the senses, as the soul itself is never really limited or separate. But the illusion creates enough desire, fear and other pressures to cause the soul to experience conflicts and dilemmas and to make choices. The experiences and choices of a lifetime serve as lessons for the soul once the life is completed. The soul not only reviews its own experiences and choices but also discovers the effects of its own choices on others during the life. For example, the decision to steal a sum of money at one point may have caused the victim significant hardship and anxiety. One lifetime is not enough to experience the whole gamut of life circumstances and to make all choices. For example, the soul needs to experience life as both male and female; as both victim and perpetrator; as both student and teacher— Hence, the soul re-incarnates many times over in order to experience the full spectrum of life. Being human again and again, each time with a different body, different life circumstances and different relationships, enables the soul to experience the full range of possible perspectives and relationships and all the lessons that these entail. Through many different human experiences, the soul gradually becomes more self-aware, gradually discovers more of its true capabilities love, power, wisdom, and gradually learns how to overcome the illusory limitations of being physical. Hence any given lifetime may be completely different in some way from the last one. Each human lifetime is an opportunity to learn specific lessons. One lifetime, for example, might focus on learning greater self-responsibility while the next might focus on being kinder to others. If in one lifetime the soul experiences being a man with a lot of power over women, say, it would then be of value to contrast that with the experience of being a powerless woman. The soul has no preference for one side of the equation or the other, since both sides help draw out different aspects of the soul. The soul has no nationality, creed, race or gender. There is no such thing as a Jewish soul or a Chinese soul or whatever. We are just souls, and as souls we are free to experience the whole variety of human cultures across the planet. We choose our birth location, race and nationality to suit our purposes for any given lifetime. Sometimes race and creed are a deliberate choice; at other times they are merely incidental to what the life is about. There is no such thing as a male soul or a female soul. Gender is a biological phenomenon, not a spiritual one. Human beings are of two sexes and so we

have to choose which one to be before each life begins. Because we want to experience, compare and contrast all possible perspectives, we will choose to experience lives as both men and women. We can be male or female as often as we please. We can be male in one lifetime and female the next. Or we can be male for ten lifetimes and female for the next fifty lifetimes. It is all a matter of choice. Even if we have a strong preference for one gender, we will still tend to incarnate as the other gender every now and then, just to maintain a balanced perspective. The soul sticks to one species at a time. Contrary to certain teachings, the souls of human beings reincarnate only as human beings. We are spiritual beings on a human journey, learning to be ourselves through human experiences, human relationships and human choices. Each lifetime is pre-planned. Before taking birth, the soul along with its guides in spirit will decide what experiences and choices the life should include. The appropriate circumstances and relationships will be chosen and set up with the cooperation and agreement of other souls who will be involved. The soul may decide that the life to come should include its own childhood experience of abandonment by the mother. This would help drive the personality in adult life to want to help abandoned children. Another soul will then agree, out of love, to be the mother who abandons this soul in childhood. Most major events in life are pre-planned: This includes deaths, accidents and illnesses. There is, however, plenty of room for unplanned things to occur. The body is also chosen by the soul before birth. Souls are aware of which fetuses are viable and which are not, and which are going to be terminated before birth. For example, we might opt to live a life as a much-loved child who suddenly dies while still young, purely in order to help another soul undergo the experience of tragic loss. There is a law of karma but it is not like many people think it is. If soul A kills soul B in one lifetime, then in a later lifetime soul B will kill soul A. That is the effect of karma. But karma is not repeat not about cosmic justice or divine retribution. From the perspective of Spirit, there is no need for cosmic justice because there is no such thing as cosmic injustice. If I do something in physical life that violates your free will, we become entangled. We both feel the lack of equilibrium between us. The only way to restore equilibrium is to undo the entanglement by having you violate my free will in a similar way. That way, we both know from experience what it is like to be both the violator and the violated. Souls tend to commit karmic acts in the early stages of their reincarnations when they have less experience of human existence. Typical karmic acts are: There is no karmic entanglement for acts that are accidental or not by choice. Reincarnation has a beginning and an end. Contrary to certain teachings, we are not tied to a wheel of endless death and rebirth, to be saved only by renouncing the world and seeking spiritual liberation. The whole journey of evolving through reincarnation begins with us at a certain level and ends once we reach another level. It takes typically well over lifetimes. From first human life to last requires thousands of years, depending upon the availability of physical bodies. In spirit, the whole path is clear to us and we know exactly what we are doing. Each lifetime is a deliberate adventure and is undertaken out of love and a desire to evolve. There is no urgency. Contrary to what many teach on the subject, there is no urgency for us to become enlightened, or to complete our reincarnational cycle. Reincarnation is not a challenge to reach the end of evolution as quickly as possible. The physical world is not a hell-hole to be climbed out of. God is not wishing we would get a move on. From the perspective of Spirit, there is no passage of time. Time is just a perceptual phenomenon for us while in physical form. Souls literally do not care how many thousands of years it takes to get from one level of reincarnation to another. The passage of time in human terms is, to the soul, irrelevant. A final word I would also add one more correction to certain teachings: Usually there is a period of several years or decades between one life and the next, during which the soul recuperates, considers the lessons learned from the last life and plans its next one. Reincarnation is the norm for all human beings. It is what we are all doing here.