



THREE-YEAR-OLD BOY REMEMBERS THE PERSECUTION OF JEWS IN HITLER'S GERMANY AND THE AFTERLIFE

BY DIETER HASSLER

ABSTRACT

The German boy, who in 2022 was 5 years old, made 15 statements at the age of 3 about his alleged former life as a Jew who was persecuted under the Hitler dictatorship. The most startling statement of the little boy can be understood as if he remembers having used a method in his previous life to avoid making noises when going to the toilet that would have betrayed him to the Nazi persecutors in his hiding place. Eight other remarkable statements concerned details of life between lives and rebirth. For example, the little boy claimed to have chosen his mother before birth. He also said that one reincarnates to fulfil certain tasks—even social ones collectively, for example. Cases of this kind have been recorded only very rarely from small children, so this case will be documented, although factual verifications are not possible and, according to Tucker's rating scale, the case is without merit. It will be shown, however, that the statements about the former life do not show any inner contradictions, and that the statements about transcendence repeat what has been said by children with spontaneous memories of their former lives and adults in regressions, and some people with near-death experiences and deceased people who have reported back via psychic mediums. It is suggested that the characteristics of such cases should also be included in a rating system for reincarnation-type cases.

INTRODUCTION

A three-year-old, German boy spontaneously expresses himself about his (alleged) former life (i) as a Jew (ii) who was persecuted by Nazis and threatened with death. In addition, he makes statements about the intermediate life in the hereafter and about rebirth (iii). The boy is 5 years old today (in 2022).

- (i) Young children who spontaneously claim to be able to remember their past lives form the core of reincarnation research, which was founded by Prof. Ian Stevenson starting in the 1960s (Stevenson, 1976, 2006). About 2,500 such cases were collected from all over the world by Stevenson at the University of Virginia, USA. He calls these cases “cases of the reincarnation type” (CORT).

Only 7 such cases have been published from German children. There are two cases in Stevenson (Stevenson, 2005: Wolfgang Neurath, Helmut Kraus), two each in two sources by Hassler (Hassler, 2011:

Kadjsha Schuster, Katharina Hofbeck; Hassler, 2022: Herbert, daughter G. C.), and one in Hassler (Hassler, 2013 or 2014, Rolf Wolf).

Out of a total of 23 statements, 15 statements made by the boy concern his former life on Earth.

Stevenson reports an average of 23 past-life statements in his cases, and Haraldsson reports 10 statements per case in his case collection (Stevenson & Haraldsson, 2003). Thus, the case at hand is positioned in the midfield in this respect.

- (ii) In the case at hand, the child makes statements in infancy about the persecution he experienced in his previous incarnation as a Jew under Hitler's dictatorship. I know of only two published example cases of a small child remembering the Holocaust, none of them from Germany (Stevenson, 2005: David Llevelyn, Teuvo Koivisto).

There is a multitude of comparable examples, which, however, do not come from CORTs, but from dreams, regressions, flashbacks or clairvoyance of mediums (Gershon, 1997; Karlén, 1997; Lasch, 2004; Rigler, 2021).

- (iii) In the present case, the child makes 8 statements in infancy about the intermediate life in the hereafter and rebirth.

There is no second German case with this feature. In a total of about 2,500 published and unpublished international cases of CORTs (DOPS, 2022; and a few others), there are only 136 published example cases collected by Hassler, resulting in 62 recurrent key statements (Hassler, 2011). Sharma and Tucker report 217 such cases among a total of 1,107 (20%) published and unpublished cases in the Virginia database (Sharma & Tucker, 2004). Matlock found 85 cases among 400 published ones (Matlock, 2017; Matlock & Giesler-Petersen, 2016).

Despite these peculiarities the case is without merit according to Tucker's rating scale (Tucker, 2000).

THE CASE

Jasper (born 2nd March 2017) is the second son of Mrs Steiger (born 9th March, 1985; living in Schleswig-Holstein, Germany). The boy has an older brother and a younger sister. Mrs Steiger has a general university entrance qualification and is currently studying to become a primary school teacher. She is a confirmed Protestant, but has no connection to the church. There are no Jewish ancestors in the family.

Mrs Steiger sent me a message from my homepage on 19th July 2022 in which she expressed her joy at finally having found someone to whom she could tell something of her experiences with her son without encountering rejection or disbelief (Hassler, 2022).

On 17th August 2022 I received the first detailed report from her by email. In further emails and telephone conversations with her, her mother and Jasper's

cousin, it was determined who could be considered a direct witness to which of Jasper's statements. Direct witnesses are both those who overheard what Jasper told his mother and those to whom Jasper personally reported. The witnesses are indicated in each of the numbered statements below by "M" for the mother, "G" for Jasper's maternal grandmother and "C" for the cousin in parentheses.

In the above-mentioned initial report, Mrs Steiger wrote:

Jasper has been speaking complete sentences since he was three and a half years old.

1. (M, G) "The first thing Jasper told me took place when he had just turned 3. Very late, when everyone was already asleep, I had to go to the toilet, with Jasper accompanying me. I told him that we shouldn't be so loud so as not to wake the others. Then my son remarked: '*I used to live next to a kind of factory that looked more like a hospital*' (or it was a hospital that looked more like a factory; I can't remember exactly)."
2. (M, G) "*I also always had to go to the toilet quietly because no one was allowed to hear me. Then I peed against a paper, so it wasn't so loud.*" At that time Jasper was still wearing a nappy."
3. (M, G) "I asked him when that was and he said, '*That was a long time ago, when I used to live.*'"

"My son used to tell such things as if it were perfectly normal for everyone to remember their past lives. He would speak to us as a surprise, when or because he could remember something or objects reminded him. If you asked him about something, he usually couldn't answer. He told each listener everything only once. Since the beginning of his memories, he was able to express himself much better and we understood him better because of that."

4. (M, G) "He used words like '*Orden*' (medal), '*Aktentasche*' (briefcase), '*Hitler*' or '*Teufel*' (devil), which we don't use at all in the family."

"On 4th September 2020, Jasper was sitting in the children's room with his grandmother and his big cousin, who was 15-years-old at the time, where they were playing. Quite abruptly, the three-and-a-half-year-old said,

5. (G, C) that he had to hide from Hitler at the age of 13 because he was Jewish,
6. (G, C) that Hitler had been a very bad man,
7. (G, C) that they had been broken into,
8. (G, C) that his father was arrested when the police were there,
9. (G, C) that he and his family had to hide,
10. (G, C) that his mum's name was Mathilda,
11. (G, C) that he had a big brother,
12. (G, C) that he died, sometime when he was very old and no one listened to him anymore. But that was not so bad."

"We were so amazed by this story," wrote Mrs Steiger, "that we wondered where he could have got it from. We asked his big brother and also in the kindergarten, but of course such a thing was not discussed there."

Mrs Steiger asserts in an email dated 25th September 2022 that there was no talk in the family about the fate of the Jews under Hitler, that they did not watch any television programmes on the subject of the persecution of the Jews in Jasper's presence, that she did not put any answers in her son's mouth—not even indirectly through conversation that he might have overheard.

13. (M, G) Mrs Steiger also asked the still three-and-a-half-year-old who his mummy Mathilda had been. "Completely astonished that she could no longer remember that she herself had been his mum, he said: '*But you had dark hair and looked completely different.*'"
14. (M, C) Jasper supplemented this claim with the explanation: '*I chose you myself.*', and
15. (M) "*I saw you standing upstairs in the bedroom when I came to you.*". Mrs Steiger wanted to know if his father had also been present on this occasion. "The little boy answered in the negative."
16. (G, C) "The grandmother reported that Jasper said he had been invited to go into his mother's womb."
(M, C) "Jasper was still 3½ years old when he and his mother found his big brother's wallet with a round pendant hanging from it. Jasper looked at it and said he used to have a medal that was always in his briefcase. He had been so sad because he had lost the medal and never found it again. When asked what kind of medal it was, he could not give an answer."
17. (M, G, C) "Around the same age, Jasper was sitting at the table at home with his family and their friends, Sarah and Olaf, when Jasper suddenly said: '*It was really bad when the devil threw all the skeletons on the truck.*' He told this again when his dad put him to bed."

Mrs Steiger goes on to explain: "In early to mid-2021, Jasper was standing in the kitchen with me when Jasper's little sister arrived sadly because she had just remembered that her grandma had been ill and was now dead. I tried to comfort her with the argument that they would see her again someday. I firmly believed this after hearing what her brother had told me".

18. (M, C) "My son said I had misunderstood. Not everyone would come back; people thought about who would come back. It wouldn't be so nice to come back either,"
19. (M, G, C) "because it is always nice there".
20. (M, C) "Here the people made it evil. He went on to say that almost everyone who had slept with him in a large room had come back. There he had to sleep on the floor and there were too many people in the room. Life would only have been mediocre there. It would not have been nice there; they would have stolen from each other."

21. (M, C) “The people who had been there and also died, he said, almost all had to come back because they had to be on the alert that the evil one would not come again. But actually he was already back. He must just not come back to power.”

Mrs Steiger confirmed to me that Jasper had really used the word ‘power’.

Around March 2022, the following happened, which Mrs Steiger describes thus:

22. (M) “We were listening to the radio in the car. On the news it was reported that there was an attack on Ukraine and people were being shot at. I said out loud, startled, ‘Oh no’. My son immediately asked what was going on. I told him briefly.”

“My son then said that he could still remember having to stand in a line with other people and just being shot at. He had always been lucky and had not been hit. Only once was he almost hit, but then he jumped into a window and was able to get out of harm’s way.”

In response to my question about adult announcement dreams or phobias, nightmares, play behaviour and birthmarks that Jasper might have shown, Mrs Steiger wrote, to the effect:

There were no announcement dreams, phobias or nightmares. Jasper sometimes plays ‘shooting’ with other children, but there I do not see any different behaviour than with other children.

Asked about Jasper’s character, his mother wrote:

Jasper is a very sweet boy. He always takes very good care of his little sister and always makes sure that nothing happens to her. He is also a sensitive boy. If we have to scold him, he cries—even if he is teased by his siblings, if he feels he is being treated unfairly or if his wishes are not immediately taken into account.

Jasper patiently builds Lego figures for hours according to instructions. Most of the time, these are only meant for ages 9 and up, but he has no problems with that. He is also a very timid boy. He doesn’t dare to do that much and tends to be very cautious. Jasper is also often keen to make sure everything is very fair.

Jasper has not expressed any memories since March 2022.

ASSESSMENT

The case—like any other—has weaknesses: I, as the reporter, only met the informants via email and telephone because we are located far from each other. But I am convinced that I have corresponded with honest informants who showed no interest in publicity or even financial gain.

Jasper’s statements are not specific enough to solve the case, meaning to find a deceased person to whom the statements apply.

Other elements, which are important additions in other cases, are missing here, as, for example, special behaviours, emotions, character traits and abilities, recognition of objects or persons, body characteristics and announcement dreams.

But what Jasper has expressed is extensive at 23 points, and in terms of content is far beyond what can be expected from a three-year-old as knowledge about the crimes in the so-called Third Reich or about *weltanschauliche* ideas about death and rebirth.

Therefore, the statements should be taken seriously and checked for their coherence (i.e. internal contradictions—if any—should be uncovered). If they occurred that would be a hint at Jasper fantasising instead of remembering.

Check for internal inconsistencies

Time data

The fact that Jasper's former self had to hide from Hitler at the age of 13 could have been the case in 1938, for example. Then he would have been born in 1925, which had a statistical life expectancy for newborns of 56 years (German Federal Statistical Office, 2022). So he could have died in 1981 and come back 36 years later in 2017 as Jasper. Since Jasper had said that he had lived to a very old age in his previous life, let us assume that the person lived to be 75, which is much more than the life expectancy of 56 years. Then he would have died in the year 2000 ($1925 + 75$). If the person had lived to the age of 75, he would have had a remaining life expectancy of 10.12 years for the 1925 birth cohort and, assuming a male previous person (German Federal Statistical Office, 2022), he would have died in 2010 at the age of 85. In all cases, the year of death is before Jasper's year of birth, 2017. There is therefore no internal contradiction that would have occurred (e.g. if the interim period between death and rebirth were unrealistically short or even negative).

Mathilda, the mother of Jasper's former person, could have given birth to this person at age of 25, for example. She would then have been born in 1900 (estimated year of birth of Jasper's previous person from above $1925 - 25 = 1900$), at which time the statistical life expectancy for newborns was 48 years (German Federal Statistical Office, 2022). If she was not murdered before, she would have died in 1948 and come back in 1985 as Jasper's mother, as Jasper has claimed. The interim period of 37 years leaves room for differently chosen values, so that no internal contradiction can be seen here either—the more so if she was murdered.

Escaping shootings

Jasper claimed to have hidden from Hitler at the age of 13 in a previous life, to have escaped a firing squad by jumping into a window and to have reached a ripe old age. Was it even possible to escape the perfidiously organised shootings? I found the following on the internet from books about the Holocaust in Ukraine:

Mother held me tightly, pressed me against her and said: If we die, we die together, so you don't have to suffer. But I tore myself away, jumped through the window into the garden and escaped. (Zabarko, 2016)

Elsewhere you can read:

On one 'beautiful' day, Germans came with two machine guns, lined us up and told us that we did not have to wait long, they would shoot us quickly. After shooting eight people, they got the order to let us live. (Zabarko et al., 2019)

Or

Another year later, Alexander himself stands naked on the execution site. He saves himself because he jumps into the execution pit at the right moment and remains motionless under the corpses—until the executioners finish their work. Then he crawls out and returns to the camp. He escapes from the commando, which is supposed to remove the traces of the murder of the Jews by digging up and burning corpses, hidden under the clothes of murdered people, which a truck takes to another camp. (Zabarko et al., 2019)

These three examples show that Jasper's statement cannot be relegated to the realm of fantasy.

Statements on rebirth and the afterlife

Jasper made remarkable statements about rebirth and the afterlife. Although these are not verifiable in principle, they can be evaluated in comparison with corresponding statements made by other young children and those from further fields of experience. An overview of this topic can be found in Matlock's articles (Matlock, 2017; Matlock & Giesler-Petersen, 2016).

The following numbering is as used in "The Case" (see page 24 ff.).

- (3) Jasper's assertion of being reborn finds confirmation in the 2,500 cases of children's statements about their previous lives collected to date at the University of Virginia (DOPS, 2022), the majority of which speak directly or indirectly of personal rebirth.

However, one also finds statements about a general rebirth of the deceased (more on this under point 19).

- (14) Jasper claimed that he had chosen his own mother before he was born.

As unbelievable as this may sound, such a statement, identical in meaning, can be found as a "core statement" in 27 example cases from the Western and in 14 from the Eastern cultural sphere, as shown as number [45] of the afterlife statements of young children given by Hassler (2011, p. 242). The core statement is there:

You can choose the body, or the baby, or the mother.

The corresponding literature references can be found under number 14 in the Appendix.

The same statement is supported by countless examples of past-life regressions by 15 authors from a total of 41 reporting independently from each other (Hassler, 2015, p. 617).

- (15) Jasper claimed to have visited his future mother in the bedroom and seen her standing there before he went to see her.

A similar statement is found as a core statement in 16 examples from Western and 18 from Eastern cultures, as shown in number [55] of the core statements of young children (Hassler, 2011, p. 243). There it says as an assertion:

You see or explore the situation in the future parents' home before conception and birth.

The corresponding literature references can be found under number 15 in the Appendix.

Special reference should be made to the impressive example given by the American boy James Leininger (Hassler, 2011, p. 146; Leininger & Leininger, 2009).

The same statement is supported by countless examples of past-life regressions by five authors from a total of 41 reporting independently from each other (Hassler, 2015, p. 617).

- (16) Jasper explained that he had been invited to reincarnate with his mother. Because of this statement, I asked about the parents' or grandparents' desire to have children. Jasper's parents said that they still wanted children, but not so soon. Jasper had therefore come as a surprise. The grandmother confirmed that she had wanted more grandchildren. According to point 15, Jasper could have known about the wish for children before the conception, but not taken the "timing" into account, perhaps because the concept of time is different in the hereafter than on earth.

- (19) Jasper explained that not all people reincarnated. They thought about it because it was not as "nice" on earth as it was in the afterlife.

- (19.1) This is not a statement about personal rebirth, as in point 3, but about the principle of a general rebirth, albeit with exceptions.

Here, too, we find 17 examples of childhood statements from the Western culture and 8 examples from the Eastern culture for the general statement

One comes back to earth.

as number [44] of the core statements of small children in my Volume 1 (Hassler, 2011).

The corresponding literature references can be found under number 19.1 in the Appendix.

- (19.2) According to Jasper, the souls of the deceased have the choice about whether to reincarnate or not.

A similar statement can be found in 7 CORT examples from Western and 2 from Eastern cultures, as shown in number [43] of the afterlife statements of young children (Hassler, 2011, p. 242). The core statement there is the assertion:

One comes back to earth voluntarily.

The corresponding literature references can be found under number 19.2 in the Appendix.

The same statement is supported by countless examples of past-life regressions, and by 12 from a total of 41 independent authors (Hassler, 2015, p. 625).

Numerically, I found more statements (a total of 19) for the core statements [41] “You are involuntarily sent back to earth” and [42] “If you don’t want to go, you are gently pushed”. However, I do not see this as an irreconcilable contradiction to [43], since both could coexist at the same time.

- (20) Jasper said it was always “nice” in the afterlife.

A similar statement can be found in numbers [17] and [24] of the afterlife statements of young children (Hassler, 2011, p. 241). There the core statement [17] says:

- (20.1) *You find yourself in spaces, beautiful landscapes.*

Represented by 16 CORT examples from the Western and 5 from the Eastern cultural sphere.

The same statement is supported by countless examples of past-life regressions by 13 authors from a total of 41 reporting independently from each other (Hassler, 2015, p. 611).

Near-death experiences also confirm this core statement. It is found in 2 (4% of 52) relevant books (Hassler, 2020, p. 267).

Statements by deceased persons transmitted through psychic mediums also confirm this core statement. It is found in 27 (66% of 41) relevant books (Hassler, 2020, p. 344).

- (20.2) In the context of points 19 and 21, “nice” also refers to the relationship of people and souls to each other. The corresponding core or afterlife statement [24] reads:

You feel one with all other beings.

There are 5 CORT examples from the West and one from the East.

The corresponding literature references can be found under points 20.1 and 20.2 in the Appendix.

The same statement is supported by countless examples of past-life regressions by four from a total of 41 independently reporting authors (Hassler, 2015, p. 614).

Near-death experiences also confirm this core statement. It is found in 15 (29% of 52) relevant books (Hassler, 2020, p. 270).

Statements by deceased persons transmitted through psychic mediums also confirm this core statement. It is found in 5 (12% of 41) relevant books (Hassler, 2020, p. 347).

- (22) Jasper said that some souls had to come back from the afterlife because they had the task of making sure that the “evil one” did not come to power again.

This statement consists of three parts.

- (22.1) One has a task to fulfil in earthly life.

The matching afterlife statement (number [27]) reads:

One has a task to fulfil in earthly life.

There are 5 suitable examples from Western culture and one from Eastern culture (Hassler, 2011, p. 241). The corresponding literature references can be found under number 22.1 in the Appendix.

The same statement is supported by countless examples of past-life regressions, and by 9 from a total of 41 independent authors (Hassler, 2015, p. 613).

Near-death experiences also confirm this core statement. It is found in 22 (42% of 52) relevant books (Hassler, 2020, p. 268).

Statements by deceased persons transmitted through psychic mediums also confirm this core statement. It is found in 5 (12% of 41) relevant books (Hassler, 2020, p. 346).

- (22.2) Several souls can be entrusted with the same task.

This is not to be confused with previously published group reincarnations (Cunningham, Guirdham, Sutphen, Rieder), which concern souls united by a common past (fate, kinship) in previous lives, but not a common task for the coming life primarily.

I do not know any parallel for Jasper's statement in this regard.

- (22.3) The task can concern matters of the whole society, not only personal concerns. Also for this, I know no parallel from other cases.

Result of the assessment

The above list shows that there are numerous sources for each of Jasper's claims about rebirth and the afterlife from different fields of experience that say comparable things. Jasper's statements are thus not proven to be true, but they lend support to the belief as probably describing a reality.

Jasper's statements about his previous life are also astonishing and free of contradictions.

Where does the three-year-old get his knowledge from?

With the presentation of the case at hand, I would like to combine the suggestion that the characteristics of

- knowledge that is inexplicable for the age
and
- statements about the afterlife and rebirth

should be integrated into an evaluation system for reincarnation cases of young children like the one by Tucker (2000).

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APPENDIX

Here you will find references to the core statements of young children in ascending order of the numbers (in parentheses) of the corresponding short examples in Volume 1 (Hassler, 2011). This order is appropriate because in Volume 1 all statements from the most diverse sources are brought together in a single book. Page references without author names refer to the author named immediately before.

- (14) Jasper claimed that he had chosen his own mother before he was born.

(14) Western cultural sphere

(1) Leininger & Leininger 2009 (26) Bowman 2003, p. 165 (27) p. 184 (29) p. 190 (60) Tucker 2005, p. 164, Bowman 2003, p. 169 (190) Bowman 1998, p. 301 (191) Hassler 2011, p. 384 (192) p. 385 (194) Rivas & Dirven 2010, p. 17, Maguire 2010, No. 3, Christina, Rivas 2004 (196) Rivas 2001, Maguire 2010, No. 4, Shai Simpson-Baikie (198) Klink 1998, p. 98 (199) Muller 1970, p. 70 (200) Cabobianco 1994, p. 77 (218) Bowman 2003, p. 138, Bowman 1998, p. 308 (219) Bowman 2003, p. 144 (221) p. 145 (222) p. 247 (237) Hassler 2011, p. 398 (240) Hallett 2002, p. 10 (242) p. 179 (245) p. 216 (248) p. 255 (256) Carman & Carman 1999, p. 545 (258) Rivas & Dirven 2010, p. 14; Maguire 2010,

No. 15, Najade (259) Rivas & Dirven 2010, p. 15; Maguire 2010, No. 24, Henny van Sleeuwen, Rivas et al. 2015 (267) Maguire 2010, No. 63, The Case of Karim, Rivas et al. 2015 (269) Muller 1970, p. 66

(14) Eastern cultural sphere

(66) Stevenson 1983, p. 277 (169) Stevenson 1997, p. 973 (170) p. 1579 (172) p. 1217 (173) p. 1812 (176) p. 1284 (179) p. 1936 (180) Stevenson 1983, pp. 142f, 153f, 158ff (181) Stevenson 1997, p. 1235 (182) Muller 1970, p. 50 (229) Shroder 2001, p. 157 (230) Stevenson 1997, p. 818 (231) p. 1290 (232) p. 231

- (15) Jasper claimed to have visited his future mother in the bedroom and seen her standing there before he went to see her.

(15) Western cultural sphere

(60) Tucker 2005, p. 164, Bowman 2003, p. 169 (200) Cabobianco 1994, p. 77 (237) Hassler 2011, p. 398 (242) Hallett 2002, p. 179 (243) p. 212 (247) p. 252 (248) p. 255 (254) Hinze 1997, p. 87; Hinze 2006, p. 60 (259) Rivas & Dirven 2010, p. 15, Maguire 2010, No. 24, Henny van Sleeuwen (263) Maguire 2010, No. 41, A Job that Nobody Else Wants (265) Maguire 2010, No. 56, A Very Powerful Source (266) Maguire 2010, No. 60, The Starting Point (267) Maguire 2010, No. 63, The Case of Karim (268) Mills 1999

(15) Eastern cultural sphere

(56) Stevenson 1975, pp. 312–336 (57) Stevenson 1983, p. 102 (58) Stevenson 1997, p. 1236 (66) Stevenson 1983, p. 277 (68) Stevenson 1997, p. 181 (166) Stevenson 1983, p. 171 (169) Stevenson 1997, p. 973 (173) p. 1812 (174) p. 1746 (176) p. 1284 (180) Stevenson 1983, pp. 142f, 153f, 158ff (181) Stevenson 1997, p. 1235 (227) p. 212 (228) Stevenson 1975, p. 266 (229) Shroder 2001, p. 157 (230) Stevenson 1997, p. 818 (231) p. 1290 (232) p. 231

- (19) Jasper explained that not all people reincarnated. They thought about it because it was not as “nice” on Earth as it was in the afterlife.

(19.1) Western cultural sphere

(25) Bowman 2003, p. 163 (28) p. 186 (30) Tucker 2005, p. 114 (183) p. 13 (184) Harrison & Harrison 1991, p. 102 (185) p. 108 (188) Bowman 2003, p. 137 (190) Bowman 1998, p. 301 (213) Tucker 2005, p. 3 (217) Bowman 1998, p. 310 (219) Bowman 2003, p. 144 (224) Holey 2006, p. 17 (225) Harrison & Harrison 1991, p. 70 (234) p. 140 (237) Email of 30.6.2006 (239) Hallett 2002, p. 8, Rivas & Dirven, 2010 (258) Rivas & Dirven 2010, p. 14, Maguire 2010, No. 15

(19.1) Eastern cultural sphere

(161) Stevenson 1997, p. 468 (164) Stevenson 1983, p. 49 (167) Stevenson 1997, p. 556 (172) p. 1217 (174) p. 1746 (177) Stevenson 1983, pp. 7, 68 (208) Stevenson 1977, p. 77 and Stevenson & Story 1970 (229) Shroder 2001, p. 157

(19.2) Western cultural sphere

(60) Tucker 2005, p. 164, Bowman 2003, p. 169 (233) Tucker 2005, p. 171 (241) Hallett 2002, p. 11 (244) p. 214 (262) Maguire 2010, No. 39, Concentric Rings (263) Maguire 2010, No. 41, A Job that Nobody Else Wants (268) Mills 1999

(19.2) Eastern cultural sphere

(160) Lönnerstrand 1998 (165) Stevenson 1983, p. 242

- (20) Jasper said it was always “nice” in the afterlife.

(20.1) Western cultural sphere

(183) Tucker 2005, p. 13 (191) Hassler 2011, p. 384 (195) Maguire 2010, No. 5, Rawat & Rivas 2005, Rivas & Dirven 2010, p. 17; Rivas 2020 (196) Rivas 2001; Maguire 2010, No. 4, Shai Simpson-Baikie (197) Klink 1998, p. 60 (219) Bowman 2003, p. 144 (225) Harrison & Harrison 1991, p. 70 (241) Hallett 2002, p. 11 (243) p. 212 (250) p. 261 (254) Hinze 1997, p. 87; Hinze 2006, p. 60 (259) Rivas & Dirven 2010, p. 15; Maguire 2010, No. 24, Henny van Sleeuwen (260) Maguire 2010, No. 19, Valencia’s Story (261) Maguire 2010, No. 25, A Regal Mountain (263) Maguire 2010, No. 41, A Job that Nobody Else Wants (268) Mills 1999

(20.1) Eastern cultural sphere

(161) Stevenson 1997, p. 468 (165) Stevenson 1983, p. 242 (167) Stevenson 1997, p. 556 (208) Stevenson 1977, p. 77, Stevenson & Story 1970 (172) Stevenson 1997, p. 1217

(20.2) Western cultural sphere

(238) Hallett 2002, p. 7 (251) p. 263 (262) Maguire 2010, No. 39, Concentric Rings (266) Maguire 2010, No. 60, The Starting Point (268) Mills 1999

(20.2) Eastern cultural sphere

(160) Lönnerstrand 1998

- (22) Jasper said that some souls had to come back from the afterlife because they had the task of making sure that the “evil one” did not come to power again.

(22.1) Western cultural sphere

(191) Hassler 2011, p. 384 (200) Cabobianco 1994, p. 77 (251) Hallett 2002, p. 263 (262) Maguire 2010, No. 39, Concentric Rings (268) Muller 1970, p. 66

(22.1) Eastern cultural sphere

(160) Lönnerstrand 1998