

Rebirth

This life is for the purpose of ending
our coming back into this world.

(Hazur Baba Sawan Singh)



God generates beings,
and sends them back over and over again,
till they return to Him.

(Koran)

Torment of a Soul Awaiting Birth

Hermes

I have seen a vision of souls about to be shut up in bodies.

Some of them wailed and moaned.

Some struggled against their doom, like noble beasts caught by crafty hunters and dragged away from their home.

One shrieked, “How cruel it is that we are being torn away from our celestial splendor!

We are to be expelled from this holy atmosphere and from the blissful life we live here, to be imprisoned in a mean and sorry place.

What hard necessities wait for us?

What hateful thing will we have to do to meet the needs of a body that will quickly perish?”



Sant Kirpal Singh

Distance does not count with the Master. The Master-power does come at the last moment, or even earlier, no matter where the disciple may be - far or near. He apprises him of the impending inevitable hour of his exit from the world and accordingly comes to escort him. The Subtle Form of the Master is resplendent, and leads the spirit into higher regions and assigns each one an appropriate place to which he may be entitled according to his sadhna or the practice of the Holy Word during his lifetime; and imparts to him the necessary instructions for further and fuller development on the spiritual path.

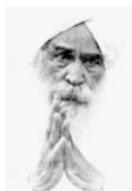
In case one is to be chastised for his laxities, He Himself administers the necessary chastisement but never lets him into the torture of hell-fire. The divine balance-holder (the king of shadows) who judges each according to his deeds, has no authority over the apt disciples of the Master, for they live in the name of the Master.

It is not given to him (Dharam Raj) to pass and execute judgment on the disciples of a true Master. In all such cases, the Master Himself decides and does things as He thinks best.

But such initiates who have no love for the world, they are not reincarnated on the earth-plane, unless for some particular reason the Master deems it necessary to do so and in that case such a one does not slide down the scale but is reborn in some family of pious and religious parents so that the new-born easily gets into touch with a Master-Saint and resumes on his path Homeward from an early age without any let or hindrance, for the seed of the Word sown by the Sower (the Master) ever remains within the depths of the disciple's soul, and, in time, cannot but sprout, blossom and fructify by means of the Water of Life that he is sure to get from the true Master of his lifetime. (*The Mystery of Death*, Chapter IV)



...Saints do not wish to give another incarnation in this world to their followers, therefore it appears proper that her karma should be washed out in this birth.
(Sawan Singh, *Spiritual Gems*, Letter 141)



The Pan of the Scales Baba Sawan Singh

Coming back here again or going up within after death depends on the tendency of the attention. Like the pan of the balance, that which carries the heavier load sinks.

If this world is meaningless and has no value in your mind, and you really consider it perishable material that is not worth having and, instead, your mind is given to the love of the Guru and Sat Purush, and there is longing to go to Sach Khand, then there is no power which can bring you back.

If, due to some adverse conditions, much time has not been given to the current – but there has been a strong love for the Master and a wish to go within – even then rebirth is not given. The soul is taken to Trikuti or Daswan Dwar and made to make up the deficiency there and, in time, taken further up, to the end of the journey.

If, on the other hand, love for Naam and the Master is nominal and the mind is given over to the world, then there is rebirth here. But this new birth is better suited for the spiritual work than the previous one. The mind is peaceful and the devotee gets initiation and opportunity to work up and replace the worldly desires by longing to live on the higher planes within.

(Baba Sawan Singh, *Spiritual Gems*, Letter 250)



The Pan of the Scales Sant Kirpal Singh

The account of those who have received Initiation is in the hands of the Master from the time of Initiation. If a disciple after Initiation keeps faith with an intense love and strong longing for the Master, does not fall into bad habits and does not commit foul deeds; but has not, due to adverse circumstances, or for some other reasons, been able to give full time to the spiritual practices, he is, after death made to stay at some intermediate stage to complete Bhajan and Simran before he is eventually taken upwards.

Rebirth is only for those who lost their faith, go in actual opposition to the instructions of the Master or who do foul deeds and have very low desires and gross worldly tendencies. That the pan of the scales goes down which is overloaded, and not the other, is the Law.

(Sant Kirpal Singh, *Spiritual Elixir*, 58, 59)



In this path let your foot take a step forward always and never turn your face backwards. Make good in this very life so that there will be no more rebirth.
(Guru Nanak)



Desire Sant Kirpal Singh

Desire is the root-cause of all bondage and rebirths. (ruhanisatsangusa.org/gemsqa.htm)



Question: What happens after death; do we enter another place to go through a period of birth and growth and groping until we find our Master again?

Master Kirpal: It is supposed that the question relates to the initiates of the Living Master only, and as such, it should be understood in the light of what follows. The dear ones who have been blessed with the sacred boon of holy Initiation into the mysteries of the Beyond, are all granted full protection by the gracious Master-Power in the Beyond. Most of their karmic debts are paid off as if they had lived their normal fate karma. Smaller karmic debts are paid off even before leaving off the body and as such they are not reincarnated.

If, however, there remain some overwhelming worldly desires, the initiated souls are granted human birth, but are placed in such congenial environment where they will have the chance of continuing their inner journey by meeting the Living Master working at the time. Spiritual growth and progress thus continues under His guidance. (Spiritual Elixir, 37)



The Master is always with His initiates working over their heads and He is never unaware of their inner longings and feelings. He helps to wind up the karmic debts so that they need not return for another earthly sojourn.

(ruhanisatsangusa.org/masterquotes.htm)



In course of time, attachments take on the form of desires. The more we indulge in desires, the more we create a delusion around us and get immersed therein. The result is that by the momentum thus created, we come into the world again and again. This is why Buddha laid emphasis on being desireless. **If there is no desire to bind us with anything in the world, the process of birth and rebirth will end.** (<http://www.ruhanisatsangusa.org/receptivity2.htm>)

Desire Sawan Singh

A soul whose tendency is towards worldly pleasures and goods will have to be reincarnated, while no force can give a rebirth into this world to those whose tendency is upward. (The Dawn of Light, 127)



We are born again and again because the attention is given deeply to desires, and unfulfilled desires bring the attention back. (The Dawn of Light, 172)



The followers who love the Master and have no desire in their mind for anything of this world shall not be reborn even if they have not made much spiritual progress while here. They will be made to stay at some intermediate station from where they will go up to their destination by degrees. On the other hand, those who have worldly desires left in their mind at death will have to be reborn, not withstanding their devoting long hours to spiritual exercise. (Spiritual Gems, letter 122)



If one's faith is firm and unshakable, and one daily gives time to the practices, and has no worldly desires, then there is no power which can bring one back to this plane. There is no rebirth for such souls. Birth is for those who die weeping with desires unfulfilled. (Spiritual Gems, Letter 174)



When the pupil dies, the inner Master has to decide as to whether he is again to be sent to the physical world or to be stationed in some intermediate region from where he can rise upwards. This depends on the pupil's tendencies and desires. If there is desire in the mind of the pupil for any worldly pleasure or worldly attachment, he has to be sent back to this world. As on rebirth the memory of his previous birth is washed away, he has to get initiation again from a living Master. But on rebirth he is bound to get initiation and begin his course again from the point where he left it during the previous incarnation. (Spiritual Gems, Letter 197)

God is the Doer Kirpal Singh

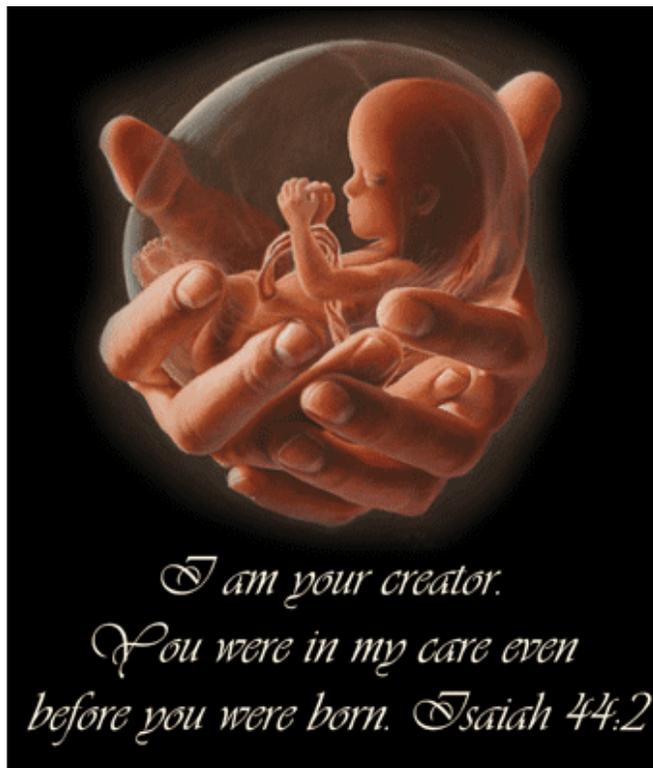
Until man can see that He is the Doer and not “I,” the I-hood will remain and so, therefore, will the birth and rebirth, for all actions whether good or bad will effect reaction. But when one becomes the seer of the Truth—the conscious co-worker of the Divine Plan—the situation as it truly stands becomes apparent. “I can do nothing, whatever God wills, happens.” From the day that one realizes God is the Doer, one will cease to come and go in the realm of action, and will no longer be tied up by the sanchit karmas. (<http://www.ruhanisatsangusa.org/jewel.htm>)



Yes, you are correct, all efforts made by the disciple to efface the personal “I” are in the right direction, because elimination of the ego is the only means of liberation from the unending cycle of births and deaths. (Spiritual Elixir, 114)



One will go on coming and going until one surrenders one’s whole being to the Guru; and this means living in accordance with His wishes, thinking as he advocates. (ruhanisatsangusa.org/dance.htm)



Love for the Master Kirpal Singh

The possibility of future incarnations can be ruled out by gradual development of loving devotion to the Master Power and aversion for worldly possessions.

([The Teachings of Kirpal Singh](#), v. 3, 17)



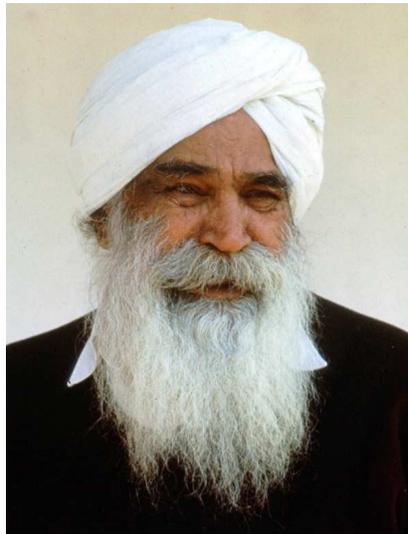
Those who have love for the Master, where will they go? Where the Master goes. But that should be the ruling passion with love and full faith – only in that case. (ruhanisatsangusa.org/lok/gives-hand.htm)



If you have got love for worldly things, naturally you will come again and again to the world. If you have got love for God or the God-in-man, then where will you go? Where He will go. (ruhanisatsangusa.org/mt/truelove1.htm)

Sawan Singh

If a satsangi has not been able to give full time to his practices and has progressed very little during his lifetime, but he is imbued with the love of the Master and has no attachment for the world and its desires, the Master is so gracious that the satsangi is not given any rebirth. He is placed, after death, in a suitable place inside, in the first or second region, where he completes the deficiency before going further up. (Spiritual Gems, Letter 75)



Sant Kirpal Singh

Four Births Kirpal Singh

After Initiation by a competent Master, one is assured of getting to his or her True Home. Those who, after initiation, fall back to a sinful and evil life and are caught in worldly attachments, have to be reincarnated as human beings so that the progress on the Path may continue.

Those who have a ruling passion for and faith in the Master and are doing spiritual practices and have left all attachments of the world, are not to be reincarnated at all. Their souls are placed in the lower planes where with the help of the Master, they work their way to progress and eventually reach their True Home.

Usually and ordinarily an initiate would take four births to complete his or her course, but it can be shortened even to one birth according to the degree of loving faith and obedience to the Master.

The Master is always with the initiates, working over their heads and He is not unaware of their longings and feelings, and He winds up their karmic load of debt so as to free them from the necessity of frequent human births.

(Spiritual Elixir, 242)



If you do Gurubhakti in one birth, in the next you will get Naam, the third will bring salvation, and in the fourth you will arrive in Sach Khand, your true home. All these stages can be had even in one span of manbody, with the grace of the Guru. (The Teachings of Kirpal Singh, To Invoke His Grace, 83)

Sawan Singh

Your reference to the maximum of four lives is rather amusing. There is absolutely no compulsion to finish your pilgrimage here in the compass of four lives only. In fact, nobody can go up as long as he has desires on the earth plane. They will surely drag him down. The Master can show the way and help you along the path, but does not force you. Please note that it is a privilege and not an obligation.

For souls with intense longing, one life may be enough, but the saints generally try to finish up the karmas of the initiates within a maximum of four lives.

(Spiritual Gems, Letter 103)

Revolutionize the Thought Pattern Kirpal Singh

You will please appreciate that it is the constant thought of worldly pursuits which has been the cause of present human birth, and for attaining liberation from the cycle of birth and death, the very thought pattern is to be revolutionized by replacing it with divine thoughts. (The Teachings of Kirpal Singh, Book Two, Meditation, 106)



The soul is immortal and clothed in many bodies successively.
(Plato)

Meher Baba

Discourses; Volume III; Reincarnation & Karma

The series of incarnations which the soul is impelled to take through Karmic determination, has a tendency to become endless. Through innumerable lives the aspirant has come into contact with countless persons, and he has had all kinds of dealings of give and take with them.

He is entangled in a web consisting of all sorts of debts to pay and dues to recover. According to Karmic law he can avoid neither the debts nor the dues, since both are the outcome of Karma inspired by desire.

He keeps incarnating in order to pay off his debts and to recover his dues, but even when he means to clear up the account he is often unable to do so.

The Master frees us from Karmic entanglements:

The spinning of the yarn of Karmic debts and dues would be endless if there had been no provision for getting out of the Karmic entanglements through the help of the Master. He can not only initiate the aspirant into the supreme art of unbinding Karma, but can become directly instrumental in freeing him from his Karmic entanglements.

The Master has attained unity with God, Whose cosmic and universal life includes all persons. Being one with all life, he can become, in his representative capacity for the sake of the aspirant, the medium for the clearing up of all debts and dues which have come into existence through the aspirant's dealings with countless persons contacted in his incarnations. If a person must get bound to someone, it is best for him to get bound to God or the Master, because this tie ultimately facilitates emancipation from all other Karmic ties.

Surrender to the Master:

When the good Karma of past lives has secured for the aspirant the benefit of having a Master, the best thing that he can do is to surrender himself to the Master and to serve him.

Through surrender the aspirant throws the burden of his Karma on the Master who has to think out ways and means of freeing him from it. Through serving the Master he wins an opportunity to get clear of his Karmic entanglements.

Past association between the disciple and the Master:

The relation between the Master and the disciple is often carried on from one life to another for several reincarnations. Those who have been connected with the Master in past lives are drawn to him by an unconscious magnetism, not knowing why they are thus drawn. There is usually a long history to the apparently unaccountable devotion which the disciple feels for his Master. The disciple is often beginning where he had left off in the last incarnation.

When the disciple invites the attention and grace of a Master it is not without reason. Sometimes the Master seems to impart spirituality to a disciple without there being any apparent effort or sacrifice on the part of the disciple, but these are always cases in which the disciple has earned the right to this favor by his associations and endeavors in past lives.

The love and devotion which the disciple may have felt for the Master through his past lives has formed a deep connection between him and the Master, so that the awakening of spiritual longing in the disciple has its counterpart in the grace and help which flow to him from the Master. It is through his own past unbinding Karma that a person invites the grace of the Master, just as it is through his own binding Karma that he invites upon himself the pleasure and pain as well as the good and evil of which he is the recipient in this life.

Steady progression the Path:

As a rule, the person who has entered the Path gradually advances until he attains the goal, but this does not apply to those who have not definitely entered the Path or have no Master to guide them. Through their chaotic pursuits of several lifetimes most persons are likely to go further away from the goal by the heaping up of binding sanskaras, hence spiritual progress cannot be said to be automatic in the sense that it will come about without the active efforts of the person concerned.

Sooner or later the logic of experience gathered through several lives drives everyone to enter the Path and seek the highest goal. Once the aspirant enters the Path he usually goes forward with steady progress.

It is only when the aspirant has the advantage of guidance by a Perfect Master that the spiritual journey is rendered safe and steady, and it is only then that there is no possibility of a fall or retrogression. The Master steers him from negative Karma in which he might otherwise become involved.

Several incarnations are needed:

Treading the spiritual Path continues for several incarnations before the aspirant attains the goal. Centuries of continued sacrifices, service, self-purification, suffering and determined search have to roll on, if the aspirant is to be spiritually prepared for the final realization of God.

God-realization, which is the goal of the reincarnating individual, is never an attainment of a single life. It is always the culmination of his continued endeavor through many lives. Unintelligent Karma of many lives has created the bindings of the individual soul, and it has to be undone by the persistent creation of intelligent and unbinding Karma carried on for many lives.

Rebirth is for the fulfillment of cravings:

The power that keeps the individual soul bound to the wheel of life and death is its thirst for separate existence, which is a condition for a host of cravings connected with objects and experiences of the world of duality. It is for the fulfillment of cravings that the ego-mind keeps on incarnating itself.

When all forms of craving disappear, the impressions which create and enliven the ego-mind disappear. With the disappearance of these impressions, the ego-mind itself is shed with the result that there is only the realization of the one eternal, unchanging Over-soul or God, Who is the only reality.

The end of the ego-mind is the end of incarnations:

God-realization is the end of the incarnations of the ego-mind because it is the end of its very existence. As long as the ego-mind exists in some form, there is an inevitable and irresistible urge for incarnations. When there is cessation of the ego-mind, there is cessation of incarnations in the final fulfillment of Self-realization.

Rebirth

From the book: *The Life Beyond Death*
Yogi Ramacharaka

To many, it seems as if rebirth upon earth is something forced upon the soul in spite of its desires. The very opposite is true, for the sum of the desires of the soul constitute the very actual motive power leading to the rebirth.

Those who are reborn on earth are not reborn against their will or desire. On the contrary, they are reborn because they actually desire it. They are carried into the current of rebirth because their tastes and desires have created longings that can be satisfied only by renewed life in the flesh.

Although they are not conscious of it, they instinctively place themselves again within the operations of the Law of Attraction, and are swept on to rebirth, in exactly the environment best calculated to enable them to live out and outlive these desires – to express and exhaust the force of desire.

They hunger to satisfy their longings, and, until that hunger is appeased, the desires cannot be discarded. This does not mean that every desire must necessarily be lived out, for it happens frequently that new insight and experiences causes the soul to turn with loathing from the former object of desire, and the desire thus dies a natural death.

But so long as the desire remains alive it tends to attract the soul toward objects and environment which is likely to satisfy it. This is true of the soul on the Astral Plane, as well as in earth life. Desire is always the great motive power of the soul in determining rebirth.

The soul, preserving its desire for material things – the things of flesh and the material life – and not being able to divorce itself from these things, will naturally fall into the current of rebirth which will lead it toward conditions in which these desires will flourish and become manifest.

It is only when the soul, by means of many earth lives, begins to see the worthlessness and illusory nature of earthly desires, that it begins to become attracted by the things of the life of its higher nature, and, escaping the flowing currents of earthly rebirth, it rises above them and is carried to higher spheres.

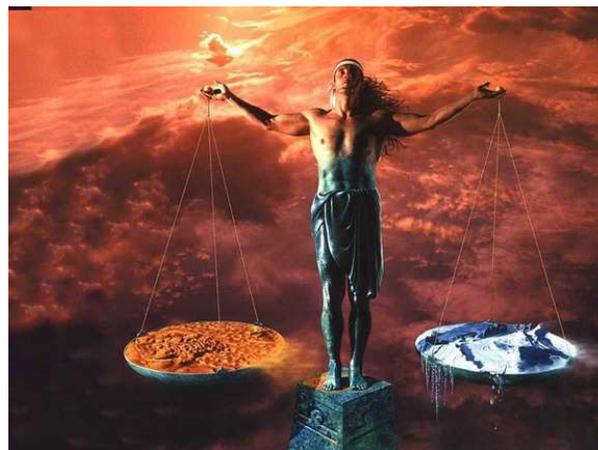
The soul, in its sojourn on the Astral is rested, refreshed and reinvigorated. It has forgotten the weariness of life which it had experienced during the previous incarnation. It is again young, hopeful, vigorous, and ambitious. It feels within itself the call to action – the urge of unfulfilled desires, aspirations, and ambitions – and it readily falls into the currents which lead it to the scene of action in which these desires may be manifested.

One point, which should be cleared up, is that regarding the character of the desires which serve as the motive power for rebirth. It is not meant that these desires are necessarily low or unworthy desires or longings. On the contrary, they may be of the highest character, and might be more properly styled aspirations, ambitions, or high aims, but the principle of desire is in them all.

Desires, high and low, are the seeds of action. And the impulse toward action is always the distinguishing feature of desire. Desire always wants to have things, or to do things, or to be things.

Love, even of the most unselfish kind, is a form of desire; so is aspiration of the noblest kind. A desire to benefit others is as much a desire as its opposite. In fact, many unselfish souls are drawn back into rebirth simply by the insistent aspirations to accomplish some great work for the race, or to serve others, or to fulfill some duty inspired by love. But, high or low, if these desires are connected in any way with the things of earth, they are rebirth motives and rudders.

But, in conclusion, let us say that no soul which does not in its inmost soul desire rebirth on earth will ever be so reborn. Such a soul is attracted toward other spheres, where the attractions of earth exist not. Its Karma carries it away from earth – not toward it. But this is the condition of but few, although, little by little, every soul will experience it in the aeons to come.



The Case for Rebirth

From the book: *The Wheel of Life and Death*

Roshi Philip Kapleau

Simply stated, what propels us again and again into rebirth is the desire, the craving, the will for another body, coupled with the tightly held notion of oneself as a discrete entity. Rebirth, then, is the inevitable consequence of our not having attained full awakening and total integration in this lifetime.

At the same time rebirth is another opportunity for awakening, assuming of course that one incarnates as a human being again. Remember, it is only through a human body that we can come to enlightenment – this is why human life is so precious.

So long as there is desire for rebirth, repeated rebirths will take place in various existences. Indeed, attachment itself, the craving, brings about the next birth.

For most living beings, the attachment to life is so strong that escaping from the pull of endless rounds of birth and death is immensely difficult. While still a bodhisattva, Gautama (the Buddha-to-be) is said to have been reborn into animal and human realms some 550 times before attaining full Buddhahood.

Of extreme importance is one's last thought at the time of death...It is impossible to live a life full of fear, anger, and pain-producing actions and then, at the moment of death, escape from karmic retribution by having a "good" thought. Although a person might be afraid of rebirth and try to suppress the desire for another body, it is not possible to do so, because the habit forces of many lifetimes are still operating at the moment of death. The last thought of a dying person has an initial impact on the rebirth, but the cumulative effect of the events of his or her life exerts a tremendous additional influence.

When the Buddhist sage Nagasena was asked whether or not he would be reborn after death, Nagasena replied, "If when I die I die with craving for existence in my heart, yes; but if not, no."



The Importance of the Last Thought

Moreover, whatever state of being he remembers when he gives up the body at the end, he goes respectively to that state of being, Arjuna, transformed into that state of being. (The Bhagavad Gita)



If you die in that sweet remembrance of the Master you are not to return to the world. (Sant Kirpal Singh, ruhanisatsangusa.org/lok/dont-forget.htm)



Wherever our desire is, we shall go there. That is why a person's thought should be on God at the time of death. (Sant Kirpal Singh, ruhanisatsangusa.org/serpent.htm)



Whatever your ruling passion is at the end of your life, you'll be driven there, that's the law. (Sant Kirpal Singh, ruhanisatsangusa.org/comeback.htm)



If you have been accustomed to one thought, a ruling passion in your life, then naturally that will be the last thought with you. Anything which has been ruling your mind will come up. (Sant Kirpal Singh, ruhanisatsangusa.org/lok/protection.htm)



Human birth is a rare privilege indeed and this privilege one gets after passing through a long evolutionary process in creation extending through innumerable forms or embodiments that the Life Principle takes on the physical plane. Once this golden opportunity is lost, the jiva or the embodied spirit has to continue on the Wheel of Life, **according to the usually predominant world traits during his life-time and particularly those which forcefully project themselves at the time of his passing away from this world, the law being: "Where the mind is, there the spirit goes irresistibly."**

(Kirpal Singh, http://www.ruhanisatsangusa.org/wol/wol_ii.htm)

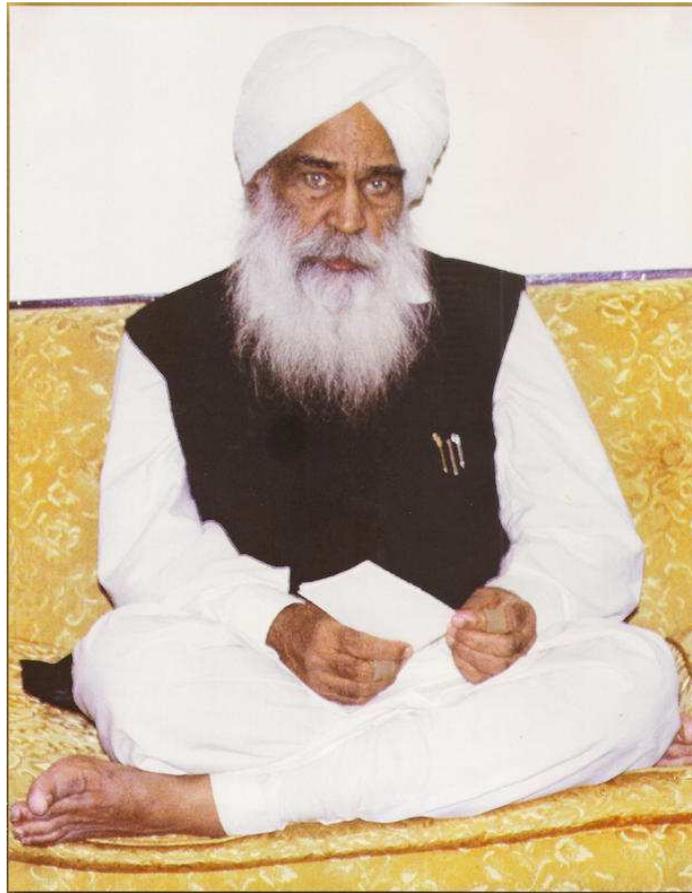


At the time of death the same scenes appear before us which we have been fixing in our mind during our lifetime. These very scenes or thoughts, as they are connected with this world, bring us back to this world after death and are the cause of our rebirth. (Sawan Singh, *Spiritual Gems*, Letter 198)



To create the most positive possible imprint on the mind-stream before death is essential. The most effective practice of all to achieve this is a simple practice of Guru Yoga, where the dying person merges his or her mind with the wisdom mind of the Master, or Buddha, or any enlightened being. Even if you cannot visualize your Master at this moment, try at least to remember Him, think of Him in your heart, and die in a state of devotion. When your consciousness awakens again after death, this imprint of the Master's presence will awaken with you, and you will be liberated. If you die remembering the Master, then the possibilities of His or Her grace are limitless.

(Sogyal Rinpoche, *The Tibetan Book of Living and Dying*)



The Importance of the Last Thought

Internet Article

The afterlife is not a place like the world you know around you now. What survives is the inner you. If you are spiritually advanced, you may immediately become aware of the Divine Light of God. Many Eastern religions believe that the last thoughts and words of the dying person will determine the level of spiritual attainment in the next life.

The spiritual person will think of God at their passing moments. As the assassin's bullets tore through Mahatma Gandhi's body, his final cry was "He Rama" (Oh, God). Clearly Gandhi was a man of exceptional spirituality and, according to Hinduism, these final words would have enabled him to merge with the godhead. Remembrance of God at the time of death leads to the attainment of this state of being.

The Tibetan Buddhist will read to the dying from *The Tibetan Book of the Dead* to help them attain a fortuitous future state. By keeping the mind on God at the end of life, we draw closer to the absolute.

I'm sure that spiritual thoughts at the end of life will help the journey. However, saying the name of God on your last breath will not wipe the karmic slate clean, nor will a last-minute confession of your sins. The sum total of your life is what matters. The last thoughts and words do, however, reveal what your primary drive has been in life. You will carry these with you to the threshold, and as you pass into the afterlife states.

Someone who has habitually developed spirituality and often thinks about God is more likely to be drawn instantly to God consciousness than someone whose life has been spent on lesser things. The Eastern teachings say that a person who has followed a true sacred path in life will have greater freedom of action at the time of death. However, nothing can be done for the evil man at his dying moment, for he has no independence and is drawn forward by the weight of his past deeds. (<http://www.psychics.co.uk/spirituality/spiritworld/final-words-before-death.html>)

He saw all these forms and faces in a thousand relationships become newly born. 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: only time stood between one face and another.

(Herman Hesse, Siddhartha)



I am confident that there truly is such a thing as living again, that the living spring from the dead, and that the souls of the dead are in existence.

(Socrates)



All human beings go through a previous life... Who knows how many fleshly forms the heir of heaven occupies before he can be brought to understand the value of that silence and solitude whose starry plains are but the vestibule of spiritual worlds?

(Honore Balzac)



The souls must reenter the absolute substance whence they have emerged. But to accomplish this, they must develop all the perfections, the germ of which is planted in them; and if they have not fulfilled this condition during one life, they must commence another, a third, and so forth, until they have acquired the condition which fits them for reunion with God.

(Zohar, one of the principal Cabalistic texts)



The virtues we acquire, which develop slowly within us, are the invisible links that bind each one of our existences to the others - existences which the spirit alone remembers, for matter has no memory for spiritual things.

(Honore Balzac)

My life often seemed to me like a story that has no beginning and no end. I had the feeling that I was an historical fragment, an excerpt for which the preceding and succeeding text was missing. I could well imagine that I might have lived in former centuries and there encountered questions I was not yet able to answer; that I had been born again because I had not fulfilled the task given to me.

(Carl Jung)



As we live through thousands of dreams in our present life, so is our present life only one of many thousands of such lives which we enter from the other more real life and then return after death. Our life is but one of the dreams of that more real life, and so it is endlessly, until the very last one, the very real the life of God.

(Count Leo Tolstoy)



It is not more surprising to be born twice than once; everything in nature is resurrection.

(Voltaire)



Friends are all souls that we've known in other lives. We're drawn to each other. That's how I feel about friends. Even if I have only known them a day, it doesn't matter. I'm not going to wait till I have known them for two years, because anyway, we must have met somewhere before, you know.

(George Harrison)



Has it occurred to you that transmigration is at once an explanation and a justification of the evil of the world? If the evils we suffer are the result of sins committed in our past lives, we can bear them with resignation and hope that if in this one we strive toward virtue our future lives will be less afflicted.

(W Somerset Maugham, *The Razor's Edge*)

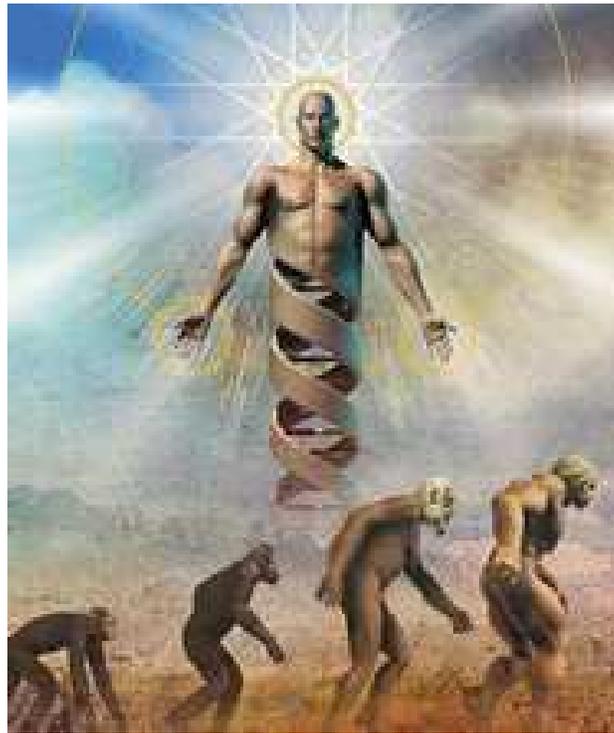
No university will teach you how to live so that when the time of dying comes,
you can say: "I lived well, I do not need to live again."

(Sri Nisargadatta Maharaj)



For thousands and thousands of years I existed as a rock. Then I died and became a plant. For thousands and thousands of years I existed as a plant. Then I died and became a fish. Then I died and became an animal. For thousands and thousands of years I existed as an animal. Then I died and became a human being. Tell me, what have I ever lost by dying?

(Rumi)



May your soul be happy;
journey joyfully.

(Rumi)

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