

REINCARNATION THE SIKH PERSPECTIVE

ARTICLE

Dr. Devinder Singh Sekhon
sekhonds@hotmail.ca

DIFFERENT RELIGIONS AND THEIR BELIEFS IN REINCARNATION

Reincarnation: Quoting the Indian Journal of Psychiatry, the National Institute of Health has defined Reincarnation as the religious or philosophical belief that the soul or spirit, after biological death, begins a new life in a new body that may be human, animal, or spiritual, depending on the moral quality of the previous life's actions.

According to Encyclopedia.com, reincarnation is quite an old belief among the Hindus, the Buddhists, and the Jains, even though the number of believers is declining now. The Encyclopedia quotes the writings of Plato (428 – 348 B.C.E.) and Cicero (106-43 B.C.E.), in which they support reincarnation. However, the Encyclopedia maintains that Christianity, Judaism, and Islam do not believe in reincarnation, although some sects in them do believe in it.

As far as Sikhism is concerned, there are hundreds of sabds that illuminate the existence of reincarnation, although some modern Sikh scholars, like T. Singh and Karminder Singh Dhillon, interpret the meanings of these holy Sabd in a different light, claiming that the sabd describe the mental situations of the man rather than him going through different life forms. They believe that the body's physical death is the end of the individual and the soul. They quote some holy Sabd from the AGGS (Aad Guru Granth Sahib) and interpret them in their own way – and that is the sad part because they have views that are already biased against reincarnation. Hundreds of sabds in the AGGS

ABSTRACT

Reincarnation, which is a very old belief in Hinduism and some other eastern religions, will be defined in this article, and the position of Sikhism on this matter will be explored using many sabds from Aad Guru Granth Sahib (AGGS). Many different concepts, such as the purpose of human life, the mother's womb, this world, and the next world, etc., will be discussed. As will be clear from The Discussion, Sikhism strongly believes in reincarnation.

emphasize reincarnation when a man fails to achieve union with Waheguru (the Supreme Being – Allah, God, Prabhu, or any other name). Waheguru has created the world and the Maya (anything that appeals to the human senses, including human relations, wealth, and all sensual pleasures, and which gives birth to man's *haumein* – selfishness and ego), and He has made Maya so attractive to human senses (in fact to the senses of all living beings) that the man gets badly trapped in it. The following holy Sabd testifies to this fact.

ਮਾਝ ਕੀ ਵਾਰ ਮ: 1, ਪਉੜੀ (139)॥

ਸਦਾ ਸਦਾ ਤੂ ਏਕ ਹੈ ਤੁਧੁ ਦੂਜਾ ਖੇਲੁ ਰਚਾਇਆ॥

ਹਉਮੈ ਗਰਬੁ ਉਪਾਇਕੈ ਲੇਭੁ ਅੰਤਰਿ ਜੰਤਾ ਪਾਇਆ॥ ... 3॥

Majh Kee Vaar, Mehla 1 (139):

Sadaa, sadaa Tu ek haiyn, Toodh(u) dooja khayl(u) ruchaaya.

Haumein, gerb(u) oopaayay kaiy, lobh(u) untar(i) juntaan paaya. ... 3.

You alone are eternal all the time, and it is You who have created the drama of Maya, oh Waheguru.

After creating selfishness and ego, You have injected greed in the minds of the living beings, oh God.

AGGS, M 1, p 139.

ਮਲਾਰ ਮਹਲਾ 3 (1261) ॥

ਮਾਇਆ ਮਮਤਾ ਕਰਤੈ ਲਾਈ ॥

ਏਹੁ ਹੁਕਮੁ ਕਰਿ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥

Malaar Mehlā 3 (1261):

Maya mumta Kertaiy laayi.

Eh(u) Huqam(u) kur(i) Aadshat(i) oopaayi.

You have created the attachment for Maya among the living beings, and have made this (the attachment for Maya) the basis of the world, oh Waheguru.

AGGS, M 3, p 1261.

ਸਿਰੀਰਾਗੁ ਕਬੀਰ ਜੀ (92) ॥

ਐਸਾ ਤੈ ਜਗੁ ਭਰਮਿ ਲਾਇਆ ॥

ਕੈਸੇ ਬੁਝੈ ਜਬ ਮੇਹਿਆ ਹੈ ਮਾਇਆ ॥ ਰਹਾਉ ॥

Siri Raag(u) Kabir Ji (92):

Aiysa Taiyn jug(u) bherm(i) laaya.

Kaiysay boojhaiy, jub mohiya haiy Maya.Rahao.

You misguided the world by creating an attachment for Maya in the minds of living beings.

So, how can the man learn the truth (get connected with You)? Oh God.

AGGS, Kabir, 92.

As is clear from the above holy sabd, the man gets badly engrossed in *Maya*, and forgets Waheguru, who created him and the worldly attractions.

Purpose of Human Life

The Aad Guru Granth Sahib also maintains that God created the world for man to unite with Him from whom he has been separated.

ਗਉੜੀ ਮਹਲਾ 1 ਅਸਟਪਦੀ (224) ॥

ਸੰਤ ਹੇਤਿ ਪ੍ਰਭ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ॥

ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੇ ॥ ... 8 ॥

Gaurri Mehlā 1, Ashtpudi (224):

Surt haiyt(i) Prubh tirbhuvun dhaaray.

Aatum(u) cheenaiy, su Tut(u) beechaaray. 8

Waheguru has supported (created) the three-layered universe to make holy saints of man.

Whoever searches his soul (to look for Waheguru inside him) ponders on the root (basis) of the universe (the Creator) (and gets connected with Him).

8.

AGGS, M 1, p 224.

ਆਸਾ ਮਹਲਾ 5 (12) ॥

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ ॥

ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮੁ ॥ 1 ॥

Assa Mehlā 5 (12):

Bhuyyi praaput(i) maanookh dayhooriya.

Gobind miln kee eh tayri buriya.

Uver(i) kaaj tayrai kitay na kaam.

Mil(u) Sadh Sungut(i) bhuj(u) kayvul Naam(u).

Now that you have acquired human life, it is your turn (opportunity) to get connected with God, oh man. No other task is of any spiritual use to you; so recite Waheguru's Naam in the company (shelter) of the Guru.

AGGS, M 5, p 12.

Reincarnation (Aavagaun) And Aad Guru Granth Sahib

The people who get deeply engrossed in *Maya* perform deeds related to *Maya*, which the Lord evaluates. Those who forget Waheguru and perform ignoble deeds cannot unite (be "one") with Waheguru and are punished to be born again and again in different life forms. This is what *Aavagaun* (reincarnation) is. Read the following sabd on this subject.

ਸਿਧ ਗੋਸਟਿ ਮਹਲਾ 1 (940) ॥

ਸਾਚੇ ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ ਸਾਚੇ ਸੂਚੇ ਏਕ ਮਇਆ ॥

ਝੂਠੇ ਆਵਹਿ ਠਵਰ ਨ ਪਾਵਹਿ ਦੁਜੈ ਆਵਾਗਉਣੁ ਭਇਆ ॥

ਆਵਾਗਉਣ ਮਿਟੈ ਗੁਰਸਬਦੀ ਆਪੇ ਪਰਖੈ ਬਖਸਿ ਲਇਆ ॥

Sidh Gosht(i), Mehlā 1 (940):

Saachoun oopjaiy Saach(i) smaavaiy, Saachay, soochay, ek muyya.

Jhoothhaiy aaveh(i). Jhoothhay aaveh(i), tthuvur na paaveh (i), doojaiy aavagaun(u) bhuyya.

Aavagaun mitaiy Gur Shabdeen, Aapay perkhaiy, bukhsh(i) luyya.

The man is born by Waheguru's Huqam (Laws) and is absorbed into Him after death.

The pure (unaffected by Maya) and Waheguru become "one," i.e., the pure souls merge into Waheguru, while the impure (imbued in the love for Maya) find no stability and go through many life forms (are reincarnated again, and again).

Reincarnation can be eliminated (stopped) with Guru's sabd when Waheguru forgives one's previous sins after testing him (for his purity).

AGGS, M 1, p 849.

ਗਉੜੀ ਮਹਲਾ 1 (156)॥

ਕਤ ਕੀ ਮਾਈ ਬਾਪੁ ਕਤ ਕੇਰਾ ਕਿਦੂ ਥਾਵਹੁ ਹਮ ਆਏ॥

ਅਗਨਿ ਬਿੰਬ ਜਲ ਭੀਤਰਿ ਨਿਪਜੇ ਕਾਰੇ ਕੰਮਿ ਉਪਾਏ॥ 1॥ ...

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੂ ਉਪਾਏ॥

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ॥ ... 17॥

Gaurri Mehla 1 (156):

Kut kee maayi, baap(u) kut kayra, kidoon thaavoun hum aayay.

Ugun(i) bimb jul bheetar(i) nipjay, kaahay kumm(i) oopaayay. 1.

... Kaytay rookh, birkh hum cheenay, kaytay pus(hoo) oopaayay.

Kaytay naag kooleen meh(i) aayay, kaytay punkh oodaayay. ... 17.

I have no idea how long I had mothers and fathers and where I have come from.

I have no idea why my life was initiated in the high temperature of the mother's womb with the father's sperm and what the objective of my life is.

... I have no idea how many lives of trees and of animals I have seen (I was born as one).

I have no idea how many times I was born in the clans of snakes and birds. ... 17.

AGGS, M 1, p 156.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5 (176)॥

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥

ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ॥

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥

ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ॥ 1॥

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ॥

ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ॥ 1॥ ਰਹਾਉ॥

Gaurri Guarary, Mehla 5 (176):

Kuyyi junum bhuyyay keet patunga.

Kuyyi junum guj meen kuranga.

Kuyyi junum punkhi serp hoyo.

Kuyyi junum haiyvur, birkh joyo. 1.

Mil(u) Jugdish, miln kee buriya.

Chirunkaal eh dayh sunjuria.

You have lived many lives as ants and as small bugs (small creatures);

many lives as elephants (large animals), fishes, and deer

of many kinds, oh man.

You spent many lives as birds and as snakes and were used as workhorses and as oxen.

Thus, you have acquired the human form after a very long time.

Now, this is your turn (opportunity) to get connected with Waheguru, oh man.

AGGS, M 5, p 176.

ਗਉੜੀ ਕਬੀਰ ਜੀ (325-26)॥

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਾ॥

ਅਨਿਕ ਜਨਮ ਕੀਏ ਬਹੁ ਰੰਗਾ॥ 1॥

ਐਸੇ ਘਰ ਹਮ ਬਹੁਤ ਬਸਾਏ॥

ਜਬ ਹਮ ਰਾਮ ਗਰਭ ਹੋਇ ਆਏ॥ 1॥ ਰਹਾਉ॥

Gaurri Kabir Ji (325-26):

Usthaavar, jungum, keet, patunga.

Anik junum keeyay buhou runga. 1.

Aiysay ghur hum buhout basaayay.

Jub hum Ram gerbh hoyay aayay. 1. Rahao.

I have lived for many lives as an immovable species (trees, bushes, etc.) and as a moveable species in the form of ants, worms, and small flying bugs leading lives in many different forms, taking birth through mothers' wombs. Pause.

AGGS, Kabir, p 325-25.

Those who oppose the concept of reincarnation argue that in such sabds, the life forms imply the characters of such life forms and not the real-life forms themselves. In other words, the different life forms represent the behavior of the man in different mental states. For example, when we say that man is reborn as a dog, they interpret that the man has the character of the dog, and so on. However they cannot answer the following two questions based on their interpretation.

a. Why do the Sabd not mean the way most of the scholars interpret them that there is reincarnation of animals? What is their rationale for the denial?

b. When man is said to be born as a tree, what character does he portray?

When describing man's behavior, Guru Sahiban clearly says or describes the high and the low states of mind without any reference to any life form (incarnation).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 1 (15)॥

ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ॥

ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖਿ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ॥

ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ॥ ... 4॥

Siri Raag(u) Mehla 1 (15):

Lub koota, koorr(u) choohrra, tthug(i) khaadha moordaar(u).

Pur ninda, pur mul(u) mooch(i) soodhi, ugun(i) krodh (u) chundaal(u).

Rus kus(u) aap(u) salaaha, eh kerm mayray Kartar. ... 4.

My deeds are such that they are based on my dog-like greed and my low-caste-like lies, which are a part of my character.

I feed myself by cheating others. Criticizing others maliciously and backbiting them is the pure filth in my mouth, and the fire of my rage acts like a butcher in me.

Self-praise and enjoying different tastes are my deeds, oh my Waheguru. ... 4.

AGGS, M 1, p 15.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 (24)॥

ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ॥

ਭਲਕੇ ਭਉਕਹਿ ਸਦਾ ਬਇਆਲਿ॥

ਕੂੜੁ ਛੁਰਾ ਮੁਠਾ ਮੁਰਦਾਰੁ॥

ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ॥ 1॥

Siri Raag(u) Mehla 1 (24):

Ek suaan(u), dooyay suaani naal(i).

Bhulkay bhaunkeh(i) suda buyaal(i).

Koorr(u) Chhura, moottha moordaar(u).

Bhaanak roop(i) ruhaan Kartar.

Dog-like greed and two female dogs in the form of wishes and desires are a part of my character which make noise early in the morning (demand to be satisfied), oh my God.

I am being spiritually cheated (killed) by the knife of my lies and my dishonesty.

Such is my frightening form, oh Waheguru.

AGGS, M 1, p 24.

ਆਸਾ ਕਬੀਰ ਜੀ (477)॥

ਫੀਲੁ ਰਬਾਬੀ ਬਲਦੁ ਪਖਾਵਜ ਕਉਆ ਤਾਲ ਬਜਾਵੈ॥

ਪਹਿਰਿ ਚੇਲਨਾ ਗਦਦਾ ਨਾਚੈ ਭੈਸਾ ਭਗਤਿ ਕਰਾਵੈ॥1॥

ਰਾਜਾ ਰਾਮ ਕਕਰੀ ਆਬਰੇ ਪਕਾਏ॥

ਕਿਨੈ ਬੁਝਨਹਾਰੈ ਖਾਏ॥ ਰਹਾਉ॥

Assa Kabir Ji (477):

Pheel rabaabi, buld(u) pukhaavuj, kuoua taal bujaavaiy.

Pehr(i) cholna gadha naachaiy, bhainsa bhagat(i) kuraavaiy. 1.

Raja Ram kukri, aambray pukaayay.

Kinaiy boojhunhaaraiy khaayay. Ruhaou.

You have changed my nature so much that the mango-like-looking, very bitter fruit of ukk (Calotropis proceri) has now begun to taste like sweet mangoes.

(Your praise, which felt tasteless before, has become very sweet now) with Your grace, oh my dear Waheguru. Rahao But only that individual who enjoys this taste who has made a connection with You.

Now, my elephant-like egoistic nature is playing rabab, my ox-like lazy nature is playing tabor, and my crow-like cunning nature is rattling cymbals now (providing music happily when I sing Your praise).

My donkey-like untoward nature is now dancing in a cloak (has become Your devotee), and my male-buffalo-like intoxicated (carefree) nature is worshipping You, oh my God. 1.

AGGS, M 1, p 477.

In all these sabds, it is perfectly clear that Guru Nanak Sahib and Bhagat Kabir Ji have used the nature of animals to describe human character under different circumstances. But in the previous three sabds, they are clearly referring to different reincarnations of living beings. In his sabd in the previous set, Kabir Sahib also includes the mother's womb while describing life in different incarnations, which leaves no doubt that Kabir Sahib is not describing human mental states there, he is, in fact, describing reincarnations.

Mother's Womb

To clarify it further, that description of mental states is not the same as reincarnations; the AGGS has many sabds on this subject in which the future life in the mother's womb is clearly mentioned leaving no doubt in reincarnation.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ 1 (1030-31)॥

ਰਾਮ ਨਾਮ ਗੁਰ ਬਚਨੀ ਬੋਲਹੁ॥

ਸੰਤ ਸਭਾ ਮਹਿ ਇਹੁ ਰਸੁ ਟੇਲਹੁ॥

ਗੁਰਮਤਿ ਖੇਜਿ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰਾ ਹੇ॥

Maru Solhe Mehla 1 (1030-31):

Ram Naam Gur Bhuchnee boalhou.

Sunt sabha meh(i) eh(u) rus(u) tolhou.

Gurmut(i) khoj(i) luhhou ghur(u) aapna, buhhourr(i) na gerbh mujhaara hey.

Recite Waheguru's Naam with Guru's sabd in the company of the holy saints and enjoy its sweetness. Find your eternal residence (get connected with Waheguru to become immortal) with Guru's Advice, and you will not be born again.

AGGS, M 1. p 1030-1031.

ਸੋਰਠਿ ਮਹਲਾ 3 (604)॥ ਤ੍ਰੈ

ਗੁਣ ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇਆ ਹਉਮੈ ਬੰਧਨ ਕਮਾਏ॥

ਜੰਮਣੁ ਮਰਣੁ ਸਿਰ ਊਪਰਿ ਊਭਉ ਗਰਭ ਜੋਨਿ ਦੁਖੁ ਪਾਏ॥

Soratth(i) Mehla 3 (604):

Trai-y-noon Maya bherm(i) bhoolaaya, haumein bundhan kmaayay.

Jummun(u) mern(u), sir ooper oobhou, gerbh joan(i) dookh(u) paayay.

The man is misled by the three effects of Maya, and gets trapped in it because of his haumein (selfishness and ego).

The birth-death-birth cycle looms on his head, and he suffers in his mother's womb (is born again and again).

AGGS, M 3, p 604.

ਮਾਰੂ ਮਹਲਾ 4 (996)॥

ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਭਾਗੀਣ ਮਰਿ ਜਾਇ॥

ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਮਰਿ ਜੰਮਹਿ ਆਵੈ ਜਾਇ॥

ਓਇ ਜਮ ਦਰ ਬਧੇ ਮਾਰੀਅਹਿ ਹਰਿ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥

Maru Mehla 4 (996):

Jin Hur(i) Hur(i) Naam(u) na chaytiyo, say bhaag-heen mur(i) jaayay.

Oye phir(i) phir(i) joan(i) bhuvaayiyeh(i), mur(i) jumme(h) (i) aayay jaayay.

Oye Jum dur budhay maariyeh(i) Hur(i) Durgeh milaiy sujaayay.

Those who do not remember Waheguru (recite His Naam) die unfortunate death and are taken through different life forms again and again.

They are punished in Waheguru's Court, and imprisoned by the Angel of justice, they suffer badly.

AGGS, M 4 p 996.

ਸੁਖਮਨੀ ਮਹਲਾ 5 (278)॥

ਜਬ ਲਗ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ॥

ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ॥

ਜਬ ਇਹੁ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ॥

ਤਬ ਲਗ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ॥

Sukhmani Mehla 5 (278):

Jub lug jaanaiy moojh tay kuchh(u) hoyay.

Tub iss kuou sookh(u) naahi koyay. Jub eh(u) jaanaiy mein kichh(u) kerta.

Tub lug gerbh joan meh(i) phirta.

As long as the man thinks that it is he who is doing everything (takes credit for every positive happening), he never enjoys comfort and continues to be born again and again.

AGGS, M 5, p 278.

ਗਉੜੀ ਕਬੀਰ ਜੀ (329)॥

ਇਕੁ ਦੁਖੁ ਰਾਮ ਰਾਇ ਕਾਟਹੁ ਮੇਰਾ॥

ਅਗਨਿ ਦਰੈ ਅਰੁ ਗਰਭ ਬਸੇਰਾ॥

Gaurri Kabir Ji (329):

Ikk dookh(u) Ram Raayay kaatou mayra.

Ugun(i) duhhaiy, ur(u) gerbh busayra.

Kindly kill the suffering of my burning in the fire of worldly desires and of taking rebirths, oh God, begs Kabir.

AGGS, Kabr, p 329.

The above sabds leave no doubt about reincarnation.

Accounts of One's Deeds

There are many, many sabds in the AGGS that emphasize that one's deeds are evaluated by the Angel of justice (which is the Supreme Being Himself), and the future of the dead person is decided based on his deeds. If the soul dies with the physical death of the man, then whose accounts are evaluated? Focus on the following Sabd.

ਆਸਾ ਦੀ ਵਾਰ ਮਹਲਾ 1, ਪਉੜੀ (463)॥

ਨਾਨਕ ਜੀਅ ਉਪਾਇਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥

ਓਥੈ ਸਚੇ ਹੀ ਸਚ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਠੈ ਜਜਮਾਲਿਆ॥

ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੇਜਕਿ ਚਾਲਿਆ॥

ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥ 2॥

Assa Dee Vaar, Mehla 1, Paurri (463):

Nanak jea oopaayykaiy, likh(i) naavaiy Dherm(u) bahaaliya.

Oathaiy sachay hee such nibrraiy, choon(i) vukh(i) kuddhaiy jujmaaliya.

Thaaoun na paayin koorriyar, mooh kaalaiy, *dojuk(i)* chaaliya.

Likh(i) naavaiy Dherm(u) bahaaliya. 2.

After creating the living beings, Waheguru (God) gave the responsibility of keeping the accounts of their deeds to Dharmaraj (the Angel of justice – which is God Himself).

Only pure justice is delivered there, and the sinners are singled out.

There is no room for the dishonest (sinners and criminals) in Waheguru's Court, and they are taken to hell (mother's womb) with their faces blackened (disgraced).

AGGS, M 1, p 463.

ਆਸਾ ਦੀ ਵਾਰ ਮਹਲਾ 1, ਪਉੜੀ (471)॥

ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ॥

ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ॥

ਹੁਕਮ ਕੀਏ ਮਨ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ॥

ਨੰਗਾ ਦੇਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ॥

ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ॥ 14॥

Assa Dee Vaar, Mehla 1, Paurri (471):

Kuppurr(u) roop(u) soohaavna, chhudd(i) dooniya undar(i) jaavna.

Munda, chungu, aapna, aapay hee keeta paavna.

Huqam(u) keeyay mun bhaanvday, raah(i) bheerraiy uggaiy jaavna.

Nunga dojuk(i) chaaliya, ta disaiy khura draavna.

Kur(i) augun puchhotaavna.

One has to leave his expensive clothes and his good looks in this world on his death. He bears the fruit of his deeds – the good and the bad.

He commanded others for whatever he wanted, but the path is very narrow (is highly scrutinized for one's deeds) to Waheguru's Court, where he finally has to go.

He looks very frightened when he is taken to hell fully exposed (of his evil deeds).

One has to repent for his ignoble deeds.

AGGS, M 1, p 471.

ਆਸਾ ਕਬੀਰ ਜੀ (485)॥

ਅੰਤਰਿ ਮੈਲੁ ਜੇ ਤੀਰਥ ਨਾਵੈ ਤਿਸੁ ਬੈਰੁੰਠ ਨ ਜਾਨਾ॥

ਮਨਹੁ ਕਠੋਰੁ ਮਰੈ ਬਾਨਾਰਸਿ ਨਰਕੁ ਨ ਬਾਚਿਆ ਜਾਈ॥

ਹਰਿ ਕਾ ਸੰਤੁ ਮਰੈ ਹਾੜੰਬੈ ਤ ਸਗਲੀ ਸੈਨ ਤਰਾਈ॥ 3॥

Assa Kabir Ji (485):

Untar(i) maiyl(u) jay teeruth naavaiy, tis(u) *baiykoontth* na jaana

Munhoun katthoar(u) muraiy Banaras(i) *nerk* na baachiya jaayi.

Hur(i) ka *sunt* muraiy Harrumbaiy, ta suglee saiyn taraayi. 3. -----

If a man (his mind) is filthy because of his evil deeds, he cannot go to paradise even if he takes countless dips at holy places.

If a stone-hearted person dies even in Banaras, he cannot escape hell.

But, if a holy man of God dies even in Harrumba, he can salvage all his associates along with him.

AGGS, Kabir, p 485.

NOTE: It is a common belief among the Hindus that if a man dies in Banaras, he goes to paradise because it is the city of Shiva. On the contrary, if a man dies in Harrumba, he is reincarnated as a donkey because Harrumba is a cursed city.

Hell, and Heaven

Many religions believe in heaven and hell as dedicated places where people either enjoy life in perfect peace or suffer in misery after death. But, in Sikhism, heaven and hell are lives here in this world under different conditions. According to the Aad Guru Granth Sahib, holy men are in heaven when they are connected with Waheguru (God, Allah, Prabhu, or any other name for the Supreme Being), and hell is the condition when they are disconnected with Him. For the common men they are in heaven when they enjoy a happy and comfortable life and are in hell when they spend miserable life. So, reincarnation according to the AGGS, going to hell simply implies rebirth or reincarnation, which is further clarified by the previous lives of the living beings (particularly of the man).

Previous Lives

There are many, many sabds in the AGGS which highlight lives before the present life of the man. If there were no reincarnation, why would Guru Sahiban and the Bhagats even discuss the lives before the present one? Pay attention to the following Sabd:

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ 1 (1030-31) ॥

ਸੁਖੁ ਦੁਖੁ ਪੁਰਬ ਜਨਮ ਕੇ ਕੀਏ ॥

ਸੇ ਜਾਣੈ ਜਿਨਿ ਦਾਤੇ ਦੀਏ ॥

ਕਿਸ ਕਉ ਦੇਸੁ ਦੇਹਿ ਤੂ ਪ੍ਰਾਣੀ ਸਹੁ ਆਪਣਾ ਕੀਆ ਕਰਾਰਾ ਹੇ ॥ 10 ॥

Maru Solhe Mehla 1 (1030-31):

Sukh(u) dukh(u) poorb junum kay keeyay. So jaanaiy jinh (i) Daataiy deeyay.

Kis kuou doash dayh(i) tu praani, suhou aapna keeya karaara hey. 10.

Comforts and discomforts are the result of one's deeds in his previous life, but only Waheguru (God) knows about them and gives them to the individuals.

So, whom can the individual blame for his discomforts? He has to bear the hard punishment for his deeds.

AGGS, M 1, p 103-1031.

ਜੈਤਸਰੀ ਮਹਲਾ 5 (700) ॥

ਕੋਈ ਜਾਨੈ ਕਵਨੁ ਈਹਾ ਜਗਿ ਮੀਤੁ ॥

ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਬੰਧਪ ਇਸਟ ਮੀਤ ਅਰੁ ਭਾਈ ॥

ਪੂਰਬ ਜਨਮ ਕੇ ਮਿਲੇ ਸੰਜੋਗੀ ਅੰਤਹਿ ਕੇ ਨ ਸਹਾਈ ॥

Jaitsari Mehla 5 (700):

Koyee jaanaiy kuvun eehaan jug(i) meet(u).

Maat, pitaa, bunita, soot, bundhup, isht meet ur(u) bhaayi.

Poorb junum kay milay sunjoageen, unteh(i) ko na suhaayi.

Some rare individual realizes who (God) his real friend is in this world.

The mother, the father, the wife, the sons, the faith, and the brothers all come to join together in this world because of their relations in their previous lives, but nobody can help the man at the time of his death.

AGGS, M 5, p 700.

ਰਾਮਕਲੀ ਕਬੀਰ ਜੀ (969) ॥

ਸੰਤਾ ਮਾਨਉ ਦੂਤਾ ਡਾਨਉ ਇਹੁ ਕੁਟਵਾਰੀ ਮੇਰੀ ॥

ਪੂਰਬ ਜਨਮ ਹਮ ਤੁਮਰੇ ਸੇਵਕ ਅਬ ਤਉ ਮਿਟਿਆ ਨ ਜਾਈ ॥

ਤੇਰੇ ਦੁਆਰੈ ਧੁਨਿ ਸਹਜ ਕੀ ਮਾਥੈ ਮੇਰੇ ਦਗਾਈ ॥

Ramkali Kabir Ji (969):

Suntaa maanoun, dootaa daanoun, eh(i) kootvaari mayri.

Poorub junum hum Toomray sayvuk, ub tuou mitiya na jaayi.

Tairay Dooaraiy dhoon(i) sehj kee, maathaiy mayray dugaayi.

I honor the holy saints but punish the bad qualities, as this is my mind.

I was Your devotee in my previous life, which cannot be changed now, oh my God.

I enjoy bliss at Your Door (in Your shelter), and I am branded on my head to be Your devotee (I am Your certified slave and have access to Your Court), oh God.

AGGS, Kabir, p 969.

ਧਨਾਸਰੀ ਰਵਿਦਾਸ ਜੀ ਕੀ (694) ॥

ਹਮ ਸਰਿ ਦੀਨੁ ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ ਅਬ ਪਤਿਆਰੁ ਕਿਆ ਕੀਜੈ ॥

ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ ਇਹੁ ਜਨਮੁ ਤੁਮਾਰੇ ਲੇਖੇ ॥

Dhanasari Ravidass Ji Kee (694):

Hum sur(i) deen(u), dayaal(u) na Toomh sur(i), ub patiyaar kiyya keejaiy.

Buhout junum bichhuray thay Madho, eh(u) junum Toomhaaray laykhay.

There is no need to affirm now that there is no one poor (humble) like me, and there is no one generous like You, oh God.

I had been separated (disconnected) from You for many lives, but I have dedicated my present life to You.

AGGS, Ravi Das, p 694.

The opponents of reincarnation claim that the previous life means the early parts of this life. If that were true, why should Guru Sahiban and the Bhagats even mention that? Where is the need to use "previous life" in the first place?

Parents' Home (Hult; This world); In-laws Home (Pult; Next world or Waheguru's Court); The Angel of Death

There are many sabds that talk about parents' home, in-laws' home, this world and the next, and God's Court. If there were no reincarnations, why would the AGGS discuss these situations? Such situations are relevant only if the soul is immortal and must bear the consequences of its deeds in the present life in its future life. The following sabds clearly prove the existence of future lives.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 (23) ॥

ਸਜਣ ਮੇਰੇ ਰੰਗੁਲੇ ਜਾਇ ਸੁਤੇ ਜੀਰਾਇ ॥

ਹੰਭੀ ਵੰਞਾ ਡੁਮਈ ਰੇਵਾ ਝੀਈ ਬਾਇ ॥ 2 ॥

ਕੀ ਨ ਸੁਣਹੀ ਗੋਰੀਏ ਆਪਣ ਕੰਨੀ ਸੇਇ॥

ਲਗੀ ਆਵਹਿ ਸਾਹੁਰੈ ਨਿਤ ਨ ਪੇਈਆ ਹੋਇ॥

Siri Raag(u) Mehla 1 (23):

Sujjun mayray rungulay jaayay sootay jeeraan(i).

Humbhi vuunjaan doomni, rovaan jheeni baan(i). 2.

Kee na soonayhi goriyay, appan kunni soyay.

Lugee aaveh(i) sahuaiy, nit na payiya hoyay.

Engrossed in Maya, my friend enjoyed life in many different colorful ways, but that was then, and now he is lying in the grave.

I am also crying softly because I am afraid that because of my indecisiveness (flip-flopping of mind between Waheguru and Maya), I will also meet the same fate.

Why do you not listen with your own ears that you cannot live in your parent's home (this world) forever and have to go to your in-laws' house (next world; Waheguru's Court) one day, oh the attractive human bride?

AGGS, M 1, p 23.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 4 ਛੰਤ (78)॥

ਮੁੰਧ ਇਆਣੀ ਪੇਈਅੜੈ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਿਖੈ॥

ਹਰਿ ਹਰਿ ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਗੁਰਮੁਖਿ ਸਾਹੁਰੜੈ ਕੰਮ ਸਿਖੈ॥

Siri Raag(u) Mehla 4, Chhunt (78):

Moondh iyaani payiurraiyy kiyouy kur(i) Hur(i) dershann pikhaiy.

Hur(i), Hur(i) Apni kirpa kuray, Gurmukh(i) sahour-rraiyy kumm sikhaiy.

How can the young and the ignorant human being "see" Waheguru in this life (when she is so engrossed in Maya)?

However, she can learn (acquire the noble qualities needed) to connect with God with Guru's Advice.

AGGS, M 4, p78.

ਆਸਾ ਮਹਲਾ 1 (357)॥

ਪੇਵਕੜੈ ਧਨ ਖਰੀ ਇਆਣੀ॥

ਤਿਸੁ ਸਹ ਕੀ ਮੈ ਸਾਰ ਨ ਜਾਣੀ॥

ਸਾਹੁਰੜੈ ਧਨ ਸਾਚੁ ਪਛਾਣਿਆ॥

ਸਹਜਿ ਸੁਭਾਇ ਅਪਣਾ ਪਿਰ ਜਾਣਿਆ॥

Assa Mehla 1 (357):

Payvkurraiyy dhun khurie iyaani. Tis(u) Sheh kee mein saar na jaani.

Sahour-rraiyy dhun Saach(u) puchhaaniya. Sehj(i)

subhaayay apna Pir jaaniya.

(Due to the attractions of Maya), the young human bride is badly ignorant (about the bliss of union with Waheguru) and does not understand the worth of (union with) Him.

When she recognizes the truth (that she must go to her in-laws to meet with her eternal husband – Waheguru), she makes a connection with Him with love for Him in a high spiritual state.

AGGS, M1, p 357.

ਗਉੜੀ ਮਹਲਾ 1 (154-55)॥

ਤੂੰ ਕਾਇਆ ਰਹੀਅਹਿ ਸੁਪਨੰਤਰਿ ਤੁਧੁ ਕਿਆ ਕਰਮ ਕਮਾਇਆ॥

ਕਰਿ ਚੇਰੀ ਮੈ ਜਾ ਕਿਛੁ ਲੀਆ ਤਾ ਮਨਿ ਭਲਾ ਪਾਇਆ॥

ਹਲਤਿ ਨ ਸੇਭਾ ਪਲਤਿ ਨ ਢੇਈ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ॥

Gaurri Mehla 1 (154-55):

Tu kaayaan ruhhiyeh(i) soopnuntar(i), toodh(u) kiyya kerm kmaaya.

Kur(i) chori mein ja kichh(u) leeya, ta mun(i) bhalaa paaya.

Hult(i) na sobha, pult(i) na dhoyee, ehla junum(u) guvaaya.

You have always lived in dreams, oh my body.

What kind of deeds have you performed?

If I stole something, you liked it (and never stopped me from committing evil deeds).

(As a result), you did not earn any respect in this world and in the next and wasted away the superior human life.

Now, you will find no shelter in the next world (Waheguru's Court).

AGGS, M 1, p 154-55.

ਸੁਖਮਨੀ ਮਹਲਾ 5 (293)॥

ਹਲਤੁ ਪਲਤੁ ਦੁਇ ਲੇਹੁ ਸਵਾਰਿ॥

ਰਾਮ ਨਾਮੁ ਅੰਤਰਿ ਉਰਿ ਧਾਰਿ॥

ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਦੀਖਿਆ॥

ਜਿਸੁ ਮਨਿ ਬਸੈ ਤਿਸੁ ਸਾਚੁ ਪ੍ਰੀਖਿਆ॥

Sukhmani Mehla 5 (293):

Hult(u) pult(u) dooyay layhou suvaar(i).

Ram Naam(u) untar(i) oor(i) dhaar(i).

Pooray Gur kee poori deekhiya.

Jis(u) mun(i) busaiy, tis(u) Saach(u) preekhiya.

Make this world and the next successful by acquiring Waheguru's Naam in your heart (mind), oh man. The

teachings of the perfect Guru are also perfect, and the individual who enshrines them in his mind acquires Waheguru in his heart.

AGGS, M 5, p 293.

ਸਾਰੰਗ ਪਰਮਾਨੰਦ ਜੀ (1253)॥

ਤੈ ਨਰ ਕਿਆ ਪੁਰਾਨ ਸੁਨਿ ਕੀਨਾ॥

ਅਨਪਾਵਨੀ ਭਗਤਿ ਨਹੀ ਉਪਜੀ ਭੂਖੈ ਦਾਨੁ ਨ ਦੀਨਾ॥

ਬਾਟ ਪਾਰਿ ਘਰੁ ਮੂਸਿ ਬਿਰਾਨੇ ਪੇਟ ਭਰੇ ਅਪਰਾਧੀ॥

ਜਿਹਿ ਪਰਲੋਕ ਜਾਇ ਅਪਕੀਰਤਿ ਸੇਈ ਅਬਿਦਿਆ ਸਾਧੀ॥

Sarang Permanand Ji (1253):

Taiyn nur kiyya Puran soon(i) keena.

Unpaavni bhagat(i) nuhhi oopji, bhookhaiy daan(u) na deena.

Baat paar(i) ghur(u) moos(i) biraano, payt bhuray apraadhi.

Jih(i) perloak jaayay upkeerat(i), soyi abidiya saadhi.

What did you gain by listening to the Puranas, oh man.

You did not cultivate dedicated worship of God in your heart and did not feed the hungry.

By looting others like a highway robber, you filled your stomach, oh sinner.

You acquired only that knowledge by which you will earn disgrace in the next world (Waheguru's Court).

AGGS, Parma Nand, p 1253.

ਜਪੁਜੀ ਪਉੜੀ 16 (3)॥

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ॥

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹ ਮਾਨੁ॥

Japji Paurri 16 (3):

Punch pervaana, punch perdhaan(u).

Punchay paaveh(i) Durgeh maan(u).

The Punch (who have acquired Waheguru's Naam in their heart) are approved, are recognized, and earn respect in Waheguru's Court.

AGGS, Jap # 16, p 3.

ਆਸਾ ਦੀ ਵਾਰ ਪਉੜੀ (471)॥

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ॥

ਖਸਮੈ ਭਾਵੈ ਸੇ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਸੀ॥

ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ॥

Assa Dee Vaar, Paurri (471):

Huqam(i) munniyaiyn hovaiky pervaana(u) ta Khusmai

ka mehl(u) paayaysi.

Khusmai bhaavaiy so kuray, munhoun chindiya ful(u) paayaysi.

Ta Durgeh paiyndha jaayaysi.

Waheguru approves of the devotee, who obeys Waheguru's Command (Will) and gets access to His Court (gets connected with Him).

He reaps the reward of his desired wishes and is given the robe of honor in Waheguru's Court.

AGGS, M 1, p471.

ਆਸਾ ਦੀ ਵਾਰ ਪਉੜੀ 3 (464)

ਆਪੁੰਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮਤਿ ਭਉਰੁ ਸਿਧਾਇਆ॥

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ॥

ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ॥

ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ॥

ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ॥

Assa Dee Vaar Paurri 3 (464):

Aapinaiy bhog bhog(i) kaiy, hoyay bhudmurr(i), bhaur(u) sidhaaya.

Vudda hoa doonidaar, gul(i) sungal ghut(i) chalaaya.

Uggaiy kerni keerat(i) vaachiyaiy, beh(i) laykha kur(i) samjhaaya.

Thaaoun na hovi pauidyee, hoon(i) sooniyaiy kiyya rooaaya.

Mun(i) undhaiy junum(u) guvaaya.

Having enjoyed the luxuries of life, the soul of the man leaves his body, which becomes a pile of dust.

At the death of the family man, the Angel of Death (God Himself) puts a chain around his neck (soul), and spurs him to move.

His deeds are examined (in Waheguru's Court), and the results are explained to him.

He finds no room to escape when he is punished as if being beaten with shoes, and there is no one to listen to his cries.

The blind-minded person wastes away his precious human life.

AGGS, M 1, p 464.

ਸਲੋਕ ਮਹਲਾ 1 (472)॥

ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ॥

ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੂਪੁ॥ ਕੰ

ਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ॥

ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮਪੁਰਿ ਜਾਹਿ॥

Sloak Mehla 1 (472):

Mun ka sootuk(u) lobh(u) haiy, jihva sootuk(u) koorr (u).

Ukheen sootuk(u) vaykhna pur tiryā, pur dhun roop (u).

Kunni sootuk(u) kunn(i) paiy, laitbaari khaah(i).

Nanak hunsaan aadmi, budhay Jumpur(i) jaah(i).

(People believe in the impurity of the home in which birth takes place), but Guru Nanak Sahib teaches that new birth does not cause any impurity.

The real impurities are caused by the man by his actions and beliefs.

Greed is the impurity of the mind, and telling lies is the impurity of the tongue.

Casting an evil eye on the beauty of other women and on the wealth of others is the impurity of the eyes.

Backbiting others for personal gain is the impurity of the ears.

Because of such impurities, otherwise good-looking people are taken to the court of the Angle of Justice as prisoners, oh Nanak.

AGGS, M 1, p 472

Is Waheguru's (God's) existence possible without the concept of REINCARNATION?

If there is no life after death, then union with God becomes meaningless. Why would anyone strive to unite with Waheguru if the soul also dies after death? However, as explained under “Purpose of Human Life” according to the AGGS, the sole purpose of human life is to unite with Waheguru by purifying the soul. So, is the Aad Guru Granth Sahib misleading us about the purpose of human life? If not, how can the existence of reincarnation be refuted?

Personal Experiences; Non-existence of Reincarnation Impossible

If there is only one life, then how do we justify the following?

- a. What kind of life does a child enjoy who is either born with deformities to spend a miserable life or is killed in a tragic accident at a very young age?
- b. Why are some people born in sordid poverty and spend their life under similar conditions, while some others are so rich that they do not know where to spend their money and rule over others?

- c. Why are some people born great scientists, leaders, artists, athletes, good administrators, and the like, while some of us are born with no gifted skills or are born with evil minds?
- d. What kind of life do the animals, who live only for a few days and eat filth only, or are prey to many carnivores, while some large animals like elephants, who live for a long time and get a variety of foods to eat?
- e. What kind of punishment do the tyrant leaders who kill thousands of innocent people to satisfy their own ego and get in this life?

Scientific Support for Reincarnation

The amazing thing is that highly scientific support for reincarnation is coming from scientists and researchers in the field who come from great religions of the world, like Christianity and Judaism, which do not believe in reincarnation. After long research, Dr Brian Weiss, a Jew from Miami, has published his book *Many Lives Many Masters*, in which he emphatically claims that reincarnation is real. He interviewed a large number of people using rigorous scientific techniques and was amazed to find the results that support reincarnation. He has also co-authored a book “*Miracles Happen – The Transformational Healing Power of Past Life Memories*” with his daughter, Amy.

Another highly acclaimed psychiatrist, Dr Ian Stevenson, who was born and educated in Canada but retired from the University of Virginia in 2002, studied about 3000 cases from all over the world of rebirth, of which 2500 were found to be real. Dr Stevenson’s research methodology was highly scientific in that he interviewed only small children, whom no one could have influenced to tell lies. He would ask the same question in many different ways so that the child would not have any chance to lie. He also found that in most cases, the birthmarks on the bodies of the children he studied were the result of the causes of their deaths. Tom Schroder, who traveled with Dr Stevenson, has reported the results of the latter’s research in his book, “*Old Souls*”.

Dr Satwant Kaur Pasricha in India has done an incredible study of about 40 cases of reincarnation and published a book on her research affirming the existence of reincarnation. Dr Devinder Singh Sekhon has given a detailed account of many cases which have been studied extensively to prove the existence of reincarnation. He has also given a long list of researchers in this field who are pursuing this subject even today.

CONCLUSION

It is clear from the sabd from the Aad Guru Granth Sahib used in the article, the logic used in support of reincarnation and the scientific investigations by renowned medical doctors and psychiatrists prove convincingly that reincarnation is real, and the man is reborn with certain innate qualities which he inherits from his previous life. That is why some people are born artists, scientists, great sportsmen, poets, writers, or good administrators.

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