

WHAT HAPPENS AFTER DEATH

ARTICLE

Daljit Singh Jawa
3543 SW Wood Valley Pl.
Topeka, Kansas, 66614 USA
e-mail jawa222@gmail.com

INTRODUCTION

What happens to us after we die? This is a question that has fascinated and perplexed humans for centuries. Different religions and cultures have developed their own beliefs and practices regarding death and the afterlife, ranging from the continuation of life in another realm to the merging of the soul with the elements to the cycle of birth and death, or reincarnation.

ANCIENT BELIEFS: FROM EGYPT TO GREECE

The Egyptian Perspective

The ancient Egyptians held a fascinating belief in the afterlife as a continuation of earthly existence. They meticulously mummified their bodies and provided funerary equipment to prepare for this journey. They believed the soul needed a preserved body to return to the afterlife. Additionally, the Egyptians believed that the soul had to undergo a series of tests before reaching its final destination. [Taylor P, Richard 2000]

Greek Mythology and the Underworld

The ancient Greeks, known for their rich mythology, had their beliefs about the afterlife. According to Greek mythology, souls would be judged after death, with the virtuous being rewarded with eternal bliss in Elysium. In contrast, those who committed evil would face punishment in Tartarus, the great pit beneath the earth. This belief in judgment and the division of souls based on their actions during life mirrors the Egyptian perspective. [Westmoreland L, Perry 2007]

Roman Influence on Afterlife Beliefs

ABSTRACT

Beliefs about the afterlife differ among individuals and cultures. Some see death as returning to nature, while others believe in souls persisting in another realm or through reincarnation. Researchers like Dr. Moody, Dr. Weiss, Dr. Stevenson, and Dr. Pasricha have explored these topics. Religious beliefs also influence perspectives, with Western religions focusing on heaven and hell and Eastern religions emphasizing reincarnation and karma. Sikhism teaches the soul's union with the Divine through multiple life cycles.

The Romans, heavily influenced by Greek culture, adopted a similar belief system. Elysium was seen as the destination for those who lived virtuous lives while the underworld awaited wicked ones. Like the Greeks, the Romans also believed in the judgment of souls in the afterlife. [Campbell R, Douglas, 2022]

MEDICAL OBSERVATIONS

Dr. Raymond Moody, a renowned psychologist and philosopher has spent over four decades researching near-death experiences (NDEs). In his seminal work "Life After Life," published in 1975, he meticulously documented the accounts of 50 individuals who had undergone NDEs, discovering remarkable similarities in their narratives. Dr. Moody proposed the notion of a universal experience during NDEs, offering profound insights into the concept of an afterlife. Dr. Moody's research has significantly impacted the field, sparking contemplation about human consciousness, death, and potential realms beyond the physical world. His scholarly endeavors will undoubtedly continue to influence and remain relevant for future explorations into the enigma of NDEs. [Moody Jr., Raymond A. 1975]

Dr. Brian L. Weiss conducted another significant study in this realm, documented in his book "Many Lives, Many Masters."

"Many Lives, Many Masters" is a compelling account of Dr. Weiss' experiences with a patient who underwent past life regression therapy to heal severe anxiety, panic attacks, and phobias. Through hypnosis, the patient recalls memories of past lives, experiences after death, and interactions with Master spirits, profoundly impacting her and Dr. Weiss. The therapy reveals messages from advanced souls (Masters), emphasizing the significance of self-awareness, compassion, and love over material possessions. Dr. Weiss believes in reincarnation, suggesting that individuals may change their lives to learn various lessons. The book delivers a message of hope, encouraging readers to embrace life with love, harmony, and compassion while overcoming the fear of death and promoting self-knowledge and understanding of illness. The therapy shows remarkable healing effects, leading to the disappearance of phobias, fears, and psychosomatic illnesses, offering a message of hope and encouragement to readers. [Weiss, Brian L, 2008]

In "Children Who Remember Previous Lives," Dr. Ian Stevenson, a distinguished medical doctor, presents compelling evidence for reincarnation by meticulously investigating cases of children claiming memories of past lives. Published in 2001, the book explores approximately 2,500 patients from various regions, showcasing remarkable instances where children recall detailed information about their purported past existences. Through 14 illustrative cases, Dr. Stevenson delves into the complexities of these memories and cultural influences affecting their reporting. He also examines the intriguing correlation between birthmarks, congenital disabilities, and past life wounds. The research transcends cultural and religious boundaries, offering valuable insights into the potential continuity of life beyond death and igniting contemplation on the mysteries of human consciousness. The book remains a significant contribution to exploring reincarnation, inviting further inquiry into the nature of existence and the afterlife. [Stevenson, Ian, 2001]

Dr. Satwant Pasricha conducted a comprehensive study in India, following the methodologies of Dr. Ian

Stevenson, examining 45 cases of reincarnation, primarily in North India. Her seminal work, "Claims of Reincarnation: An Empirical Study of Cases in India," presents detailed issues, including a Brahmin girl recalling a tragic past life involving a well and a boy with vivid memories of a distant city. Pasricha meticulously verified statements and observed striking parallels with Stevenson's research, such as emotional connections, birthmarks, and names. She dismissed alternative explanations like fraud or mental illness, concluding that 84% of cases supported reincarnation as the most plausible explanation, enriching our understanding of consciousness and the afterlife. [Pasricha, Satwant, 1990,2005]

RELIGIOUS BELIEFS REGARDING AFTERLIFE Western Religions

Judaism, one of the major monotheistic religions with roots dating back over 3,500 years, has a diverse and evolving concept of the afterlife. The Hebrews initially believed in Sheol, where righteous and wicked souls journeyed after death. Over time, the idea of a day of judgment emerged, akin to heaven and hell in Christianity. Jewish mysticism, particularly in Kabbalah, introduced the belief in reincarnation, where the soul persists after death and may be reborn to fulfill a spiritual purpose. Despite varying opinions about the afterlife, Judaism emphasizes leading a virtuous and righteous life in the present, guided by the ethical and moral teachings of the Torah, encompassing rituals, practices, and commandments that connect adherents to their heritage and the divine. The core principle remains the paramount significance of ethical living and alignment with religious tenets. [Kessler, Sarah, 2022]

As a multifaceted religious tradition, Christianity encompasses a broad spectrum of beliefs about the afterlife among its various denominations. Roman Catholicism believes in Purgatory, where souls undergo purification before entering heaven. [Catechism, chapter 3, Article 12, III]

Seventh-Day Adventists adhere to the concept of "soul sleep," where the deceased remains in unconsciousness until the second coming of Christ. [Barth, K, 1995]

Jehovah's Witnesses reject the idea of an immortal soul and await resurrection from a state of non-existence. [Watch Tower Society, 1989]

Protestant denominations emphasize salvation through faith in Jesus Christ, leading to eternal life in heaven. [Allen, R. Michael, 2010]

Despite these differences, all Christian denominations share a common emphasis on leading virtuous and ethical lives guided by the teachings of the Bible, which includes prayer, active participation in religious practices, and observance of sacred ceremonies.

Islam, a major monotheistic religion with approximately 2 billion followers, believes that life on Earth is a temporary test, and after death, the soul faces judgment by Allah. The soul's immortality is affirmed, and its destiny in the afterlife depends on individual actions and spiritual growth. The Day of Judgment is a significant event where all humans will be resurrected and judged, leading to either Heaven or Hell. Heaven offers eternal bliss, while Hell is a place of punishment. Muslims strive to purify their souls through prayer, fasting, and charity to attain a place in Paradise and draw closer to Allah. [Juan E. Campo, 2009]

The Bahá'í Faith, a monotheistic religion with around 10 million followers, centers on the unity of all religions and the oneness of God. The soul is considered divine in origin, encompassing material and spiritual attributes and its purpose in human existence lies in developing physical and spiritual qualities. The next world, a realm of joy and reunion, is contingent upon the soul's advancement and actions during life. Described as a spiritual essence beyond empirical representation, the next world offers eternal bliss and growth. Virtuous living and service to humanity are emphasized, fulfilling life's sacred purpose in the Bahá'í Faith. Loyalty and devotion to God are crucial for the soul's ultimate return to the divine source. [Stockman, Robert, 2013]

Eastern Religions

Hinduism, an ancient and profound religious tradition, centers on the belief of Samsara, the continuous cycle of reincarnation. The soul, known as *Jiva*, undergoes rebirth in various life forms based on past actions influenced by the law of Karma. The ultimate goal is *Moksha*, liberation from Samsara, achieved through spiritual awareness and unity with the Divine. Various yogic practices, like meditation and devotion, aid in pursuing *Moksha*, an individual and unique journey for each seeker. Hinduism underscores the soul's eternal nature, seeking to break

free from the cycle of reincarnation and attain unity with the divine. [Jayaram, 2023]

Buddhism, an Eastern religious tradition, shares with Hinduism the principle of Samsara, where actions in one life affect future existences through the law of Karma. However, Buddhism rejects the concept of a permanent soul (Atman) and instead emphasizes Anatta, the absence of an unchanging self. In the Samsara cycle characterized by suffering, Buddhists seek liberation through Nirvana, transcending desires, and rebirth. The Four Noble Truths address the nature of suffering and the path to its cessation through Nirvana. The Eightfold Path guides practitioners with ethical and mental practices to attain wisdom, morality, and discipline. While Hinduism and Buddhism embrace reincarnation, Buddhism's focus on Anatta and the quest for enlightenment sets it apart. [Donner, Susan, 2021]

Jainism, an ancient religion with around 5 million followers, centers on the soul's journey through the cycle of birth and death (Samsara) influenced by Karma. The ultimate objective is Moksha, liberation from Samsara, achieved through spiritual growth and the avoidance of generating new Karma. Jainism emphasizes non-violence, truthfulness, non-attachment, and asceticism to purify the soul. The belief in the eternal and independent nature of the soul, distinct from the body and mind, sets Jainism apart from other religions. While Jainism does not advocate a personal deity, it reveres spiritually enlightened beings called Jinas as role models for attaining liberation. The focus on spiritual principles and the transformative journey toward eternal bliss define Jainism's distinct position among major religions. [Dundas, Paul, 2002]

Sikhism, an influential religion that emerged in the 15th century in India under the guidance of Guru Nanak, has garnered a substantial following of approximately 30 million adherents, primarily in India but also in various countries like the United Kingdom, the United States, Canada, Australia, and Kenya. Distinct from Hinduism, Sikhism sets itself apart by eschewing idol worship and possesses its own scriptures, principles, code of conduct, and initiation rituals. The religion's foundation lies in the belief in one God and the teachings of the ten Gurus and many devotees from other faiths, as recorded in the sacred text, Aad Guru Granth Sahib,

which comprises hymns from six Sikh Gurus, saints, and devotees of many religions. [Singh, Patwant, 2000]

Per the author's estimate, Aad Guru Granth Sahib includes at least 2,000 references to reincarnation. The scholarly translation of this scripture, *Guru Granth Darpan* by Prof. Sahib Singh, meticulously captures the essence of these teachings. Written in the Gurmukhi script, the scripture incorporates words from various languages spoken in India some 550 years ago. The Aad Guru Granth Sahib expounds on the cycle of birth and death, underscoring that the soul can undergo numerous rebirths in diverse forms until it achieves enlightenment and liberation from the continuous cycle of reincarnation.

The sacred text abounds with verses that elucidate the concept of reincarnation. For instance, on page 700 of Aad Guru Granth Sahib, line 2,

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕੋਈ ਜਾਨੈ ਕਵਨੁ ਈਹਾ ਜਗਿ ਮੀਤੁ ॥

ਜਿਸੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੋਈ ਬਿਧਿ ਬੂਝੈ ਤਾ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥੧॥

ਰਹਾਉ ॥

ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਬੰਧਪ ਇਸਟ ਮੀਤ ਅਰੁ ਭਾਈ ॥

ਪੂਰਬ ਜਨਮ ਕੇ ਮਿਲੇ ਸੰਜੋਗੀ ਅੰਤਹਿ ਕੇ ਨ ਸਹਾਈ ॥੧॥

jaitsaree mehlaa 5 ghar 3 ik-oNkaar satgur parsaad
ko-ee jaanai kavan eehee jag meet.

jis ho-ay kirpaal so-ee biDh boojhai taa kee
nirmal reet. ||1|| rahaa-o.

maat pitaa banitaa sut banDhap isat
meet ar bhaa-ee.

poorab janam kay milay sanjogee anteh
ko na sahaa-ee. ||1||

According to the humble understanding of the author here, Guru Ji says:

"Rare is the one who (really) knows who in this world is one's (true) friend.

Only the one on whom (God) becomes gracious understands the way (to find a true friend); immaculate is such a person's way (of life)." (1-pause)

Next, telling us about the background reasons why certain persons are our relatives or friends, Guru Ji says:

"(O' my friends, our) mother, father, wife, son, relatives, and dear friends, have all joined together

here (in one place) as a result of some connections of past births, but in the end, nobody is truly helpful (to us)." (1) AGGS, M 5, p 700.

So, if we have gone through past births, it is not difficult to assume that we could also have future deliveries unless God showers His grace and unite us with Him.

Another notable reference appears in Sukhmani Sahib, a widely recited composition among Sikhs. On the AGGS page 264, Ashtpadi 2 stanza 3, Guru Ji says:

ਅਨਿਕ ਜੋਨਿ ਜਨਮੈ ਮਰਿ ਜਾਮ ॥

ਨਾਮੁ ਜਪਤ ਪਾਵੈ ਬਿਸ੍ਰਾਮ ॥

anik jon janmai mar jaam.

naam japat paavai bisraam.

As per the humble author's understanding:

An individual is born, dies, and is reborn, perpetuating the cycle of births and deaths.

The ultimate respite, as stated, can only be attained through meditation in God's name.

AGGS, M 5, p 264.

Additional elucidation on the concept of multiple births is conveyed through the hymn of the revered Indian devotee Kabir Ji, which is found in the AGGS on page 326.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Ga^oṛī Kabīr jī.

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਾ ॥

Asthāvar jangam kīṭ paṭangā.

ਅਨਿਕ ਜਨਮ ਕੀਏ ਬਹੁ ਰੰਗਾ ॥੧॥

Anik janam kī^e baho rangā. ||1||

AGGS, Kabir, p 326.

ਐਸੇ ਘਰ ਹਮ ਬਹੁਤੁ ਬਸਾਏ ॥

ਜਬ ਹਮ ਰਾਮ ਗਰਭ ਹੋਇ ਆਏ ॥੧॥ ਰਹਾਉ

ਜੋਗੀ ਜਤੀ ਤਪੀ ਬ੍ਰਹਮਚਾਰੀ ॥

ਕਬਹੂ ਰਾਜਾ ਛਤ੍ਰਪਤਿ ਕਬਹੂ ਭੇਖਾਰੀ ॥੨॥

aisay ghar ham bahut basaa-ay.

jab ham raam garabh ho-ay aa-ay. ||1|| rahaa-o.

jogee jatee tapee barahamchaaree.

kabhoo raajaa chhatarpat kabhoo bhaykhaaree.

||2||

Here, Kabir Ji says:

"(O God) we have passed through myriad forms of existences, such as non-moving (trees), animals, worms, and insects.

This way, we have passed through many forms of

existences.”(1)

Referring to such incarnations as plants, insects, and animals before our present human birth, Kabir Ji notes:

“O’ all-pervading God, we had lived through many such lives before we were cast into our (mother’s) womb.”(1-pause)

Kabir Ji notes that even among humans, we have taken births with many different roles. He says: *“Sometimes we became yogis, ascetics, penitents, and celibates.*

Sometimes, we became kings with canopies and sometimes beggars.” (2)

AGGS, Kabir, p 326,

In summary, Sikhism deeply ingrains the concept of reincarnation in its teachings, emphasizing the imperative of spiritual growth and the attainment of enlightenment. The Aad Guru Granth Sahib is the sacred repository of wisdom, containing numerous references illuminating the soul's profound journey through the cycle of birth and death. The ultimate aim lies in the soul's purification, a genuine relationship with God, and adherence to the Guru's guidance through meditation on God's name. This transformative process culminates in eternal rest and union with God, thereby breaking the cycle of reincarnation.

DISCUSSION

Despite skeptics' doubts, Dr. Raymond Moody firmly asserts the authenticity of Near-Death Experience (NDE) reports. He highlights instances where NDE survivors accurately described medical procedures used to revive them, even when clinically considered "dead." For example, he shares the story of a girl whose spirit left her body as she was dying and witnessed her older sister's emotional plea in another hospital room, which she later recounted to her sister in detail. Dr. Moody's book "Life After Life" brought global attention to NDEs. In a later publication, he notes that not only skeptics but also numerous medical doctors, including neurosurgeons, orthopedic surgeons, a professor of orthopedic surgery, a dermatologist, and a chief anesthesiologist, have shared their NDEs, asserting that these experiences provide scientific evidence of an afterlife.

Past Life Regression Therapy

The debate over past-life regression therapy revolves around opposing perspectives. Critics point to the lack of scientific evidence supporting past-life existence and raise ethical concerns about false memories and

distressing narratives resulting from hypnosis. In contrast, Dr. Weiss defends this therapy by citing instances where patients, under regression, demonstrated the ability to speak foreign languages they had never learned, such as a Chinese surgeon fluently speaking English during a session. He also highlights how past-life therapy facilitated clients in reconnecting with their past-life children and underscores the therapy's transformative healing potential. For instance, a woman suffering from chronic pain for 17 years found relief after recalling a past life in ancient Jerusalem where she was a man with a broken back, leading to her pain's disappearance, medication cessation, and a positive life transformation.

Dr. Stevenson's Research

The debate surrounding Dr. Stevenson's views on reincarnation centers on the lack of empirical evidence supporting the phenomenon, with critics emphasizing the need for rigorous scientific validation despite his mention of verified cases in his book. On the other hand, advocates defend Stevenson's stance by highlighting his meticulous data collection from approximately 2,500 cases across diverse regions. They argue that the sheer volume of cases creates a compelling cumulative argument for reincarnation. Furthermore, the presence of birthmarks and congenital disabilities corresponding to past-life injuries serves as tangible evidence that is hard to dismiss. The consistency of reported patterns of past life memories across various cultural and religious backgrounds adds credibility to the phenomenon, suggesting it may transcend cultural biases.

Dr. Pasricha's Research

Critics of Dr. Satwant Pasricha's research on reincarnation highlight concerns about the study's limited sample size of 45 cases, primarily from North India, which they believe may restrict the generalizability of the findings. They also express worries regarding potential cultural influences that could impact how children's memories of past lives are interpreted and reported, potentially leading to fabricated narratives. Skeptics propose alternative explanations, such as confabulation or psychological factors. Conversely, supporters of Dr. Pasricha's work defend her findings by emphasizing the rigorous verification and corroboration of the children's statements. They highlight the importance of

independent recognition, where individuals from the claimed past lives of these children recognized them, lending credibility to the phenomenon. Additionally, they point out the alignment of Dr. Pasricha's findings with research by scholars like Dr. Stevenson, showcasing consistent patterns among cases of claimed reincarnation. Advocates also argue that Dr. Pasricha thoroughly evaluated alternative explanations and found them insufficient in explaining most cases, ultimately suggesting that reincarnation is the most likely explanation.

Religious Beliefs:

As religion is a very sensitive matter, the author would refrain from saying anything about the beliefs of other religions, except pointing out Dr. Stevenson's investigation of 2,500 cases, which includes reincarnation claims by children residing in Asian, European, and American countries and belonging to both eastern and western religions. But since the humble author belonged to the Sikh Religion and was blessed with the inspiration and opportunity to translate Aad Guru Granth Sahib, he ventures to express his views regarding reincarnation, as per his understanding of Aad Guru Granth Sahib as follows:

During his translation, the author noted that almost every page of Aad Guru Granth Sahib (SGGS) mentioned the terms "*Janam Maran*," "*Awa Gavan*," "*Bhava Jal Phera*," and "*Joni's*". A look at 80 random pages of AGGS revealed 146 references to such terms as mentioned above. He also noted that in almost every *Ashtpadi*, terms implying reincarnation are mentioned at least once, listed on his website, www.gurbaniwisdom.com. (Jawa, Daljit Singh, 2015)

Some scholars try to dismiss the idea of reincarnation based on the literal meaning of one word in a shabad, even when the rest of the Sabd supports reincarnation. A case in point is the following phrase in a Shabad by devotee Tirlochan Ji on AGGS page 526.

ਅੰਤਿ ਕਾਲਿ ਜੇ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

Anṭi kāl jo isṭarī simrai aīsī chintā meh je marai.

ਬੇਸਵਾ ਜੇਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੨॥

Besvā jon val val aṁuṭarai. ||2||

AGGS, Trilochan, p 526.

Pointing to its literal meaning, they argue that since

nobody is born as a prostitute, the entire concept of reincarnation is false. But they ignore the rest of the Sabd, which mentions species like serpents or the swine or their true intent, where devotee Tirlochan Ji wants to advise us that instead of always worrying about our worldly wealth, relatives or possessions, at least at the time of death, we should earnestly remember God, so that He may graciously unite us with Him.

But when it does not suit their theory against reincarnation, they ignore the literal meaning and impose their own meaning to maintain their belief against reincarnation. (Case in Point- on page 700 of the Aad Guru Granth Sahib, line 3:

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕੇਈ ਜਾਨੈ ਕਵਨੁ ਈਹਾ ਜਗਿ ਮੀਤੁ

ਜਿਸੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੇਈ ਬਿਧਿ ਬੁਝੈ ਤਾ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥੧॥ ਰਹਾਉ

॥

ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਬੰਧਪ ਇਸਟ ਮੀਤ ਅਰੁ ਭਾਈ ॥

ਪੂਰਬ ਜਨਮ ਕੇ ਮਿਲੇ ਸੰਜੋਗੀ ਅੰਤਹਿ ਕੇ ਨ ਸਹਾਈ ॥੧॥

jaitsaree mehlaa 5 ghar 3 ik-oNkaar satgur parsaad.

ko-ee jaanai kavan eehee jag meet.

jis ho-ay kirpaal so-ee biDh boojhai taa kee nirmal reet.

||1|| rahaa-o.

maat pitaa banitaa sut banDhap isat meet ar bhaa-ee.

poorab janam kay milay sanjogee anteh ko na sahaa-ee.

||1||

Here, Guru Ji says: "Rare is the one who (really) knows who in this world is one's (true) friend. Only the one on whom (God) becomes gracious understands the way (to find a true friend); immaculate is such a person's way (of life). (1-pause)

Now Guru Ji tells us about why certain persons are our relatives or friends. He says:

"(O' my friends, our) mother, father, wife, son, relatives, and dear friends, have all joined together here (in one place) as a result of some connections of past births, but in the end, nobody is truly helpful (to us)." (1)

AGGS M 5, p 700.

As mentioned above, the author estimates that reincarnation or the words to that effect are mentioned at least 2,000 times in the Aad Guru Granth Sahib. But still,

many Sikh scholars want to dismiss this fact by saying that our Gurus endorsed this idea of reincarnation under the influence of Hinduism. I wonder if at the tender age of 9 or 10, our Guru refused to wear a "Janeau" despite the pressure and influence of his Hindu relatives, including his parents, then how it is possible that not once, but more than 2,000 times they would endorse the idea of reincarnation, just under Hindu influence, and not based on truth. Similarly, some other scholars could argue that Sikh's belief in one God was included in the Aad Guru Granth Sahib under the influence or pressure of Muslim rulers. In the author's humble view, to dismiss the concept of reincarnation or any other concept mentioned in the Aad Guru Granth Sahib as not true but written under the influence of one religion or the different amounts to shaking our faith in the divine knowledge or moral courage of our Gurus.

Actual cases of Reincarnation.

Lastly, the humble author would refer to the following youtube links in which a Buddhist monk and a Sikh gentleman, Arshdeep Singh, describe their rebirth stories.

https://www.youtube.com/watch?v=pApS4K-J_Xc
(last accessed 8.19.2023)

<https://www.instagram.com/p/Cu9dvapNSGu/> (last accessed 8.19.2023)

CONCLUSIONS

It is imperative to acknowledge the heterogeneous nature of religious perspectives on "What Happens After Death." Various faiths, such as Christianity, espouse distinct conceptions of the afterlife, accentuating notions of judgment after death and the potential for eternal salvation or eternal condemnation. Likewise, within Islam, while the continuity of the soul after death is acknowledged, the concept of reincarnation is not embraced. However, reincarnation constitutes a prominent and deeply rooted belief within several religious systems, notably Hinduism, Buddhism, and Sikhism. According to these traditions, the soul endures beyond the corporeal demise, embarking on a cyclical journey of successive rebirths, all with the ultimate purpose of attaining spiritual enlightenment and liberation from the perpetual cycle of birth and death.

In medical inquiry, numerous near-death experiences have been documented in which individuals recount encounters with an afterlife. While such experiences do not provide conclusive empirical evidence of an afterlife, they do furnish intriguing insights into the conceivable

existence of a reality beyond the physical domain. Regardless of what one believes happens after death, the author believes it is important to live a life of honesty, love, and gratitude towards our fellow humans and our Creator, who has blessed us with this precious gift of human existence.

REFERENCES:

- Allen, R. Michael, "Reformed Theology. New York, pp 77-78, (2010).
- Barth, K, The Theology of John Calvin, p.161, (1995).
- Campbell R, Douglas, "Plato's Theory of Reincarnation: Eschatology and Natural Philosophy," Review of Metaphysics (2022).
- Catechism of the Catholic Church, Part1, Section 2, chapter 3, Article 12, III, 1994]
- Donner, Susan E. (April 2010). "Self or No Self: Views from Self Psychology and Buddhism in a Postmodern Context." Smith College Studies in Social Work. 80 (2): 215–227.
- Dundas, Paul <https://archive.org/details/JainsLibraryOfReligiousBeliefsPracticesPaulDundasRoutledge/page/n3/mode/2up> (last accessed 8.19.2023)
- Jawa, Daljit Singh: <https://www.gurbaniwisdom.com/pdf/Reincarnation-quotes-in-some-SGGS-pages.pdf> (last accessed 8.19.2023)
- Jawa, Daljit Singh: "<https://www.gurbaniwisdom.com/pdf/Table-of-Quotes-regarding-Reincarnation-in-Sukhmani-Sahib.pdf>.(last accessed 8.19.2023)
- Jayaram, V "Hinduism and the Belief in Rebirth" retrieved from www.hinduwebsite.com/reincarnation.asp.(last accessed 8.19.23)
- Juan E. Campo, "Death. Encyclopedia of Islam. Facts On File. P.185, (2009).
- .Kelly, Jasmine "<https://jainpedia.org/themes/principles/jain-beliefs/cycle-of-rebirth/?hilite=%27rebirth%27%2C%27according%27%2C%27jainism%27>, (last accessed August 19, 2023).
- Kessler, Sarah. "A Quick Guide to Jewish Beliefs on Afterlife & Death." Blog updated 6/14/2022.
- Moody Jr., Raymond A. "Life After Life." Harper One-An Imprint of Harper Collins Publication, 1975.
- Pasricha, Satwant K., Ph.D. "Claims of Reincarnation: An Empirical Study of Cases in India." Herman Publishing House, New Delhi, 2005.
- Punjabi English Dictionary, Punjabi University, Patiala, India, 1994.
- Real Life. "What Happens After Death?" <https://real-life.crosspointchurchtx.org/answers/what-happens->

[after-death/?utm_source=Google.](#)

Singh, Patwant (2000). *The Sikhs*. New York: Alfred A. Knopf. p. 17. ISBN 0-375-40728-6.

Stockman, Robert. *Baha’I Faith: “ A Guide For The Perplexed*. New York, NY Bloomsbury Academic, (2013).

Stevenson, Ian. "Children Who Remember Previous Lives: A Question of Reincarnation." McFarland & Company, Inc. Publishers, 2001.

Taylor P, Richard, *Death and the afterlife: A Cultural Encyclopedia*, ABC-CLIO, (2000).

Watch Tower Society, "Reasoning From The Scriptures," p.333 (1989).

Watch Tower Society, "The Only Remedy", p.6 [2006].

Weiss, Brian L. "Many Lives Many Masters." Touch Stone-N.Y and Simon & Schuster, April 2008.

Westmoreland L, Perry. "Ancient Greek Beliefs", (2007).

Yaffe, Shlomo, and Tauber, Yanki. "What Happens After Death?"

[https://www.chabad.org/library/article_cdo/aid/282508/jewish/What-Happens-After-Death.htm.](https://www.chabad.org/library/article_cdo/aid/282508/jewish/What-Happens-After-Death.htm)