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Proof of Rebirth

(Talk No. 1)

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As there are many who are more interested in the proof of rebirth than in the theory of rebirth, I propose in this talk to deal with the proof of rebirth.

There are **two methods** by which the truth of rebirth can be ascertained.

One is more or less an empirical method not connected with any science, The other can be said to be a scientific method.

As it is not possible in one talk to deal with both methods, I shall in this talk deal with the first method.

It is well known that there are several cases of children who come out with recollections of what they say are their past lives.

While some of them are spontaneous recollections, there are also cases where thoughts of this nature are cunningly introduced into the undeveloped child-mind by dishonest parents. As the child grows up and is questioned, he will come out with the information introduced into his mind as if it was his own unaided recollection. The child is not aware of what had happened.

The first task of the investigator of rebirth-allegations is to satisfy himself that they are not fabrications. This can be done by questioning the parents and other relatives and friends who say they heard the child recalling his past. Each of the persons should be

questioned separately, each not being allowed to hear what the others say. If this is a fabricated case, a little skillful cross-examination will bring out bad contradictions between the witnesses, and the investigator can then reject the case as being unreliable.

If, however, we regard the evidence on the whole is satisfactory the investigator's next step is to proceed to the place of the alleged former birth. If this place is not described with sufficient accuracy or if the place is far distant, and if the person whom the child alleges is his former self is an insignificant person and not a person of consequence and of note, a search for the home of such a deceased person is bound to be futile and the case will have to be set aside as being unprovable.

If however these difficulties are not present the search can be undertaken. The child and some reliable persons should accompany the investigator. If it is possible to trace the home and the relations of the deceased person, such relations should be questioned by the investigator following the procedure already mentioned.

In this way the investigator can check on the details already mentioned by the child regarding his former self and his former home. If the majority of items in the child's recollections are correct, and there are no glaring contradictions, the child's story of his former birth may be accepted as correct.

Professor Ian Stevenson, the well-known investigator of rebirth cases and Chairman of the Department of Neurology and Psychiatry in the University of Virginia, in one of his books where he discusses the quantum of evidence needed to establish a case of rebirth has said that he is not disposed to accept as dependable if only six or seven items of the child's past recollections tally with the subsequently verified facts for such tallying may be due to chance or

coincidence.

Only if the number of items that tally are very much more can the case be considered as satisfactory. To use his own words, “With larger numbers of items tallying, the chances of coincidental matching or tallying between the apparent memorise and the verified facts become geometrically reduced.”

An outstanding case of rebirth established in this way is the case of Shanti Devi. She was born in Delhi. From about her third year she began to refer to her former life in Muttra a town sixty miles away from Delhi. She said that her former name was Lugdi and that she was married to a cloth merchant called Kadar Nath Chaubey. She also stated that ten days after giving birth to a male child she died.

As Shanthi Devi was repeatedly making these references to her alleged former life, her parents wrote to Kadar Nath Chaubey who to their surprise answered their letter and confirmed the correctness of Shanthi Devi’s references. Later, he sent a relative of his to visit the girl and followed it up with his own visit which was unannounced. The girl identified both of them. Enquiries were made and it was established that she had never been out of her native Delhi.

A committee was then appointed to witness the proposed visit of the girl to Muttra and note her reactions. On alighting at the platform of the Railway Station at Muttra, out of a large crowd of persons collected there, she recognised another relation of Chaubey. When she entered the horse-carriage that was made ready for her, she was asked to give instructions to the driver.

She then correctly directed the driver right up to the house of Chaubey. This house had been repainted and bore a different colour

in spite of which she was able to recognise it. She was also able to identify Chaubey's old father.

A number of questions were put to her before she entered the house, regarding the accommodation there, and regarding the arrangement of the furniture there, all of which she correctly answered. She also identified about many persons out of the large crowd that had gathered there.

On going to the house of Chaubey's parents, she pointed to a corner in a particular room where she said that she had buried some money. The place was dug up but no money was found. Shanti Devi insisted that she had placed the money there. Thereupon Chaubey confirmed this to be true and confessed that after his wife's death, he had removed this money.

There are several cases like this, all of which when investigated prove the truth of rebirth.

However there are obstacles which can prevent the successful investigation of alleged previous lives. I have already mentioned the possibility of fraudulent fabrications.

There is also the possibility of what is known "as "racial memory" or "genetic memory" expressing itself through a child who is unaware of it. There is what is known as the theory of "a collective unconscious" according to which, in our minds there sometimes are hidden memories carried over from our past ancestors.

The child being unaware of this source, considers them to be his own memories of the past. The nature and extent of such genetic transmission is not yet known.

Then there is also the possibility that a child's recollection of a supposed past is the result of the child having acquired that knowledge through clairvoyance or telepathy and the child is therefore unaware of the source of this knowledge.

It will thus be seen that this method of investigation has its weaknesses and limitations. In my next talk I will deal with the more effective method of proving rebirth.

Proof of Rebirth (Talk No. 2)

On the last occasion when I spoke on the proof of rebirth, for lack of time I confined myself only to one method of proof, a method it will be remembered on account of its inherent limitations was not quite dependable and satisfactory.

Today I am dealing with a second method of proof, a method which is more effective and dependable than the first method. It is not an empirical method. It is a method based on science—the science of hypnosis. Therefore some understanding of hypnosis is necessary to understand this method of proof.

It has been established beyond doubt by researches in psychology that all our thoughts, whatever they are, that arise in our conscious mind, make their impressions on the sub-conscious mind before they fade away from the conscious mind. These thoughts thus remain stored up in the sub-conscious mind of which we are not conscious.

Thus when a person says he has forgotten a name or a date it only means that such name or date is lost to his conscious mind only, but it lies hidden in his sub-conscious mind.

With the aid of hypnosis, however, it will be possible to ferret out this forgotten name or date from his sub-conscious mind by questioning him and he will then come out with it himself.

The technique adopted is to put a person into a hypnotic sleep which is quite different from normal sleep. The hypnotist then questions the hypnotised person starting from the most recent events and gradually going backwards to remote events.

This is known as hypnotic regression and it is most surprising to find how the hypnotised subject while in that state of sleep when he is not conscious of anything, is able to answer questions put to him.

This is the great and startling difference between hypnotic sleep and normal sleep. The fact that the conscious mind is not active when one is in a hypnotic sleep could be verified by the curious circumstance that however hard you may strike him with a rod or cut him with a knife while in that state of sleep he will not awake. He does not feel the pain. That is because he is not conscious of what is happening. His conscious mind is not working.

Often the hypnotised subject is able to come out with even the most trivial events of his remote past though lost to his conscious mind. On awaking from the hypnotic sleep, he remembers nothing of what he has said, not even the fact that he was questioned.

This is because in the hypnotic sleep his conscious mind is inactive and therefore he is not conscious of anything that takes place. It is only the sub-conscious mind that operates at this time. All answers are given from this sub-conscious mind that operates at this time. All answers are given from this sub-conscious mind.

Hence it is that the person who has forgotten a name or date can

come out with it when he is questioned while in the hypnotic state, for as I said before, all thoughts that fade away from the conscious mind are retained in the sub-conscious mind.

In this manner hypnotists have been able to help persons to find out anything which they have forgetfully left behind and cannot remember where it has been left.

Later on, hypnosis had advanced one great step further when hypnotists found that they were able by this method of hypnotic regression to get the hypnotised person not merely to recall the past details of his present life, but also to recall the details of his previous life.

It is most surprising to see how hypnotised subjects while in the hypnotic sleep are able to come out with vivid details of their previous lives, how they speak of previous parents and relatives and also of previous homes and their surroundings.

These details where possible are verified by the investigator by going to the places referred to, and if what is said under hypnosis accords with what is subsequently seen by the investigator, here then are cases where rebirth has been proved by the aid of hypnosis.

This method too has its limitations. Some persons can never be put into a hypnotic sleep. and sometimes the places mentioned by the hypnotised subject cannot be reached or located nor can the previous personality be identified. Nevertheless there are hundreds of cases where by the aid of hypnosis, rebirth has been successfully proved.

Speaking of proof by hypnosis, one cannot avoid referring to a book that was published in 1970 and had created a great sensation. Within

seven years it had reached its tenth edition.

It is entitled “Many Mansions” and its authoress is Gina Cerminara. It deals with the wonderful cures effected by one Edgar Cayce of Virginia in America. He first cured himself and thereafter cured an incredibly large number of patients. His technique is to get himself hypnotised by some one and in that state he will look into the previous lives of the patients, find out the root-cause of their illnesses and prescribe accordingly.

On his awaking from the hypnotic state he will not remember what he did, but his prescriptions-have resulted in marvellous cures. When he prescribes a cure while in the hypnotic state, some one records it, for on awaking he will not remember anything. These prescriptions are typed in duplicate, one is given to the patient and the other is filed of record. They are called Cayce readings, since in them the past lives of the patients are also read.

There are over twenty thousand of such readings at present available for inspection at the Cayce Institute at Virginia Beach. There is one person from Ceylon who has been there and has seen these readings.

According to Cayce, there is a root-cause for every thing and so there is a root-cause in a past life why one person should contract a particular disease while the others in his family or his next door neighbour do not. This root-cause is often an undesirable state of mind such as wickedness or jealousy which in a subsequent life creates the very conditions necessary for that particular disease to arise. Cayce’s method thus seems to be based on hypnosis and certain other mysterious powers which all the more strongly prove